

ANDREW D. HAYWARD LIBRARY
AH 66P Z



c.p. 50.



*The Gift of
The Contributors to
The Friend,
through
Alfred Cope,
of Philadelphia.
Oct. Mar. 13,
1851.*

THE
FRIEND.

A

RELIGIOUS AND LITERARY JOURNAL

EDITED BY ROBERT SMITH.

VOLUME XXIII.

PHILADELPHIA.—PRINTED BY KITE AND WALTON.
1850.

CP. 50.21

1851 Jan 21

with the family a contribution to the fund,
at Philadelphia, for the relief of the poor.

INDEX.

News. 647.3
v. 73
1849-1850

Act from right authority, 4.
A leap for life, 10.
Apple tree prunings, use of, 11.
Africa, interesting discoveries in, 14.
Amusements, 61: rule by which to try them, 62.
Anecdotes, 62.
American abolition, 69.
Church livings, 68. Money enjoyed by one family, 102.
A modest request, 74.
Americans in Japan, cruise of the U. S. sloop-of-war "Pueblo", 119, 114, 122, 130, 132.
Alexander, Edward, 153.
Advice of a father to his son, 159.
Ancient recipe, 167.
Abyssinia of a starling, 171.
Abyssinia, important discoveries in, 155.
Addison, extract, 215.
Ancient Nineveh, discoveries in, 215.
Address to young parents, 227.
Another buried city revealed, 230.
Anemoid Barometer, the, 242.
Address to Friends of Rahway, 256.
Ann Alexander, 261, 263.
Antiquarian research in the East, 269.
All men of one blood, 305.
Description of light and heat by the atmosphere, 316.
Australia, climate of, 346.
A right zeal, 365.
A right spirit, 366.
Advantages of having a trunk, 366.
African slave trade, 369.
A word to Zion's watchers, 370.
Ancient faith—ancient practice, 396.
African printer, a native, 398.
Bast, Richard, 9.
Bead, on making good, 10.
Backen, spectres of the, appearing among the Catskills, 11.
Bever, Hannah, 18.
Bible's apology, 59.
Bartram, John, 54, 71, 70.
Barren, integrity of, 102. Affection of, 100.
Bartram, John, additional letters and papers of, 108, 126, 140, 159, 213, 230, 270, 272, 284, 292, 300, 305, 316.
Bacon, extract from, 131.
Belation in meetings, 151.
Benbow, Antoine, 155.
Barely, J. extract from, 156.
Birds, sleep of the, 157. Perseverance of, 209.
Be Deliberate, 165.
Bible Association of Friends in America, Circular of the, 177.
Botanica, 174.
Blue jay, anecdote of a, 222.
Britannia tubular bridge, completion of the, 236.
Brewer family, the, 243, 251.
Bragg, Hannah, 274.
Byron, the mother of, 277.
Boundary of Pennsylvania, Maryland and Delaware, the, 177.
Bad books, 280.
Butterflies, immense flight of, 286.
Best, the, 208.
Boston notion, a, 304.
Baptist regeneration, 307.
Barton, Bernard, 233, 241, 243, 257.
Black spots on leaves, 311.
"Be ye also ready," 351.
Billow ascension, a singular, 373. A perilous, 391.
Birds, need for, in Madagascar, 410.
Bird made to sing by a mirror, 412.
Botany 412.

Camels on the Prairies, 7.
Copper Tynes, 10.
Corrupting fashions of the world, 14.
Cassidy replied, 22.
Cham Tower, 22.
Corrupt and debasing exhibitions, 30.
Charlotte national council, 57.
Church livings, 68. Money enjoyed by one family, 102.
Church, a view of the past and present state of the, 124.
Conversation, 128.
Cash—Industry, 153.
Chinese language, 167.
Cuckoo, the, 171.
Clerical statistics, 191.
Care for Phthisis, 200.
Cretins of the Alps, the, 203, 211.
Cooper, William, 206, 229.
Cannoph, effects of, on the teeth, 219.
Coloured lawyers and statesmen in Jamaica, 222.
Claims on our humanity, 243.
Conduct in meetings for discipline, 244.
Come out of the world, 252.
Carnous fact, 271.
Cattleplague, origin of, in Australia, 265.
Coloursing colored men, 238.
Carrier pigeons, 307.
Crimes in Philadelphia, 311.
California city, ruins of an ancient, 312.
Charcoal melted, 312.
Currants and Gooseberries, 322.
Comet, a, 321.
Crisp, Stephen, Epistle of, 326, 330, 339.
Council for the young by one of the aged, 359.
Canal locks superseded, 354.
Cruise, a modern, 355.
Children, 359.
Children, 356.
Chelera, 317, 357, 393, 401, 403.
Committees, 371.
Disinfecting agent, 11.
Devil's mail, the, 12.
Deaths—The memorials of John Bartram, and Ham-pury Marshall, 47, 54, 71, 70.
Delegacy—reformation, 62.
De-charged Prisoners, what becomes of, 62.
Dudley, Mary, 62.
Draming, advantages of, 175.
Discovery in Africa, 191.
Dymond, Anna, 255.
Diamond, a large, 275.
Diamonds, manufacture of, 311.
Dillwyn, George, to Sarah Croson, 360.
Depths of the European and Open Sea, 376.
Deaths—Phebe Kemp, Jeremiah Warder, Margaret Hutchinson, 71; Jacob Meule, 16; Jane M. Hack-ett, William Jones, Ann Offey, 24; Anna Thorp, Susanna Yearley, 48; Abraham Sharpless, Ann Alexander, Elias B. Smith, 56; Elizabeth Costill, 72; Jesse P. Griffith, 80; Mary Moore, 80; Thomas Evans, Benni Weaver, Jeremiah Hubbard 95; Mary James, Israel Janney, Ann Woodman, Elizabeth Cleaver, Eliza Pickering, 104; Edith Schol-field, David Osborn, Anna Osborn, Richard Dame, 112; Abigail Lippincott, Joseph B. Willis, 120; Mary Hale, Mary E. Grieve, 132; Martha Shaw, 135; Deliverance Bartlett, Thomas Ridgway, Mary Whitte, 141; Clara N. Breed, 152; Thomazine Thomas, Hannah Upham, 160; William Patten, Frances Crawford, 160; Wm. Deewee, 167; Joshua Leach, Hannah Cooper, 184; Francis Lee, Mah-lon Huggatt, Sarah Heggatt, 192; Hannah Ward-ward, John Miller, Rebecca R. Haines, 308; Isaac Evans, Matthew Wood, 316; William Worth, Ann

M. Steer, Elizabeth Cooper, Ann Banting, 324; Elizabeth Michener, Joseph Hobson, Margaretus Busby, Elizabeth A. Warder, 340, 364; Judith Smith, Joshua C. Walton, 245; Rebecca C. Hopkins, John Hopkins, 256; Rebecca Sherman, George Williams, 264; Catharine Park, Malen Heworth, Miriam E. Busby, 272; Mary F. Nisbald, Margaret Graham, Elizabeth A. Allison, Rebecca Hopkins, 280; James R. Russell, Mary T. Russell, James D. Peckham, Benjamin Cloud, Hannah Smart, Hannah Bacon, Mary Fawcett, Elizabeth A. Allison, 282; Mildred R. Givens, 285; Nathan C. Gore, George Maria, Esther Stapler, 304; Hannah Chap-man Backhouse, 312; John Garney, 330; Anna Darrell, Alice Sanders, 324; Elizabeth M. Birdsell, 336; Agnes Burton, Hannah Mitchell, 344; Char-lotte N. Freeland, 352; Eleanor Matlack, 358; Lydia Peckham, Mary Peckham, Hiram T. Cooper, 376; Mary Waring, 392; Anna Child, Nancy Child, Mercy Burdick, Josiah Costill, Mary V. Tumble, 429; Mary Parinton, Rebecca H. Thomas, 430; Edith Battery, Elizabeth J. Clement, Joseph Hart-burne, M. D., Ann C. Hooton, Mary E. Rhoads, 405.
Extracts—6, 7, 40, 95, 103, 104, 112, 116, 120, 135, 138, 144, 168, 173, 175, 200, 207, 231, 272, 235, 239, 240, 250, 252, 271, 275, 276, 298, 296, 317, 318, 325, 329, 330, 332, 340, 340, 344, 363, 365, 371, 371, 377.
Early visitations of the Holy Spirit, 14.
Education and uneducated laborers, 40.
Education, 68, 74, 63.
Elephant, the, 95.
Eye, care of the, 107.
Evory, 122.
Example of parents, 165.
Extent of our country, 273.
Elephant, the, 250. Adventure with an, 273.
Extravagance, 258.
Emigration from Ireland, 267.
Early crime and late confession, 277.
Ellis, William and Alice, 265, 302.
Eagle, singular story of an, 267.
Erems, 317.
East Indian embassy, arrival of an, 323.
Erma's travels in Siberia, 341, 347, 353, 361, 370.
362, 363, 365, 406, 411.
Effect of a thunder storm, 376, 407.
Ellis, William, 280, 365.
Editorial—Introductory to the New Volume, Ohio Yearly Meeting, Removal of the Florida Indians, Association for the care of Coloured Orphans, 8; Curious case of white slavery, 16; 1; Crime in Eng-land, 24; The Friends who are going to reside with the Indians at Tuscarora, 32; Territorial slavery, 41; Sir John Franklin and Captain Ross, 42; Announcements, Indiana Yearly Meeting, 25; Con-tributions from distant Friends, Baltimore Yearly Meeting, 64, 58; The Nineteen antiquities, The Kentucky convention, 64; Obituaries, Fruits of war, 72; North Carolina Yearly Meeting, The Tract Association, 80; Expulsion in the storm marble works of R. Greble near the Shelter, Mount Pleasant boarding school, 95; Expulsion of free blacks from Virginia, 104; Obituary notice of two friends, 112; Caution relating to the escape of slaves from the South, Notice of an article (on page 115); Friends Library, 120; The Institute for Co-located Youth, 123, 136; Report of the Managers of the Philadelphia Association of Friends for the Education of poor children, 136; Review in Pen-sylvania, Railroad improvement, 144; Rates of postage, Ireland, The Neversburg Convention, 150; Remarks on the article "Republic of Liberia," 170.

services of the First day of the week, A scene at St. Louis, 169; Our Quarterly Meeting, Blessing bells, 168; The dreadful explosion in N. York, 176; The Cherokee Nation, Westtown Boarding School, 184; A New Jersey House of Refuge, Weather in England, 192; Meetings of the Firemen, 200; Education in Sierra Leone, 203; Fugitive Slaves, 216, 223; Different views and tastes of our subscribers, The Editor's trials, 229; On the article "They shall build the waste places," To Correspondents, 240, 264, 304, 376; On the "Visit to the Memoirs," 240; Our Yearly Meeting, 248, 256; Advertisements, Growing Conviction of the usefulness of war, 254; Circular of the Annual Association of Women Friends for the relief of sick children, 257; The cost of Revolutions, 260; The history of Wm. Dodd, 268; Reference to the article on "Humanity to the Brute Creation," Postage on pamphlets in England, 296; New York Yearly Meeting, Notices of publications, 304; Famine's electric light, 312, 320; Dublin and London Yearly Meetings, 329; New England Yearly Meeting, Milna Falls, 338; The late conflagration in this City, 344; Death of President Taylor, 344; "Be ye also ready," 354; The late storm, 360; New York Yearly Meeting, 376; Desiring gently with the erring, 384; The rustle &c. in Philadelphia, 392; Jaunts of pleasure &c. carried to too much excess, 400; Late refreshment, 402; On the close of the volume, Ohio Yearly Meeting, 416.

Female courage, 2.
Frost sleep, its cure, 13.
Fox, George, 63. Extract, 109.
Fashions of the world, 51.
Foster home association, the, 120.
Flood of the Dance, 131.
Feeling has no fellow, 144.
Formality and power, 231.
Friends' Asylum and asylum report, 235. Extract from the Physicians' report, 257.
Fothergill, Dr., letters from, 247.
Fox, George, an epistle of, 172.
Forgiveness of injuries, 310.
Fire brigade in London, 314, 320.
Florida trout, 220.
Fry, Richard, 224.
Fort Snelling, a scene at, 329.
Fruits of the northern and middle states, 335.
Frozen fish, on the resuscitation of, 347.
Fire proof cement, 366.
* For the truth and against error, 374.
Fatefulness, 413.

Grubb, Sarah, private testimony concerning, 118.
German colony in Brazil, 126.
Grubb, Sarah, suggested by reading the letters of, 140.
Gonpover, power of, 147.
Gutta serena tooth, strength of, 151.
Gipsies, the, 153.
Gaz to England, 155.
Grape vines, 200. Grafting, 256.
Grubb's, Sarah, letters, extract, 260.
Good hint, a, 260.
Grizzly Bear, the, 303.
Great age, 304.
Grave stones, 316, 366, 373.
Gratitude, thanksgiving, 343.
Grain, treading out in, 349, 351.
Great Salt Lake, the, 371.
Glaciers, movements of, 316.
Gold, refining, 402.
Gifts and services, 413.

Henwood, Loreda, 32, 30, 36, 41.
Hope, 31.
Hickadee doctrine, 78.
Horticulture, 30.
House of Refuge for Coloured Children, 151.
Hadley falls, Mass., new city at, 127.
How does a fly buzz? 232.
Himalayas, recent expeditions among the, 242.
Heaven, deliciousness of, 246.
Hunger and thirst patiently, 258.
Heat, the effects of, 280.
Humanity to the brute creation, 298.
Human philosophy, 304.
Hadley, Sarah, 367.
Heart, the, 276.

Incidents of the wreck of the Charles Bartlett, 7.
Interesting ride, 60.
"It is my way," "it is my infirmity," 107.
Iron, manufacturers of, 152.
Israel, 152, 413.
Increasing longevity, 176.
Ignis fatuus, the, 192.
Indian rubber tree, the, 187.
Inflaming gas, new material for the making, 187.
Inventive genius, 331.
Iron crop, the, 305.
Immigration to the United States, 229.
Indifference, 246.
Insolent thieves, 248.
Importance of the Insignificant, 281.
Indiana, education of, 315.
Infusoria on the teeth, 335.
Insolence in fresh water plants, 349.
Indian numerals, 373.
Individual influence, 404.
Jerkins A. A. and daughter, death of, 57.
Justification, 256.
Juvenile system, New York, 208.
Jones, Sir William, his opinion of the Sacred Writings, 106.
"Just as I am," 303.
Jew, remarkable conversion of a, 311. Jews, the, 301.
"Keep thy heart with all diligence," 135.
Kind music, 343.
Kendal, J. extract, 350.
Look up, the, 12.
Logan, Deborah, 52.
Lewell manufacturers, 76.
Linnæus, 112.
Liberia republic of, 157.
Lady Conway, 203, 212, 218, 226, 237, 246, 250, 267.
Ladies' Bazaar, the, 258.
Large sales, 219.
Letter to a young man, 222.
Light houses in Spain, 223.
Lopard, the, 248.
Lion hunting in Algeria, 229. Tim Lion, 307.
Liberia, 203.
Lowell, George, 317.
Louisiana sugar crop, the, 320.
Lizards, tame, 338.
Locomotive, a runaway, 354.
London epistle, 358.
Lloyd, 359.
London Thieves, singular meeting, 369.
London epistle to its junior members, 363.
Lucifer match, the, 378.
Liberian literature and manufacture, 377.
Liverpool, the city of, 389.
Lizard, curious instinct of, 413.
Light, the, 415.

Mortality in the Society of Friends in Great Britain, Ireland, &c. 4.
Memories, a visit to the, 17, 25, 33, 41, 49, 57, 65, 73, 81, 89, 97, 105, 112, 121, 129, 137, 145, 153, 161, 169, 177, 185, 193, 201, 209, 217, 225, 233.
Macaulay's review, Judge Jay's review of the, 92.
Modern astronomy, 35, 92.
"My mother never lies," 95.
Marriage, Mary, 106.
Mammotted Slave, 139.
Money, 165.
Mirage on the Prairie, 315.
Mississippi, a new mouth for, 218.
Mechanics, 245.
Millions of pigeons roosting, 266.
Manufacture and importation of straw, 266.
Mineral wealth in New Jersey, 276.
Medical discovery, a new, 307.
Meetings for discipline, 369, 373.
Mental dissipation, 325.
Method in reading, 334.
Monkeys, an army of, a novel suspension bridge, 381.
Manufactures in Providence Rhode Island, 384.
Mist, the, 409.
Mixed marriages, &c., 404, 412.
Marriages.—Jos. Aldrich to Rachel E. Sharpless, 16; Thomas E. Hartley to Hulsh H. Atwater, Bertram Knigh to Mary Ann Edwards, 22; William S. Howman to Mary E. Macomber, Ezra R. Leeds to Elizabeth S. Folk, 48; Job Haines to Mary R.

Reere, 56; Silas S. Brooks, M. D. to Rebecca Price, 22; John Parker to Phoebe Carpenter, Thomas F. Cope Jr. to Elizabeth W. Stokes, 73; William Rhoads Jr. to Mary R. Evans, 69; William Smedley to Harriet Jones, 65; Nathan D. Roberts, to Sarah C. Allen, Wilson Bacon to Ann Eliza Yarsall, 101; Joseph P. Chambers to Joel Cooper, 128; John Wood to Susanna Lightfoot, 136; Joseph E. Haines to Susan N. Hollinshead, 141; Jesse K. Livermore to Elizabeth Patterson, 169; George Martin to Ann Trimble, John Bond to Anna Mary, 122; Joseph Kite to Rebecca Walton, 200; Henry M. Garrigue, to Susan R. Whittall, 202; Ezra Hattery to Lyvett Webb, 224; William Brantingham to Rhoda Dean, Joseph Edge to Mary D. Smith, George J. Smedley to Alice P. Larkin, 240; David Coulson to Rachel Atkinson, 262; Abram A. Knowles to Martha M. Jones, 406;

Noups of the Noss, Highland trails, 2.
Norwegian water telescopes, 11.
Negro Calvin Edin, 11.
Notes from books, 25, 29, 55, 66, 77, 86, 92, 101, 125.
New Orleans, increase of, 30.
Nettles, utility of, 60.
Noble sentiment, 67.
National education association, 87.
Nebraska question, the, 122.
New England enterprise, 129.
New grist-mill at Niagara Falls, 206.
Nineteen, the ruin of, 252.
Needle manufacturers, the, 283.
Napper, Sophia Caroline, 320.
Needlewomen of London, 311.
New Maure, a, 366.
Nineteen, accounts from, 354.
Navigation of the Upper Mississippi, 329.
Opium trade, 220.
On the increase of the nail and hair in man, 346.
Ohio, 403.

Peterson, N. J., a visit to, 2.
Profitable Orchard, 11.
Pencil notes, 11.
Program of Separation among the adherents of Eliza Hicks, 15.
Popularity, 37.
Psychical Science, Pease, 40.
Pescock, Elizabeth Martha, 48.
Prossie Acid, 29.
Profusion and possession, 31.
Pompanon, extract, 32.
Parrot, remarkable exhibition of a, 107.
Priests in Austria, 112.
Philadelphia Association of Friends for the instruction of poor children, Report, 124.
Philostele Indians, 126.
Pence, J. 126.
Pens, William, 141, 147.
Parmelee's advice to his son, 152.
Palm-tree, 152.
Paisley, M., Extract, 191.
Penn, extracts, 200, 204, 213.
Plank roads in New York, 253.
Prayer, 222.
Pauline, encounter with a, 264.
Popularity, a snare, William Dodd, 200.
Phelps, Sarah, 225.
Pine's Comet, 225.
Perseus, Andrew, 323.
Patrick Henry on Slavery, 287.
Practice above profession, 300.
Princely sincerity, a, 311.
Prevention, 318.
Printing, improvements in, 330.
Patience, 333.
Post Office in London, a visit to, 337, 345.
Population of Boston, 329.
Phosphorescent Fango, 316.
Pemberton, John, testimony concerning, 383.
Pitch Lake of Trinidad, 229.
Paradise, site of, 403.
Perseus, 323.
Pease Congress, 403.
Parthenon, Planet, 407.
Pearl trees, 411.
"Pease's Original," a view of Williamsport, 26; Times gone by, 41; On the death of John Miller,

173; Parting of Winter, 215; Tokens of Spring, 228; Judge gently, 337;
Selected.—A Morning Invocation, 7; The triumphs of the English Language, 15; Let us give thanks, 91; There shall be no night there, Summer's farewell, 32; Lines by Deborah Logan, 52; The wounded bird, 72; Love thy Maker, 80; The heritage, 92; The open window, 112; Wish, 117; The first snow-dall Calm, Peace, and Light, 189; Stanzas, 133; Trials of the world, 136; Religion, 151; The Nauticus and the Ammonite, 165; Joys of the Blind, 172; Penitence, 181; The three calls, Stanzas, 188; The history of life, Temptation and resistance, 197; Our homestead, 213; Martha and Mary, 223; The Violet, 237; 'Tis good to live, The evening hours, 244; My son give me thy heart, 252; The young mourner, 260; The Pilgrims' wants, 276; Just as I am, 284; Pride, 292; Encouragement for the sorrowing, 303; Our rest, 308; Alone and yet not alone, 317; Lines to F. L. 320; Music 324; The Lotus, 333; The Christian's sunset, 341; Petition, Brotherly love, 356; Humility, The Rainbow, 365; God's Voice in Nature, 372; Happy solitude, 375; Dodd's address, The Way, the Truth, the Life, Resignation, Calamity, 389; Labour and wait, 392; Summer, 397; The cross the test, 400; The death of the lovely, 408; On receiving a basket of sea mosses, 416.
Rundell, Samuel, I.
Roman Inquisition, revival of the, 15.
Railroad speed, 34.
Review of the weather for Ninth month, 1849, 25, the Tenth month, 55, Eleventh month, 92, Twelfth month, 139. 1st month, 163, 1st month, 171, 2nd month, 198, 3rd month, 235, 4th month, 274, 5th month, 308, for 6th month, 338, for 7th month, 372, for 8th month, 407.
Real Christianity, 111.
Remarkable deliverances, 115, 123.
Railroad Tennessee, 152.
Rates of Postage, 132.
Railroads, extent of, 139.
River spring in the wilderness, a, 191.
Remarkable river, 191.
Rankin County, Mississippi, supposed discoveries in, 135.
Remonstrance of the Society of Friends against the repeal of the Act to prevent kidnapping, 221.
Reliance upon the Almighty, 252.
Raining Trees, 375.
Robot of America, 375.
Rote in Philadelphia, 372.
Railroads in the United States, 398.
Scattergood, Thomas, and his times, (continued from page 413 vol. xli.) s. 90, 99, 36, 46, 56, 60, 70, 84, 92, 103, 109, 119, 126, 133, 143, 149, 164, 172, 180, 188, 196, 204, 213, 220, 228, 236, 245.
Seneca Indians, (continued from page 411, vol. xlii.) s. 12, 21, 34, 36, 59, 102.
Slavery, 19. Some of the fruits of, 53.

Seeds, 12.
Servants, usefulness of, 32.
Sugar, 56.
Stickland, John, 76, 85, 94, 100, 108, 117, 127, 139, 142, 150.
Saving knowledge, 95.
Slavery items, 106, 126.
Slaves, 109.
Slaves of one master, 125.
Short monies, 159.
Scene at St. Louis, 160.
Saguenay River, the, 163.
Shiloh, annual report of the, 174, 178.
Sand Martin, the, 182.
Singular case of smuggling, 184.
Shackleton, K. to John Thorp, 215, 250. To his daughter G—, 244, 275, 310.
Smith, Isaac, 354.
Schools for adult Coloured Persons, 263.
Strange scene in a court, 290.
Statistics of London Mortality, 296.
Slavery at home, 297.
Slave trade, Foreign, 305.
Singing shells, 312.
Simmonds, William Fountain, 313.
Slavery manufactures, 324.
Scolding children, 324.
Science, 325.
Subterranean Lake at Lancaster, 326.
Safety against steam explosions, 330.
Shut banking, 335.
Science of a slave, 335.
Shoe business in Farmington, 335.
Shoe butter, on the composition of, 335.
Snow, eruptions, 348.
Seraps, 343.
Scale on a chicken's bill, the, 351.
Scattergood, Thomas, to Sarah Cresson, 357.
Singular circumstances, 354.
Stand still in trouble and see the salvation of the Lord, 391.
Siberia, travels in, 341, 347, 353, 361, 370, 389, 385, 388, 406, 111.
Spider, 413.
Teaching expression, 11.
Telegraph, the, 19. New use of the Electric tele. s. 12.
"The Friend," addressed to the Editor, 38.
The happiest man, 39.
Types and the printing press, 72.
Telegraph, wonders of the, 90.
Temper, 90.
Tubular bridge, of the Chester and Holyhead, Rail-way, 99.
Talkativeness, 116.
Trunk, 122.
Terrible adventure, 135.
The best outside, 173.
Teaching Idiots, 184.
The deeply quickened sense and feeling, 189.
Time Run, 190.
True humanity, 199.
Try again, 207.
True Faith and its fruits, 214.
Tiger, the, 220.
They shall build up the waste places, 229.
True Gospel Liberty, 247.
The way to Life, 248.
Tract Association, 252.
The good Old Way, 254.
True a monster, 254.
The Offices of Christ, 287.
Take, Maria, 291.
"The last of the Mohicans," 294.
Trunk and carved box manufacture in Newark, 299.
Ten culture in North Carolina, 314.
Trade and business, 327.
Tanzen Nut or vegetable ivory, the, 350.
Thunder deeper than Ection, 362.
"This world," 362.
True love, 367.
Thunder storm, how to act in a, 403.
Twins, Siamese, 403.
Uncertainty of Life, 67.
Uss, the crime of, 181.
Unlily, 182.
Upper regions of the atmosphere, 314.
Unfaithfulness, 357.
Unity of the Spirit, the, 364. Amongst the brethren, 365.
Ventilation, important discovery in, 39.
Vermis on Cattle, 266.
Vegetables, late eruption of, 268.
Volcanoes, 314.
Wool growing in Illinois, 43.
Whittier, John G. Poems by, 43.
Worms, Culbert, 54.
Ways of France, 64.
Weeds in gravel walks, 69.
Wheeler, Daniel, 67.
Wallis, Francis Ashby, 75.
Westtown boarding school, 91.
Worldly amusements, 175.
Wire work fire proof ceilings, 186.
White ship, letter from a, 226.
"What a clock is it," 151.
Water spent in the Pacific, a, 266.
Weber's spelling book, 288.
Whitehead George, some expressions of, 291.
What can be done on an acre of ground, 294.
Wealth not necessary, 297.
Wanderers, 335.
Wanted above, 366.
Waiting upon the Lord, 396.
Wild rice crop, 376.
Walker, Judge, on hanging, 398.
Weather, 37, 48, 98, 135, 160, 171, 198, 235, 274, 338, 413, 407.
Yearly Meeting of Ministers and Elders, 1787, 393.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XXIII.

SEVENTH-DAY, NINTH MONTH 22, 1849.

NO. 1.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments sent by

JOHN RICHARDSON,

AT NO. 50, NORTH FUCHS STREET, ST. PAUL,
PHILADELPHIA.

All communications, except those relating immediately to the financial concerns of the paper, should be addressed to the Editor.

From the Annual Monitor for 1849.

SAMEL RENDALL.

Samuel Rendall, of Liskeard, a minister, deceased Fifth month 4th, 1848, aged 85 years.

He was born in the year 1762, and was privileged to receive a good education according to that time; but describes himself as having had, in his youth, a strong and intractable will.

When he had scarcely reached the years of manhood, having had to leave the parental roof, and the care of a very affectionate mother, he was much exposed to temptation, and the assaults of the enemy, with but few good examples in view; yet, through Divine mercy, he experienced preservation from gross evil, and was favoured about the 19th year of his age, with a precious and powerful visitation of heavenly love. Being naturally of a grave and serious turn of mind, and keeping much in retirement, he attracted the notice of some, who had at heart the welfare and encouragement of the young; of whom William and Catherine Phillips were his kind and judicious friends. He had a great regard for them both; the religious experience and cheerfulness of the one, and the powerful ministry of the other, left a strong impression on his mind.

In the spring of 1790, he married Martha Manning, of Exeter. Their union was of short duration; she survived the marriage only about two years; leaving an exemplary character for charity and good works.

Under a deep concern of mind, our dear Friend first spoke as a minister at a Quarterly Meeting at Kingsbridge, in the same year, being then under the appointment of elder. About that time, he occasionally accompanied his valued Friend Jonathan Barns, of Looe; who, together with Sarah Suchett, held many meetings in parts of Cornwall and Devonshire, chiefly where Friends were but little known. These engagements appear to have been fraught with instruction and profit to himself;

and he added at times, a few words of earnest exhortation to those present.

He has been pleased to remark, that he believed he was the first who was regularly recorded by his Monthly Meeting as a minister in Cornwall. This took place in the year 1794. His gift in the ministry was often exercised with fearfulness; but being watchful in such movements, and desiring to depend on the Lord alone for wisdom and strength, he experienced due qualification and enlargement; and his services were attended with demonstration of the Spirit and of power. Being also possessed of a clear understanding, sanctified by the reasoning virtue of Divine Grace, he was made useful in contributing to revive the discipline of the Church, and thus became an honourable instrument for good, in the hand of his Divine Master.

In 1794, he was associated successively with Sarah Harrison, from America; and Ann Alexander, (then Ann Tuke), of York, in many public meetings, which they held chiefly in the western parts of Cornwall. The labours of both these Friends were blessed to many; and those of the latter especially, being more extensive, proved the means of inciting others to diligence in the spiritual work of the day. She paid a religious visit to the Scilly Islands, accompanied by himself and other Friends. This, it is believed, was the first visit of any ministers of our Society to those islands. The part which he took in these services appears to have been satisfactory and weighty.

In several following years he travelled extensively in the work of the ministry, with the unity of his Friends. In 1795, with two Friends of Cumberland, he went through several parts of Scotland, and some of the adjacent islands, going northwards as far as Aberdeen, and having many religious opportunities both among Friends and others. Though his mind was often affected with depression and discouragement, yet there is reason to believe that his labours, both in this engagement, and in others less extensive, in various parts of the United Kingdom, proved acceptable and salutary to many.

In 1803, our dear Friend was united in marriage to Sarah James, of Falmouth; an event which proved of great strength and comfort to him during the remainder of his life. He had previously had a view, that it might be required of him to pay a religious visit to Friends in Ireland; and soon after his marriage, he proceeded to Dublin and entered on this important service, which closely occupied him for several months.

For many years he carried on the business of woolstapler, and occupied a few acres of land; but he did not devote himself much to pursuits of a temporal nature, endeavouring to

keep them in subserviency to interests of greater moment; and he very much withdrew from business about thirty years before his death, contracting his affairs within a narrow compass.

The welfare of those around him, and the improvement of the religious and social state of his fellow-countrymen, and of mankind at large, excited his Christian solicitude; and among many other philanthropic objects, he took a lively interest in measures for promoting the universal education of the children of the poor, and for elevating the condition of the descendants of Africa. The subject of intemperance also affected him much, in consequence of the fearful ravages of that evil among the various classes of the community; and when upwards of 70 years of age, he relinquished, on grounds of Christian expediency, the use of all intoxicating drinks,—a change which was made with benefit rather than injury to his health.

The interests of our religious Society were near to his heart. Frugal in his own expenses, he contributed liberally to its various objects; and earnest were his desires that its ancient Christian principles might be faithfully maintained on the true foundation, and that no compromise might be made with the spirit of the world. The many departures among us from the Gospel standard, excited his deep concern. The scriptural doctrine of the Light or Spirit of Christ, graciously manifested to all men, he felt particularly called on to uphold; recommending his Friends and all others to walk therein; that thus they might have true fellowship one with another, and know the blood of Jesus Christ the Son of God to cleanse them from all sin. Having reflected and felt much on the great work of human redemption, he published, in 1834, some of his views thereon; also on Divine Worship; and on partaking of the flesh and blood of Christ. The circulation of this valuable tract appeared to afford him relief and satisfaction.

With increasing years, humility, affection, and gentleness of disposition, increased. Though of sound judgment and deep experience in things pertaining to life and salvation, he greatly valued the unity and judgment of the church, and drew with forbearance and deference the sentiments of his Friends; not desisting to assume the character of a lord over the heritage, but to be an example to the flock; yet he might be truly designated as one of the fathers of the Church. Uncompromising integrity and principle marked his character; and it was at all times his desire and concern to magnify the power of Divine Grace, and to acknowledge, in humility, his own deep unworthiness.

As life advanced, the religious labours of

this dear Friend gradually became less extensive; but they continued highly valuable and weighty, and were blessed, it is believed, to the edification of many. He was frequently engaged within the limits of his own and adjacent Quarterly Meetings; and in company with his beloved wife, he paid a last general visit to the families of Friends in Cornwall, and held some meetings with others, in the years 1840-1, when in his 75th year. While health and strength permitted, he was a frequent attendee of the Yearly Meeting in London; and his presence at meetings for worship at home, until prevented by illness, was remarkably punctual. In those, the character of his religious communications was lively and instructive, though delivered at times, under infirmity of body, and a sense of spiritual poverty. Many who were present on the last day of his attending meeting, will not soon forget the sweetness and solemnity of his address, and the striking allusion to his own experience of Divine Goodness from early life to that day.

The final illness of our beloved Friend was marked by hope and consolation, and was replete with much to instruct and impress survivors. Often did he communicate that Divine and gracious Hand, which had led him from early years, had been his shield in temptations and conflicts, in heights and in depths; had upheld him through many weaknesses and short comings; and which he reverently hoped would keep him in patience to the end, blotting out all his transgressions for the Redeemer's sake.

He had had, at different times, slight attacks of a paralytic nature, and on the 29th of Twelfth month, 1847, another of these so much prostrated his strength, as thenceforward to confine him to his bed, which he kept with little intermission for about 13 weeks. He had been wont to speak very diffidently of his future prospects; but on no occasion, throughout his illness, did they appear to be shaded with doubt or fear; he spoke of his departure most frequently as, "a day of deliverance," much to be desired and calmly to be waited for; and there were occasions, when he could joyfully anticipate it, as the entrance on a state of blessedness and glory.

His concern for the welfare of individuals, and of our religious Society, was strikingly evinced. From many instructive remarks, the following are selected:—On the 3rd of First month, he said, "I have been much favoured with Divine mercy this day;" and alluding to one particular meeting, he observed, "Alas, how has the testimony of the Light of Christ been obscured by professors of it, yielding to the world! I believe that that testimony must be re-established, but by what means it may please the Great Head of the Church to do this, I leave. I desire that all Friends may be faithful to the measure of light and grace dispensed to them—then I believe, light will spring up, and the church will shine forth in her ancient beauty. There is but one door into the true sheepfold. 'I,' said Christ, 'am the Way, the Truth, and the Life.' He that will be my disciple, must deny himself, take up his cross daily, and follow me.' In this way the testimonies of the Lord were origi-

nally held up; but how have they been departed from?"

It was very grateful to him to receive messages of love from absent Friends; and he generally requested, in a few words, but in a feeling manner, that similar returns might be made for himself, saying on one of these occasions, "By this shall all men know that ye are my disciples, if ye have love one to another." While thankfully appreciating many comforts afforded him, he often contrasted his own lot, with that of many of his poor neighbours under suffering, and evinced his desire for their relief.

On First-day, the 23d, there was an evident dimination of strength; and he remarked, "What an abject creature man is when left to himself. I hope all around me who are capable of prayer, sincere prayer, will desire for me, that patience and resignation may be granted to the end." On the following day, he said to some Friends who called, "You see a poor feeble old man waiting for his change; may you become faithful examples to others to direct them to the Light or Spirit of Christ. This is what I have been concerned to recommend to my dear Friends for many years. Don't be ashamed of the cross, or seek to avoid the denial of self. The cross must be borne, and that which is of an opposite nature in us, must be subdued and brought down; then we shall stand on the sure foundation—on the eternal rock, which even the gates of hell cannot prevail against." On several occasions he remarked, "I have nothing to trust to, but the mercy of God in Christ Jesus; nothing of myself;—no righteousness of my own."

On the 30th of First month, thinking that the period of his departure was nearly come, he was anxious not to be disturbed to take nourishment; saying, "Let me pass quietly away to my eternal inheritance." The next morning he remarked, "I thought my change would have come before now; but it has not pleased Him in whose counsel and wisdom I desire to wait." It then appeared likely that a day or two might terminate his sufferings; but he again revived, and his life was protracted in a state of much helplessness for three months longer. During this time his strength gradually declined. He was able to express but little, but still bore, by his patience and submission, a scarcely less striking testimony to the sufficiency of Him whom he had believed. At a late period, the hope being expressed that his mind was comfortable, he replied, "Depending on the mercy of God through Christ Jesus."

"Mark the perfect man and behold the up-right, for the end of that man is peace."

Extraordinary Display of Female Courage.—On the 4th of July, a large greyhound, the property of D. M'Pherson, Altarrie, parish of Kinkessie, Scotland, managed to break its chain, and ran away. It traversed the country all night, and on the next morning it entered the house of James Haldane, Inverness carrier, in the parish of Alvie. It ascended the stairs, and got into a room where the two

youngest boys were asleep. It approached the bed, and one of the boys tried to keep it away by striking it with his hand. The dog laid hold of the boy's hand and bit it. The frightened boy got out of bed, and the dog leaped in and took hold of the other boy by the cheek and brow, biting him severely. The mother, on hearing the screams of her children, rushed up stairs, and finding the dog, she took hold with one hand of a collar that encircled its neck, and with the other she held its mouth shut. She dragged it down stairs, and managed to hold it to the ground, where she held it with her hands and knees till a man-servant knocked its brains out with an axe. Medical aid was shortly procured for the children, and it is hoped that they may recover.—*Scotch Paper.*

The Noss of the Noss—Highland Trails.

[From a highly interesting letter, descriptive of a Visit to the Shetland Isles, dated Aberdeen, July 13, from the pen of W. C. HAYATT, Esq., in the *Evening Post*—*Literary World.*]

A steep descent brought us to the little strait, bordered with rocks, which divides Bressay from the island called the Noss. A strong south wind was driving in the fells from the sea with noise and foam, but they were broken and checked by a bar of rocks in the middle of the strait, and we crossed to the north of it in smooth water. The ferryman told us that when the wind was northerly he crossed to the south of the bar. As we climbed the hill of the Noss the mist began to drift thinly around us from the sea, and flocks of sea birds rose screaming from the ground at our approach. At length we stood upon the brink of a precipice of fearful height, from which we had a full view of the still higher precipices of the neighbouring summit. A wall of rock was before us six hundred feet in height, descending almost perpendicularly to the sea, which roared and foamed at its base among huge masses of rock, and plunged into great caverns, hollowed out by the beating of the surges for centuries. Midway on the rock, and above the reach of the spray, were thousands of sea-birds sitting in ranks on the main shelves, or alighting, or taking wing, and screaming as they flew. A cloud of them were constantly in the air in front of the rock, and over our heads. Here they make their nests and rear their young, but not entirely safe from the pursuit of the Zelandier, who equips himself to be let down by a rope from the summit, and plunders their nests. The face of the rock, above the portion which is the haunt of the birds, was fairly tapestried with hribbage and flowers, which the perpetual moisture of the atmosphere keeps always fresh—daisies nodding in the wind, and the crimson pinks seeming to set the cliffs on flame; yellow buttercups, and a variety of other plants in bloom, of which I do not know the name.

Magnificent as this spectacle was, we were not satisfied without climbing to the summit. As we passed upwards, we saw where the rabbits had made their burrows in the elastic peaty soil, close to the very edge of the precipice. We now found ourselves involved in

the cold streams of mist which the strong seawind had drifted over us; they were in fact the lower skirts of the clouds. At times they would clear away and give us a prospect of the green island summits around us, with their bold headlands, the winding straits between, and black rocks standing out in the sea. When we arrived at the summit we could hardly stand against the wind, but it was almost more difficult to muster courage to look down that dizzy depth over which the Zealanders suspended themselves with ropes, in quest of the eggs of the sea-fowl. My friend captured a young gull on the summit of the Noup. The bird had risen at his approach, and essayed to fly towards the sea, but the strength of the wind drew him back to the land. He rose again, but could not sustain a long flight, and coming to the ground again, was caught, after a spruced chase, amidst a wild clamor of the sea-fowl over our heads.

Not far from the Noup is the Holm, or as it is sometimes called, the Cradle or Basket, of the Nosses. It is a perpendicular mass of rock, two or three hundred feet high, with a broad flat summit, richly covered with grass, and is separated from the island by a narrow chasm, through which the sea flows. Two strong ropes are stretched from the main island to the top of the Holm, and on these is slung the cradle or basket, a sort of open box made with deal boards, in which the shepherds pass with their sheep to the top of the Holm. We found the cradle strongly secured by lock and key, to the stakes on the side of the Noss, in order, no doubt, to prevent any person from crossing for his own amusement.

As we descended the smooth pastures of the Noss, we fell in with a herd of ponies, of a size somewhat larger than is common on the islands. I asked our guide, a lad of fourteen years of age, what was the average price of a Sheltie. His answer deserves to be written in letters of gold.

"It's jist as they're bug an' smal."

From the ferryman, at the strait below, I got more specific information. They vary in price from three to ten pounds, but the latter sum is only paid for the finest of these animals, in the respects of shape and colour. It is not a little remarkable, that the same causes which, in Shetland, have made the horse the smallest of ponies, have almost equally reduced the size of the cow. The sheep, also—a pretty creature I might call it—from the feeble wool of which the Shetland women knot the thin webs, known by the name of Shetland shawls, is much smaller than any breed I have ever seen. Whether the cause be the perpetual chilliness of the atmosphere, or the insufficiency of nourishment—for, though the Zeland winters are temperate, and snow never lies long on the ground, there is scarcely any growth of herbage in that season—I will not undertake to say, but the people of the islands ascribe it to the insufficiency of nourishment. It is, at all events, remarkable, that the traditions of the country should ascribe to the Picts, the early inhabitants of Shetland, the same dwarfish stature, and that the numerous remains of their habitations which still exist,

would seem to confirm the tradition. The race which at present possesses the Shetlands is, however, of what the French call "an advantageous stature," and well limbed. If it be the want of a proper and genial warmth, which prevents the due growth of the domestic animals, it is a want to which the Zealanders are not subject. Their hills afford them an apparently inexhaustible supply of peat, which costs the poorest man nothing but the trouble of cutting it and bringing it home; and their cottages, I was told, are always well warmed in winter.

In crossing the narrow strait which separates the Noss from Bressay, I observed on the Bressay side, overlooking the water, a round hillock, of very regular shape, in which the green turf was intermixed with stones. "That," said the ferryman, "is what we call a Pictish castle. I mind when it was opened; it was full of rooms, so that ye could go over every part of it." I climbed the hillock, and found, by inspecting several openings, which had been made by the peasantry to take away the stones, that below the turf it was a regular work of Pictish masonry, but the spiral galleries which these openings revealed, had been completely choked up, in taking away the materials of which they were built. Although plenty of stone may be found everywhere in the islands, there seems to be a disposition to plunder these remarkable remains, for the sake of building cottages, or making those inclosures for their cabbages, which the islanders called *crabs*. They have been pulling down the Pictish castle, on the little island on the fresh water loch, called Cleikim, near Lerwick, described with such minuteness by Scott in his journal, till very few traces of its original construction are left. If the inclosing of lands for pasture and cultivation proceeds as it has begun, these curious monuments of a race which has long perished, will disappear.

Now that we were out of hearing of the cries of the sea-birds, we were regaled with more agreeable sounds. We had set out, as we climbed the island of Bressay, amid a perfect chorus of larks, answering each other in the sky, and sometimes, apparently, from the clouds; and now we heard them again over head, pouring out their sweet notes so fast and so ceaselessly, that it seemed as if the little creatures imagined they had more to utter than they had time to utter it in. In no part of the British Islands have I seen the larks so numerous or so merry, as in the Shetlands.

We waited awhile at the wharf by the minister's house in Bressay, for Jim Sinclair, who at length appeared in his boat to convey us to Lerwick. "He is a money fellow," said our good landlady, and truly we found him voluble enough, but quite amusing. As he rowed us to town, he gave us a sample of his historical knowledge, talking of Sir Walter Raleigh and the settlement of North America, and told us that his greatest pleasure was to read his children books in the long winter nights. His historical, he said, could all read and write. We dined on a leg of Shetland mutton, with a tart made "of the only fruit of the linn'd," as a Scotchman called it, the stalks of the rhabarb plant, and went on board of our steamer about

six o'clock in the afternoon. It was matter of some regret to us that we were obliged to leave Shetland so soon. Two or three days more might have been pleasantly passed among its grand precipices, its winding straits, its remains of a remote and rude antiquity, its little houses, little cows, and little sheep, its sea fowl, its larks, its flowers, and its hardy and active people. There was an amusing novelty also in going to bed, as we did, by daylight, for at this season of the year the daylight is never out of the sky, and the flush of early sunset only passes along the horizon from the northwest to the southeast, where it brightens into sunrise.

The Zealanders, I was told by a Scotch clergyman, who had lived among them forty years, are naturally shrewd and quick of apprehension; "as to their morals," he added, "if ye stay among them any time ye'll be able to judge for yourself." So, on the point of morals, I am in the dark. More attention, I hear, is paid, to the education of their children than formerly, and all have the opportunity of learning to read and write in the parochial schools. Their agriculture is still very rude, they are very unwilling to adopt the instruments of husbandry used in England, but on the whole they are making some progress. A Shetland gentleman, who, as he remarked to me, had "had the advantage of seeing some other countries" besides his own, complained that the peasantry were spending too much of their earnings for sea, tobacco, and spirits. Last winter a terrible famine came upon the island; their fisheries had been unproductive, and the potato crop had been cut off by the blight. The communication with Scotland by steamboat had ceased, so that it was almost impossible to get provisions from the mainland, and it was long before the sufferings of the Shetlanders were known in Great Britain; but as soon as the intelligence was received, contributions were made and the poor creatures were relieved.

Their climate, inhospitable as it seems, is healthy, and they live to a good old age. A native of the island, a baronet, who has a great white house on a bare field in sight of Lerwick, and was a passenger on board the steamer in which we made our passage to the island, remarked, that if it was not the healthiest climate in the world, the extremely dry habits of the peasantry would engender disease; which, however, was not the case. "It is probably the effect of the saline particles in the air," he added. His opinion seemed to be that the dirt was salted by the sea winds, and preserved from further decomposition. I was somewhat amused, in hearing him boast of the climate of Shetland in winter. "Have you never observed," said he, turning to the old Scotch clergyman of whom I have already spoken, "how much larger the proportion of sunny days is in our islands than at the south?" "I have never observed it," was the dry answer of the minister.

The people of Shetland speak a kind of Scottish, but not with the Scotch accent. Four hundred years ago, when the islands were transferred from Norway to the British crown, their language was Norse, but that tongue, although some of its words have been preser-

ed in the present dialect, has become extinct. "I have heard," said an intelligent Shetlander to me, "that there are yet, perhaps, half a dozen persons in one of our remotest neighbourhoods, who are able to speak it, but I never met with one who could."

In returning from Lerwick to the Orkneys, we had a sample of the weather which is often encountered in these latitudes. The wind blew a gale in the night, and our steamer was tossed about on the waves like an egg-shell, much to the discomfort of the passengers. We had on board a cargo of ponies, the smallest of which were from the Shetlands, some of them not much larger than sheep, and nearly as shaggy; the others, of larger size, had been brought from the Faro Isles. In the morning, when the gale had blown itself to rest, I went on deck and saw one of the Faro Island ponies, which had given out during the night, stretched dead upon the deck. I inquired if the body was to be committed to the deep. "It is to be skinned first," was the answer.

For "The Friend"

Mortality in the Society of Friends in Great Britain, Ireland, &c., &c.

The following has been derived from tables published in the last Annual Monitor, made up from returns furnished by agents in the different Monthly Meetings.

The number of deaths in the Society of Friends, in Great Britain and Ireland, has been as follows:

In the year 1843-43, under 5 years of age, 31 males and 22 females; between 5 and 10, 5 males and 8 females; between 10 and 15, 1 male and 2 females; between 15 and 20, 9 males and 9 females; between 20 and 30, 17 males and 13 females; between 30 and 40, 8 males and 16 females; between 40 and 50, 6 males and 12 females; between 50 and 60, 13 males and 10 females; between 60 and 70, 21 males and 24 females; between 70 and 80, 30 males and 29 females; between 80 and 90, 16 males and 36 females; between 90 and 100, 3 males and 6 females; total, 356, viz., 160 males and 196 females.

In the year 1843-43, under 6 years of age, 20 males and 19 females; between 5 and 10, 2 males and 5 females; between 10 and 15, 4 males and 1 female; between 15 and 20, 8 males and 7 females; between 20 and 30, 9 males and 16 females; between 30 and 40, 8 males and 13 females; between 40 and 50, 11 males and 13 females; between 50 and 60, 10 males and 21 females; between 60 and 70, 33 males and 37 females; between 70 and 80, 22 males and 41 females; between 80 and 90, 13 males and 25 females; between 90 and 100, 4 males and 3 females; total, 342, viz., 130 males and 212 females.

In the year 1844-45, under 5 years old, 35 males and 9 females; between 5 and 10, 3 males and 5 females; between 10 and 15, 3 males and 6 females; between 15 and 20, 10 males and 10 females; between 20 and 30, 12 males and 5 females; between 30 and 40, 12 males and 15 females; between 40 and 50, 7

males and 26 females; between 60 and 70, 22 males and 23 females; between 70 and 80, 36 males and 38 females; between 80 and 90, 7 males and 30 females; between 90 and 100, 3 males and 7 females; total, 354, viz., 165 males and 189 females.

In the year 1845-46, under 5 years old, 31 males and 22 females; between 5 and 10, 6 males and 4 females; between 10 and 15, 1 male and 6 females; between 15 and 20, 7 males and 4 females; between 20 and 30, 11 males and 16 females; between 30 and 40, 5 males and 13 females; between 40 and 50, 7 males and 17 females; between 50 and 60, 14 males and 12 females; between 60 and 70, 31 males and 35 females; between 70 and 80, 22 males and 36 females; between 80 and 90, 19 males and 33 females; between 90 and 100, 1 male and 4 females; total, 257, viz., 155 males and 202 females.

In the year 1846-47, under 5 years old, 23 males and 22 females; between 5 and 10, 7 males and 1 female; between 10 and 15, 2 males and 8 females; between 15 and 20, 7 males and 7 females; between 20 and 30, 19 males and 16 females; between 30 and 40, 7 males and 14 females; between 40 and 50, 13 males and 10 females; between 50 and 60, 6 males and 15 females; between 60 and 70, 33 males and 31 females; between 70 and 80, 31 males and 61 females; between 80 and 90, 16 males and 41 females; between 90 and 100, 1 male and 3 females; total, 397, viz., 165 males and 232 females.

In the year 1847-48, under 5 years old, 22 males and 23 females; between 5 and 10, 8 males and 9 females; between 10 and 15, 7 males and 7 females; between 15 and 20, 7 males and 13 females; between 20 and 30, 13 males and 16 females; between 30 and 40, 6 males and 13 females; between 40 and 50, 13 males and 15 females; between 50 and 60, 14 males and 12 females; between 60 and 70, 23 males and 25 females; between 70 and 80, 28 males and 58 females; between 80 and 90, 21 males and 26 females; between 90 and 100, 3 males and 6 females; total, 398, viz., 165 males and 233 females.

The average ages in 1843-44, were 60 years and 9 months; in 1844-45, 50 years 1 month and 6 days; in 1845-46, 49 years 3 months and 16 days; in 1846-47, 51 years and 9 months; and in 1847-48, 48 years 11 months and 23 days.

The comparison with the mortality in the general population is decidedly favourable to the Society of Friends, and that with little exception at every period of life. The mean annual mortality at all ages, is 1.95 per cent. in the Society of Friends, whilst it is 2.19 in the general population of England and Wales. In other words, in the Society of Friends there was one death annually to 51 living; whilst in the general population of England and Wales, the proportion was nearly 1 to 45.

"During the earlier periods of life, the more favourable rate of mortality is very striking—the mortality of 3.02 per cent. under 5 years of age, being less than one-half what it is in the kingdom at large.

"Between the ages of 15 and 20, the mortality is somewhat higher than in the general

population. This may possibly be explained by the circumstance of many delicate young persons falling victims to death, at this and the next period of life, who under less favourable circumstances probably would not have survived the period of infancy. From 20 to 30, the mortality is the same as in the general population. After this period and up to the age of 80, the mortality continues at an uniformly lower rate than in the general population,—the difference being most marked between the ages of 50 and 60, when it amounts nearly to 50 per cent.

"Above 80 years of age the mortality is, for the most part, somewhat higher than in the kingdom at large. This, however, may be, so to speak, an accidental result, which would disappear, could data be obtained for a more extended period. It will be seen that the numbers living above 80, are too few to furnish trustworthy results, for so short a period.

"It is generally known, that the mortality of females, at every period of life, is less than that of males. There are some exceptions to this rule in the table before us, as regards the general population, but much more numerous, exceptions as regards the Society of Friends. These, and a few other discrepancies, which may be observed, would probably disappear in a table such as has been related to, calculated on the deaths during a longer series of years, and on two or more enumerations of the living."

The number of members of our Society living in 1847, in Great Britain and Ireland, was 18,733, embracing 8592 males and 10,141 females; viz., within the limits of the Quarterly Meeting of Bedfordshire and Hertfordshire, 353; Berkshire and Oxfordshire, 430; Bristol and Somerset, 890; Buckinghamshire and Northamptonshire, 295; Cambridgeshire and Huntingdonshire, 111; Cheshire and Staffordshire, 191; Cornwall, 335; Cumberland and Northumberland, 553; Derbyshire and Nottinghamshire, 227; Devonshire, 256; Dorsetshire and Hampshire, 358; Durham, 966; Essex, 718; Gloucestershire and Wiltshire, 346; Herefordshire, Worcestershire and Wales, 376; Kent, 173; Lancashire, 2002; Lincolnshire, 118; London and Middlesex, 2249; Norfolk and Norwich, 246; Suffolk, 337; Sussex and Surrey, 366; Warwickshire, Leicestershire and Rutlandshire, 675; Westmoreland, 344; Yorkshire, 2400; in Scotland, 147; in Ireland, viz., Ulster, 782; Leinster, 1336; Munster, 1123.

For "The Friend."

Act from Right Authority.

At times of international trouble, when alarming commotions exist, it is unsafe for ministers of state to act in critical cases each at his own volition, and in accordance with his own views of right, independently of looking to the head of the government, for counsel and authority. If they thus act instead of contributing to order and quietude, anarchy and confusion will be likely to continue. But when the people are faithful, and seek the best interest of the country, taking counsel with their rulers, and all their official acts bearing the impress of right authority, the peace and

harmony of the whole will be likely to be preserved.

So when peculiar trials and difficulties of many kinds surround us as a Society, and it is to be feared many are revolting against their heavenly King, let those whom He has anointed and called into his service, consider well the importance of early seeking for counsel and authority of Omnipotent Wisdom, instead of acting at the impulse of their own wills, lest anarchy should follow, instead of peace and prosperity. All our acts in an especial manner, having an influence on the Society, should bear the impress of the King's seal, whose power is above every power, and who will assuredly give the victory to his subjects, and bring all the cunning devices of man's wisdom to nothing; and then as faithful servants we shall doubtless enjoy a great reward for allegiance to Him through trials and sufferings, and in mercy may be favoured to experience this blessed promise verified, "To him that overcometh I will grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. iii. 21.)

There must be a qualification experienced for every good work; it is not the whirlwind of excitement that can produce heavenly fruit; this must be suppressed, and pass away before the quickening virtue of the sun of righteousness is felt to act upon us, and to render us fruitful in the Divine sight. Action is often called for, but it must proceed from the Divine impulse, or it cannot be relied on as useful and salutary. Unless this is the case, instead of aiding, it will only mar the work. Acting faithfully with an eye single to the Master's requisition, is the only course of safety. This course led our beloved predecessors to the Truth, and kept them in it, and it will not fail to be equally auspicious in every age. The same quickening principle of light and life, which preserved them, will, if strictly attended to, enlighten and preserve us, and though it may seem that we have to wait long at times, for a renewal of heavenly qualification, let us rest assured that for the oppression of the poor, for the sighing of the needy, the Lord will arise, and will set him in safety from him that pull eth at him. (Psalm xii. 5.)

State of New York.

For "The Friend."

Thomas Scattergood and His Times.

(Continued from page 413, Vol. XXII.)

About the time that Moses Brown became a member of the religious Society of Friends, he, under a sense of religious duty, liberated all his slaves. From this time he became a consistent and fervent advocate for the rights of suffering humanity, earnestly desiring to see slavery abolished, and the prejudices of caste done away. He acknowledged the black man as his brother, entitled to all the privileges of humanity, and an equal participant in its responsibilities. Many white men in that day, as in this, although afraid to deny that the negro race was of the same common parentage with the rest of mankind, yet thought them to

have become so degraded, that an equality was to be allowed them in the common affairs of life. They deemed and treated them as unworthy to mix in social intercourse with the mass of their fellow-men;—they carried their prejudices yet further, and were not willing to receive them as ministers of the Gospel, a men qualified and prepared by the Lord Jesus Christ to preach in his name and power.

As an illustration of this kind of prejudice, the following anecdote is given. It was told by Micaiah Collins, whilst in Philadelphia on a religious visit. Belonging to a meeting of the religious Society of Friends, in New England, was a coloured man, respectable as a citizen, and diligent in his religious duties. On this faithful disciple the Lord Jesus was pleased to confer a gift in the ministry of the Gospel, and he was frequently led to labour in the meeting he belonged to. This was more than some of the prejudiced ones could bear. They were perhaps unable rightly to judge under what authority the words were spoken,—and it is possible they did not desire to examine that matter,—but to have a black man appear as a religious teacher or instructor amongst them, qualified or not qualified, they were not willing to submit to. He might be one of those to whom the Master gave spiritual bread which he had blessed, to distribute, but then he was "guilty of a skin not coloured like their own," and therefore they concluded they would not receive his testimony. "You will not receive my testimony," said he to some who had called to inform him of their determination,— "then I am authorized to tell you, that no testimony-bearer shall arise amongst you, whilst the present heads of your meeting are living." This prophecy of the coloured man was strictly fulfilled. Sixty years rolled by, and all who had stood in opposition to him, were removed by death, before a gift in the ministry was conferred on any one in that meeting. Micaiah Collins narrating the anecdote said, "I was the first."

About forty years ago, James Alford, a coloured man of clean life and blameless conversation, made application to a meeting not far distant from Philadelphia, to be received into membership. One of the members of that meeting strongly influenced by the prejudice of colour, was very much opposed to such a request being granted. Whilst the case was undecided, he met James Alford, and commenced a conversation with him. He told James that the doctrines of the Society of Friends called for perfection; and then with contempt and bitterness, added, "What dost thou know of perfection, James?" In the true spirit of Christian humility, James made in his answer, a beautiful confession of the Quaker doctrine on that subject. "I cannot say much of perfection,—but I think I have been convinced of that, which if faithfully followed will lead to perfection."

James Alford was no ordinary man. It is true, great genius was not his,—but integrity and Christian philanthropy were distinguishing traits in his character. He was honest whilst a slave, he was faithful as a domestic, he was humble and praiseworthy as a man, he was correct and sincere-hearted as a Christian.

After a life of many vicissitudes, the evening of his day was passed in outward comfort, enlivened by an unshaken confidence in the Lord his preserver. His sun set in brightness, and the evidence afforded his Friends of his preparation for a happy eternity, mitigated in some degree the sorrow for his loss.

William Williams in one of his visits to this city, told the following significant dream. During his travels through Virginia on one occasion, whilst he was lying for the night at the house of a member of the Society of Friends, a conversation arose respecting admitting coloured persons into membership. Williams maintained that if the Great Head of the Church had brought them into the fellowship of the Spirit, and into true Gospel union of faith and practice, man should receive them as brethren and sisters in religious communion. Such were his views, but he stood alone in the company; his very companion was so much under the evil influence of prejudice, that he took part in the discussion against him. It is likely that the companion felt even during the discussion some doubts of the position he had taken, and probably had some compunctious visitings of inward reproof afterwards. If so, it may in part account for a dream which he had during the night, which so forcibly arrested his mind, that awaking soon after it occurred, he could not forbear disturbing William to relate it to him. He thought that the room in which they were reposing was brought before him, and that he and William were lying there in bed. Everything seemed just as he had seen it in the evening, except that over their heads two holes appeared in the wall, through which the night air was rushing in heavy and damp upon them. Whilst he lay looking thoughtfully at these holes, the door opened, and a coloured woman of a very beautiful appearance came into the apartment. She had a candle in one hand, and under the arm on that side she carried a bundle of dirty rags. In the other hand she held a clean white pillow. She approached the side of the bed on which William lay, and after looking on him with a kindly smile, she placed the white pillow in the hole behind him, so as effectually to screen him from the night air. When this was done, she walked round to the side of the bed on which the dreamer lay, and gazed for a while on him with displeasure and sternness; she then stopped the hole over his head with the dirty rags. This kind office performed, she slowly retired, giving alternate glances of approving kindness to William, and of displeasure to the companion. The dream had such an effect on the dreamer, that he assured William he should never again oppose coloured persons being received into membership amongst Friends.

In early life Moses Brown had been a member of a Free Masons' Lodge,—but left it soon after he was brought under serious conviction, and felt bound to walk consistently with the Gospel of Christ Jesus. He was admitted a member on the 4th of the Tenth month, 1758, was made secretary to the lodge in the Twelfth month following, and continued to fill that appointment until the year 1768, when he withdrew from all attendance at his meetings.

In his 93d year, he wrote, "If any have the curiosity to inquire why I left the lodge,—I may state, that about that time, I became more engaged after improvement in the Christian religion, and its Divine precepts, than for the social company, precepts, or work of the lodge, as it used to be called; believing that the benevolence, the charity, the enjoyments and usefulness which Christianity affords to its votaries, are much more precious, valuable, and worthy to be sought after and enjoyed, than all that attends the Masonic system." "About five years after I left the attendance of the lodge, I became a member of the Society of Friends, whose discipline was and is against the members of our religious Society joining in the meetings or public entertainments of those called Free Masons." "It has long been known that Friends have been opposed to all oaths, secret combinations, and public parades,—well knowing that the vanity and exaltation of the human heart are to be subdued or checked."

The evil effect of joining masonic lodges has been witnessed by many members of the Society of Friends. I could tell of one, hopeful in youth,—a child of pious parents,—at times appearing as a minister with acceptance whilst yet an apprentice, who joined a lodge, lost his religious sensibility, his moral integrity, and won for himself a reputation peculiarly unenviable. I once saw a young Friend come to a religious meeting in a country place, with a sash of masonic membership ostentatiously displayed on the breast of his coat. It was the day after one of their celebrations, and perhaps the ribbon was worn as a bravado, to show the overseers and concerned Friends what he had dared to do, in opposition to advice and discipline. It was but a few months, if indeed one had passed, before the body of this young man was carried to the grave yard near that meeting-house, attended by relatives and friends, weeping in shame and agony. He had taken his own life; he had gone in the desperation of his wickedness, to receive the reward of his doings.

(To be continued.)

For "The Friend."

SENECA INDIANS.

(Continued from page 411, Vol. XXII.)

"Fifth month 8th.—Read a letter I had received from a Friend, to one of the chiefs, whose son had been away several years for the purpose of education, and was about to return to Allegheny; in which it was stated that he had not been attentive to the advice of his father, nor wishes of Friends. The chief expressed his regret that his son had not been obedient. He said as soon as his son returned, he would bring him here, and have the letter read before him. He also expressed a desire that assistance might be rendered in taking care of him, for he was fearful that he would take wrong ways, where such poor examples were before him.

"15th.—I went about 10 miles up the river to the blacksmith's (an Indian) to take account of the work he had done for the Nation. On

my way thither and return, I had much satisfactory communication with the natives; and attention to their business, and kind treatment of the white people who passed amongst them, were recommended.

"17th.—One of the chiefs called and requested me to attend a council that was to be held to-day, and explain a letter they had received from their agent. I accordingly went up to Tunawana, where I found a number collected; on my way thither, I met one of the natives, who inquired where I was going. I told him to go to council. He then said in a cheering manner, those were the ministers' Indians, and were augurers, and Quakers did not want singing. I was favoured to answer him to my satisfaction; and felt anxious after parting with him, that those natives who wish to adopt the habits of civilized life, might conduct with love towards the other party, and evince by their behaviour that they were benefited by the labours of Friends.

"After explaining the agent's communication to them, which stated that he wished to meet them in council at Buffalo, in eleven days from that time, the chiefs requested I would take a census of their people who were in favour of advancing in useful arts, that they might hand it to their agent. I replied that I should prefer the other party of their people being consulted previously, in order to know whether they were willing to be numbered also, and if they were not, I should then be satisfied to take an account of those favourable to improvements. On my way homewards I came in company with an intelligent native, with whom I had much conversation. He appeared very anxious for the civilization of their people, though his father is opposed to any change.

"Desires are often felt that those who profess themselves favourable to a more civilized course of life, may walk in love, and treat the other part of the Nation with affection, 'overcoming evil with good'; and I am sometimes induced to believe that a brighter day will yet break forth among this people, although the darkness is great amongst them at present.

"18th.—Several of the natives were here this morning, with whom I had satisfactory conversation, and feel it cause of gratitude that the chain of friendship appears still to be kept bright between us.

"20th.—One of the natives came here this morning, and informed me there had been a council yesterday at Cold Spring, in which those opposed to improvements, objected to my taking an account of the number of their people, but said they intended to do it themselves, and then, perhaps, call upon me to write for them. Towards noon a chief of each party came to my dwelling, and had considerable conversation together. The one of the opposing party, told the other of the conclusion they had yesterday come to in council, relative to having their people numbered, in the former way by themselves, and then call upon me to write to their agent. I said I could state to their agent, that they alleged such was the number of their people, if I was called upon, but could not say that I knew it to be correct. Shortly after he left the house, bidding me a

friendly farewell. I had much conversation with the other on many subjects. He told me that during last winter, he did not know but war would have arisen amongst them, and he found he could not be a Quaker; for several times he had become, as it were, enraged, and he felt disposed to resist and fight, if he was pressed upon, but after some time he would become more cool and calm, and think differently.

"21st.—On my way to the blacksmith, I called at Robinson's dwelling, and there met with a Friend who had just brought home the Indian lad to his parents, who had been for some years in the neighbourhood of Philadelphia, learning a trade. Robinson addressed the Friend, and expressed his thanks, that Friends at Philadelphia had taken charge of, and instructed his son, and he was again restored to him in health. He desired the Great Spirit might be pleased to preserve the Friend back again to his family, and he be favoured to find them well. The Friend went home with me to Tusasassa, and tarried until next morning.

"The three following days I was engaged in taking a census of the natives that were in favour of improvement, (accompanied by one of their own people,) and on visiting their dwellings, and witnessing their wretched manner of living, I was renewedly dipped into feeling with them, there being so little to make them comfortable, and attract them to their homes.

"25th.—One of the chiefs informed me that he heard Tekiando, a chief of the opposition party said, that they intended at the approaching council, to sell the Buffalo Reservation, on account of the Indians being so divided in sentiment,—that his party were determined to pay no attention to what the President might request of them,—their minds were fully made up, and they were determined to persevere in their conclusions,—that those favourable to improvements, were continually making difficulties in the Nation, and they were now weary; if any one should oppose them, they were ready to fight, or sell their land, and move off to the westward.

"Sixth month 7th.—One of the natives came here this morning, and informed me the chiefs had nearly all returned from Buffalo; and said he understood the school was to be resumed, and those opposed to it had met with a disappointment at the late council, and had returned two or three days ago.

(To be continued.)

A compassionate heart, and a liberal hand, form a degree of amiable energy worthy to be respected. There is a three-fold pleasure in doing good. It is pleasant to God for his creatures to be like him,—it is pleasant to ourselves to discharge our duty,—and it is pleasant to the object who is relieved by our munificence.

Persecutions are beneficial to the righteous. They are a hail of precious stones, which, if it is true, rob the vine of her leaves, but give her possessor a more precious treasure instead.

Selected.

A MORNING INVOCATION.

BY EZEK SARGENT.

Wake, slumberer! Summer's golden hours
Are speeding fast away;
The sun has waked the opening flowers,
To greet the new born day.
The deer leaps from his leafy haunt;
Fair gleams the breezy lane;
The birds their matin carols chant—
All Nature cries, awake!

Oh! lose not in unconscious ease
An hour so heavenly fair;
Come forth, while yet the glittering tears
Wave in the purple air;
While yet a dewy freshness fills
The morning's fragrant gale;
While o'er the woods and up the hills,
The mist rolls from the vale.

Awake! too soon, alas! too soon,
The glory must decay;
And, in the fervid eye of noon,
The freshest fade away.
Then seize the hour so swift of flight,
Its early bloom pritake!
By all that's beautiful and bright,
I call on thee—awake!

As often as we bring to light the infirmity
of another, we set our own on the candlestick
with it.

Incidents of the Wreck of the Charles Bartlett.—A lady passenger in the steamer *Bartlett*, in a letter to the *National Intelligencer*, relates the following incidents in that terrible catastrophe:

"The wild despair of one poor man I shall never forget; he literally lost his all—his wife and four children, and his whole fortune. The poor creature wrung his hands and tore his hair—it was heart-rending to see him. There were 35 children under sixteen, and 7 under eleven months on board. * * * Capt. Forbes, of Boston, as soon as the accident took place, pulled off his coat and shoes and plunged overboard, rope in hand, to do all he could; he saved one poor man, who died before he got him alongside the ship. A more heroic deed I never saw, and sturdy men shed tears when he came back to the cabin safe among us. The captain of the wrecked bark is a sunburnt old sailor, with thirty years of his service to look back to, and, as he told us, this is his first accident; he had never buried a soul from any ship he had commanded. The tears ran down his rough and sunburnt face as he told us the scene before the vessel went down."

Cannels on the Prairies.—The proposition to attempt the naturalization of cannels into the Western Prairie seems to meet with general favour. There is no reason why the plan should not succeed, as these animals, originally natives of the temperate regions between southern Siberia and the mountains of Thibet, have been diffused over the whole of Asia and Africa. They are yet used in Turkey, and during the Arab domination were common in Spain. There is said to be no difference of characteristics between the Tartar steppes and

the Western deserts; at all events, the experiment is worth a trial.—*Late Paper.*

THE FRIEND.

NINTH MONTH 22, 1849.

The issuing of the first number of a new volume of "The Friend,"—and that volume the twenty-third,—forcibly brings before us the lapse of time, and the changes that three and twenty years have witnessed. How many of those who were in the full vigour of health and intellect when our labours began, lie numbered with the dead! How have the fellow-labourers who gave life and vigour to our earlier volumes, and the Friends who sustained and countenanced their efforts, been reduced and changed!

Like clouds that rake the mountain summits,
Or waves, that own no curbing hand,
How fast has brother followed brother,
From sunshine to the sunless land!

How often have we felt in following the sad procession—

That too art gone before; yet why,
For ripe fruit seasonably gathered
Should fast our notes leave a sigh!

And how frequently as the lessening ranks of surviving Friends have closed around the grave of an early associate, has the melancholy question of the great poet been involuntarily asked,

"Who next shall drop and disappear?"

These feelings of the shortness and uncertainty of time, are well fitted to moderate our desires, and to soften the animosities engendered in the conflicts of life. As the sum of our past days increases,—as the certainty of the final close draws nearer, and the wish to lie down in peace with all pretexts,—who is there but must derive consolation from the thought, that no act or word of his, has wantonly inflicted pain on another; and that in maintaining the right, and opposing the wrong, he has scrupulously preserved the just balance of his mind!

There are few who have not, in reviewing their past lives, errors of this kind to regret, and who would not gladly, if they could, recall the hasty action, the unjust suspicion, and the unkind word, which has escaped them in moments of unweariness.

And while feelings of this sort soften the heart, and inspire it with candour and forbearance towards others, they will also, if our minds are wisely governed, awaken us to other considerations. Within the few remaining years of life, whatever remains to be done towards the working out of the soul's salvation, must be compressed, or left undone. The duties to which we have felt ourselves called, press upon us with increasing weight, as the time that is left for their fulfilment lessens.

The times in which we have lived, have truly been times of shaking and unsettlement. Truths the most sacred and momentous have been assailed, now on one side, and now on another; and their defence has fallen in a po-

cular manner upon the men of the past and present generation.

Let us then with feelings subdued and softened by the contemplations we have suggested, hold on our course unflinching. The cause of truth and righteousness, like that fire upon the altar which was lighted from heaven, must be kept alive from generation to generation. Let it be our care, that while it is intrusted to us to watch and to feed it, it be not obscured or extinguished with strange fire, through any unfaithfulness of ours, but that it may continue to shine with ever-increasing purity and brightness through all coming time.

OHIO YEARLY MEETING.

We add to our account of last week, the following, since received from our correspondents.

The Yearly Meeting was as large as usual, Benjamin Seeborn and Robert Lindsey, from England, and several other ministers, and their companions, from different Yearly Meetings on this Continent, were in attendance. When about to proceed with reading the epistles, the clerk informed the meeting that there were on the table, epistles from all the Yearly Meetings with which we have in late correspondence except North Carolina—also one from each of those bodies in New England claiming to be the Yearly Meeting. He proceeded and read all but the two last mentioned, and taking the usual notice of them in minute, he queried of the meeting whether it would then appoint a Committee to prepare essays in reply to those epistles which had been read, and one to North Carolina. Upon this, the subject of correspondence with New England was taken up, and after some time spent in discussing it, a proposition was made to leave the subject, and accede to the suggestion of the clerk, to appoint a Committee to prepare the essays as above, which was united with, and a Committee was accordingly appointed, and through Divine mercy, the meeting was enabled to proceed in its usual business.

On Third day, Benjamin Hoyle and William S. Bites were appointed clerks. A Committee on an appeal from Salem Quarter, reported in favour of confirming the judgment of the subordinate meetings, and the Report was adopted.

On entering upon the state of the Society as represented by the Reports from the Quarters, the meeting was brought into exercise on account of the deficiencies in the support of some of our Christian testimonies. The reported neglect of some in the steady attendance of our religious meetings, and the lack of a lively engagement of mind when assembled, being an evidence of worldly-mindedness, much concern was felt that this earthly, lukewarm spirit, might be removed from among us, and that we might more and more realize that pure, spiritual worship, which is the blessed portion of those who are gathered unto Christ, and to his Spirit in their hearts.

A suitable minute embracing the travail of the meeting for the welfare of the members, and the exaltation of the Truth among us, was prepared and read by the clerk.

A preparative meeting has been established

at St. Clairsville, and called by the name of its location.

Two elders and one minister were reported as having deceased since last account,—one of them was in his 95th year, another in his 90th.

Reports from the Quarterly Meetings on the state of education, showed that forty-four schools were under the care of Monthly or Preparative Meetings. There were 2270 children of a suitable age to go to school; 841 of whom were at district or public schools—135 receiving instruction at home—one not receiving school learning—and the remainder going to various other schools. The guarded, religious and literary education of our youth, was felt to be a subject of deep interest, both as regards their early training in the admonition of the Lord, combining suitable restraint with wholesome precept and consistent example, which may so co-operate with the Divine gift in them, that they may be brought unto Christ; and also as much as in us lies, shielding them from the contaminations of the world, by placing them to receive their education in schools under the care of the Society, as much as may be.

The minutes of the Meeting for Sufferings were read, and the proceedings of that body approved. That meeting believed it to be its duty to address a memorial to Congress against the introduction of slavery into the territories of these United States where it does not exist, which was forwarded during the last session. The subject of slavery was particularly referred to the notice of that meeting, and it was also encouraged to give due attention to other matters which may rightly claim its deliberation.

A satisfactory report of the Boarding-school was made by the Committee, and although the number of pupils has been small the past year, it has sustained itself; a hope is entertained that our dear Friends will more generally patronize it, that more of our beloved youth may partake of the benefits which it offers. A change was suggested in the duration of the sessions, making the Winter one commence about the 1st of Tenth month, and continue 26 weeks—the Summer term to be 20 weeks—and fixing the price of the Winter session at \$37, and that for the Summer session at \$23, which were adopted by the meeting. Under a concern for the preservation of the children in attire and deportment conformable to our testimonies, the Committee had issued a circular on these points.

A report of the Indian Committee in connection with that of Baltimore and Indiana, was received, which informs that a school has been regularly sustained at Friends' establishment among the Shawnees, having had an average attendance during the year of about thirty-six children; rather more girls attending than boys. They are represented as making satisfactory progress in spelling, reading, writing, arithmetic, grammar, and improvement in some of the mechanic arts. The First-day school had been well attended; the Indian children reading the Scriptures, the writings of early Friends, Youthful Piety, &c. The surplus products of the farm last year, were above

\$600; and there had been expended about \$460 for groceries, labour, clothing, &c. In consequence of the failure of the wheat crop, it does not appear that the balance will be more than the demands of the family will call for. The general concern presents as prosperous a condition as at any former period. Four hundred dollars were directed to be raised in aid thereof.

The subjects of slavery and the slave trade were feelingly brought before the meeting, and an exercise felt, that as our religious Society has been led by the Head of the Church, to uphold a testimony against the system of cruelty to our fellow men, we might be kept near unto Him, and favoured to continue to feel its weight, as well as to see and understand his putting forth to service therein in a society capacity, that we may be preserved in our proper sphere. It is to be feared, that in some instances by mingling with other people in their associations, even in a cause so good as that of freedom, there has been a loss sustained, and the language formerly interred respecting Ephraim, may be applicable,—"Sitragers have devoured his strength, and he knew it not."

Epistles to the Yearly Meetings with which they correspond, were read and approved, and the meeting concluded on Sixth-day afternoon, under a thankful feeling for seasons of Divine favour graciously vouchsafed in the course of their sessions.

A beloved Friend of that meeting writes, "Our Yearly Meeting was a season in which, at times, the wing of Ancient Goodness was spread over us. Though there was much to lament and mourn over, yet I trust, the hearts of not a few were made to rejoice together at these tokens of heavenly reward. All the splendid and plausible appearances of creaturely activity, only add to the birthpangs of the rightly exercised; but when the Bridegroom is pleased to appear among the children of the bride-chamber, then they cannot but rejoice."

A late paper gives the following as part of the instructions of the Secretary of War, at Washington, relating to the removal of the Florida Indians.

"5th. To confine the operations of the army to a line of posts, to be selected by the commanding officer, in order to restrain the Indians within the limits assigned them by General Worth, and also to prevent the whites from intruding on the neutral ground around those limits.

"6th. To effect the removal of the Indians without bloodshed, and to entertain for that purpose a proposition which has been submitted, by one or more private individuals, for removing the Indians by contract; allowing a liberal sum, viz., \$15,000.

"7th. In case all pacific methods for removal fail, then to use the strong arm of force, and to accomplish it at all hazards."

We learn that the income of the Association for the Care of Coloured Orphans, is entirely exhausted, they having been subjected to extra

expenses, by being obliged to replace their old roof with a new one, &c. The liberality which has heretofore been manifested by Friends towards this truly laudable Institution, warrants us in the confident belief that this appeal will be freely responded to.

Grace Williams, No. 282 N. Fifth street, is the Treasurer.

RECEIPTS.

Received of W. C. Ings, \$1, vols. 21 and 22. Wm. Heald, E. Fairfield, O., \$2, vol. 22, and for Albert F. Sharpless, \$1, to 22, vol. 22. Gainer Moore, \$2, vol. 22. John Dooden, per Ann Garrettson, agent, Somerset, O., \$2, vol. 23. Content Russell, New York, Mass., \$3, vol. 23. John Fawcett, agent, Salem, O., for Lewis B. Walker, \$2, vol. 21, for Joseph Brantingham, \$2, to 18, vol. 23, for Warner Atkinson, \$1, vols. 21 and 22, for Joseph Reader, \$1, vol. 23, for Burton Dean, \$4, vol. 23, Thomas Y. French, \$2, \$4, vol. 23, and sundry numbers; Daniel Koll, \$2, to 18, vol. 23, and for David Satterthwaite, \$2, vol. 22. Henry Knowles, for Joseph Collins, Brookfield, N. Y., \$2, vol. 23. Joseph J. Hopkins, agent, Baltimore, Md., \$2, vol. 22. Wm. B. Oliver, agent, Lynn, Mass., for Nathan Breed, James Oliver, Josiah Kettes, and John B. Chase, each \$2, vol. 22.

WEST-TOWN SCHOOL.

The Committee to Superintend the Boarding-school at West-town, will meet there, on Sixth-day, the 5th of next month, at 10 o'clock, A. M.

The Committee on Instruction meet on the preceding evening, at 7½ o'clock; and the Visiting Committee attend the semi-annual examination, which will commence on Third-day morning, the 2nd of the month.

Phila., Ninth mo. 22d, 1849.

THOMAS KIMBER, Clerk.

DIED, of consumption, at her residence, in Chatham county, N. C., on the 29th of the Seventh month, 1849, FARR, wife of Joseph Kemp, and daughter of Simon and Martha Pickett, deceased, aged 35 years wanting 15 days. She was a member of Cane Creek Monthly and Rocky River particular Meeting.

On the 11th inst., at his residence, in Springfield, Clark Co., Ohio, in the 70th year of his age, JEREMIAH WARDEN, formerly of this city.—Of a noble disposition, and ever ready to do acts of kindness to others, he endeared himself in a peculiar manner to those around him.—His health had for a long time been declining, which he felt to be a warning for him to set his house in order.—Shortly before the powers of articulation failed, he expressed that he felt a peace that passeth all understanding, and his entire reliance on an Arm that never faileth—not for any merits of his own.—His condition being placed in an all-sufficient Saviour.

—, on the afternoon of the 14th inst., MARGARET HARTMAN, in the 57th year of her age. She was a member of the Monthly Meeting of Friends of Philadelphia for the Southern District, and had been in the station of a Minister for about fifty years. This beloved Friend had long stood as a model in Israel, being clothed with the ornament of a meek and quiet spirit, that becomes the humble dedicated servant of the Most High, and which in his sight is of great price. As the end of her pilgrimage drew near, though her desire to be released was strong, yet were her petitions fervent, "not my will, but thine, O Lord, be done." After a short illness, borne without a murmur, her redeemed spirit was liberated from its earthly tenement, and through the mercy of her crucified Lord, in whom she had believed and trusted, we doubt not, entered one of those mansions, which He has prepared for his faithful disciples. "They that be planted in the house of the Lord, shall flourish in the courts of our God."

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XXIII.

SEVENTH-DAY, NINTH MONTH 29, 1849.

NO. 2.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

JOHN RICHARDSON,

AT NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

All communications, except those relating immediately to the financial concerns of the paper, should be addressed to the Editor.

From the Annual Monitor for 1849.

RICHARD BOOT.

Richard Boot, of Redwith, deceased First month 27th, 1843, aged 46 years.

Of the early life of this valued Friend, but little is known to the compiler of this brief notice; whilst, however, in the morning of his day, his mind was impressed with the importance of Divine and heavenly things, and during the years of his apprenticeship, he became united in religious fellowship with the Wesleyan Methodists; subsequently he was recognized as a minister amongst them, and in this capacity was highly esteemed and beloved in the various places where his lot was cast.

After being a few years thus engaged, his mind was often and anxiously exercised on the subject of ministry and worship; and, his health declining, he was brought to a yet deeper and more decided conviction as to the nature and character of these weighty and important engagements. In reference to the former, he appears to have been fully persuaded, that all merely human effort in the Church of Christ was ineffectual and vain, and that nothing short of the renewed extension of Divine aid, could rightly qualify for the discharge of this solemn duty. And, in regard to the latter, the inwardness and spirituality of worship were clearly opened to his view; and from this period he attended our religious meetings, and in them it became the solace and delight of his mind to seek, "in the silence of all flesh," union and communion with God. After this his health was, in great measure, restored; and for several years, he faithfully discharged those outward duties which necessarily devolved upon him.

About a year ago, it pleased unerring Wisdom again to afflict him; and after a few months of various clings, affecting the body only, he was gathered into the heavenly kingdom.

He expressed but little during his illness, but the sweetness and composure which uniformly clothed his spirit, and not unfrequently

illuminated his countenance, conveyed beyond words, the peaceful and happy state of his mind. On the day preceding his death, he said to his tenderly affectionate and beloved wife, as she hung over his dying pillow, betraying some anxiety to induce further expression;—"All is well—he is satisfied—he still—be still." After this, his mind being absorbed in contemplating the solemn change which awaited him, he said, repeating the exclamation, three times, "Oh yes! oh yes! oh yes!" A beloved Friend who sat by his bedside cried, "To what dost thou say, oh yes!" when he replied with great energy, "Pure and precious is the Truth, the love of Truth from the heart!"—and again, shortly after,—"The pure Truth lies deep in the heart, hidden from the view of the world."

From the Providence.

A Visit to Paterson, New Jersey.

One fine morning last week, I set out on an excursion to Paterson, accompanied by F. E. Butler, a brother of the proprietor of the Passaic Paper Mill at that place; and having enjoyed the trip, I thought the brief account of it might not be uninteresting to some of your readers.

The town of Paterson is prettily located on the Passaic river, about seventeen miles from New York, and is reached from the latter place in an hour by railroad.

Our attention was first directed to the paper making. The printing paper manufactured here is of the finest quality. The materials used are old ropes and the refuse of cotton, the former being procured principally from Mobile and New Orleans, where the ropes round the bales of cotton are cut off, preparatory to re-packing; and the latter from the Lowell and other cotton manufactories. In the process, lime, oil, soda ash, manganese, oil of vitriol, and common salt, are extensively used. The mills are driven by water power, conveyed in a race way or canal, from the Passaic Falls. The wheels in the Passaic Mill are equal to one hundred horse power, and are constructed on the overshot principle. The paper making commences with the old ropes, which are put through between a cylinder and a concave surface, in both of which are fixed a great many sharp teeth that tear them to pieces. They are then run through several other machines of the same kind, in which the teeth are placed closer together, until they are sufficiently torn and mangled. The cotton refuse is treated in somewhat the same way. They are then put together into large cylindrical boilers, of some six or eight feet in diameter, and thirty feet in length, into which steam is driven by a pipe from another boiler below, in

which it is generated. The machinery keeps these boilers in constant motion. This is to separate the greasy substances from the ropes and cotton. The materials are then put into large vats to wash, which is done by the machinery; after which it is ground until all the particles are fully separated. It is then placed in air-tight rooms for bleaching, into which are introduced chlorine gas, made from a mixture of manganese, oil of vitriol, and common salt. After the bleaching process it is extremely white and beautiful. From these rooms it is transferred to receiving vats, where it is mixed with water till it becomes thinner than ordinary milk, and much whiter. It is then allowed to run out on a fine sieve, adapted to receive it, which allows the water to run through, retaining the pulp, which is carried forward between rollers that regulate the thickness, then passed on to heated ones, to dry it, from whence it finds its way to a large spool on which it is wound in one continuous sheet. From this spool it is afterwards unwound and cut by machine into the proper size; it is then folded into quires and tied in bundles ready for use.

The process thus imperfectly described, is a very interesting one. It is truly surprising that from such unlikely materials as old rope and worthless cotton waste, the genius of man, calling to his aid the assistance of machinery, the element of water, and the minerals of the earth, could bring out so fair a substance, so pure a sheet of virgin white.

This mill runs day and night, with two sets of hands, commencing at twelve o'clock on Sabbath night and continuing in constant operation till twelve on Saturday night.

Butler & Co. have now in construction, and nearly finished, a new mill which they call the Ivanhoe. It is an elegant and substantial structure, built with the same kind of stone, taken, in fact, from the same quarry as that used in building Trinity Church, New York.

The vats in this new mill are made with large flat stones, so grooved into each other as to require no other fastening. This has not hitherto been attempted, and was an original idea of Mr. Butler's.

The twelve pieces on which the paper machines are to stand, are built of stone in the most substantial manner. Altogether, this mill is the most solid and substantial building for manufacturing purposes that I have seen, and does great credit to the enterprise of the proprietors. It has been a little more than a year in building, and is not yet finished.

We next visited The Passaic Falls. They are only a few hundred yards from the town, and are very curious. They seem to have been formed by some singular upheaving of nature. Since the erection of the mills so

much of this water has been conveyed away, above the falls, for manufacturing purposes, that the sheet is now comparatively small. Unlike the mighty Niagara, where the water from the rapids rushes over the broad precipice and is carried away by a wide channel below, the Passaic waters flow gently along, until at once they fall into a deep chasm to the depth of seventy feet; this chasm is in some places but a few feet in width, and the visitor can thus gaze quite near the catalyst, on the opposite rock. While below, around, and upon him, is the misty spray, amid which rainbows, in all their gorgeous colours, are glistening in every direction. The sheet of water, though small, is exceedingly graceful—at one side a small channel, separate from the main stream, has forced its way through the rock and making a somewhat gradual descent, comes dashing down in reeking foam over its rocky bed. The whole rock is a singular formation, and is cut up in several distinct places by deep chasms of perhaps sixty or seventy feet, hundreds of yards in length, and yet not more than ten or twelve inches in width. A little bridge is thrown over the main chasm, below the falls, but with the exception of this, no marks of art are to be seen, to detract from the wild grandeur of nature.

We next visited the residence of Roosevelt Colt, Esq., which stands on a handsome eminence commanding a fine view of the town and the surrounding country. This gentleman's grounds are laid out with much neatness and taste.

In his green-houses, which are filled with plants from both temperate and torrid zones, we were shown the real Mexican chocolate, growing with all the beauty of those at Hacienda De La Palma. It somewhat resembles the Scottish thorn.

His grape-vine, through which he conducted us personally, hung thick with clusters of the most luscious fruit; which, as they are of foreign origin, are trained in a large greenhouse. Many of the varieties are new ones.

Locomotives are manufactured in Paterson on a more extensive scale than anywhere else in this country, by Rogers, Keelham, and Grosvenor. While here we saw four in process of construction. The din of their ever busy hammers is almost deafening.

There are also several cotton mills in active operation, and one very large one now building.

P. C.

A Leap for Life.

As the supervisor of inland revenue at Aberystwith, J. Miller, his nephew, and two professional gentlemen, geologists, were last week examining some strata of rock in the cliffs between Aberystwith and Llansidney, they proceeded along a narrow ledge of projecting stone on the face of the cliff, about one hundred and twenty feet above the level of the sea, which providentially happened to be at full flow. On passing round a projecting angle, "which forges has frowned on all below," the professors and the revenue officer had rounded the point, and the young man was in the act of doing so, when the rock suddenly

breaking from under his feet, he was whirled round with his face towards the sea, and as he descended he seized with one hand the ledge beneath his uncle's feet, whilst he extended the other hand to him, and it was firmly clasped by the revenue officer, who held him suspended for fully five minutes, during which time he with great difficulty maintained his position, there not being more than six inches to stand upon. At length a lawless prison roused, whilst J. Miller gazed on a rugged projection of rock about ninety feet below them, and on which he concluded the unfortunate youth was inevitably doomed to be dashed. But the uncle (who calls himself "an awful coward") at length said, with all the calmness imaginable, "Tom, there is but one way for it; I'll save you, or we will both perish together," and, with a firm voice he commanded the young man to loosen his hold of the rock, which was mechanically obeyed, with a faint reply, "Yes, uncle." At this awful moment, J. Miller horizontally sprang into the air, carrying the young man with him; and such was the force with which he leaped, that the check caused them to perform several summersets over each other as they descended linked together. With the rapidity of a flash of lightning they disappeared below the foaming billows, having cleared the craggy ledge, which projected more than six feet from the perpendicular of the point over which the youth was suspended.

To the delight of their companions who were momentarily horror-struck, they rose about twenty yards apart, buffeted the heavy swells of the flowing and returning waves; at length they struck out for a rock that lay about seventy yards in the sea, on which they were shortly seated, and from which they gave three hearty cheers. Their companions attempted to procure their rescue by obtaining a boat, but owing to the breach in the ledge, found it impossible, and had to proceed onwards for more than three hours before they were able to extricate themselves. To their delight, the colonel and his friend found their brave and dauntless companions had once more committed themselves to the deep, had swam to an accessible part of the cliff, and returned to Llansidney, where, with the exception of the loss of hats, the officer's boots (which he had taken off on first starting on the ledge,) and a few slight cuts and bruises, they appeared not a whit the worse from their perilous adventure.—*Welshman.*

Copper Types.—An exhibition of the machine for making types out of copper, has recently been made in London with much success. The inventor's name is Peatt. Instead of the old and complicated processes, by which types are usually cast, a strip of copper wire, upon a revolving wheel, passes through a series of wheels, levers, pulleys, and cranks, of the simplest description in reality; the type is struck or punched out the same moment that its size is mathematically determined; and after passing two other simple machines, is ready for use. By means of a small steam-engine, applied to the type-making machine, sixty per minute can be struck, or thirty-six thousand per diem. The clearness and beauty of the

impression of the types thus produced delight all connoisseurs. In the new process, instead of fusing the metals, and pouring into moulds to give the necessary form, the inventor of the apparatus machine effects this by a mechanical operation at ordinary temperatures, chiefly by means of powerful pressures, and the use of steel dies and matrices. The type thus produced possesses the utmost sharpness of outline and hardness, in consequence of the superiority of the metal employed, and the pressure to which it has been subjected.—*Eng. Paper.*

On Making Good Bread.

The French chemists have, by the most patient series of analysis, fixed the utmost alimentary limits of almost every article used as food. Wheat, above all other things, stands pre-eminent as an article of food. With us, as a nation, it forms a most important part of life's comfort. The question before us now is, as to the best way of deriving the substance of wheat when presented in the form of baked bread. That we fail in gaining the object by the use of fermentatives, such as yeast, &c., can be easily shown. This intelligent reader need not be told that fermentation cannot take place in any substance that does not contain sugar in large quantities, and in the proportion that sugar predominates will be the activity of the fermentation. In other words, the activity of the fermentation depends upon the strength or ability of the yeast or leaven to change or to convert into carbonic acid gas the saccharine contained in the wheat. Experiments in this respect enable us to speak knowingly. The quantity of nutritious matter destroyed, in getting what our wives call a "light raise," is as 8 to 100; or out of every 100 pounds of flour we destroy 8, while the balance is largely injured by the process. The practice of using *aleurates* is infinitely worse than yeast; for to its deleterious effects are to be traced much of the indigestion, heartburn, dyspepsia, &c., and the premature decay of the teeth in so many persons. Therefore, two powerful considerations—health and economy—urge us to the discontinuing of both; and in their absence the following recipe may be relied upon, for making wholesome and palatable bread. A single fair trial must, we think, convince any one of this fact:

For about three pints of flour, take two teaspoonfuls of cream of tartar, one teaspoonful of carbonate of soda, and a little salt; dissolve these in hot water, add a small piece of butter or lard, with sweet milk, then roll out and bake them quickly. Add a little sugar, and it makes a very nice, healthy cake for children. The same proportions may be carried out to make a large batch of bread.

By placing the bread, when taken from the oven, in a current of sweet fresh air, it soon recovers the oxygen that was expelled from it while it was in the oven. No bread should ever be eaten while it is hot. It is not fit for the stomach, and will certainly produce derangement—such as flatulency, acidity, biliousness, &c. It is a want of economy to use warm bread. Many persons will eat three or

four warm biscuits, while seldom will they eat more than two when they are cold; and yet the two cold biscuits contain more nourishment than the four warm ones.—*Late Paper.*

The Spectres of the Broken appearing among the Catskills. A correspondent of the New York Tribune, writing from the Catskills, New York, says:

The afternoon [August 14] was a memorable one for the mountain. The optical illusion of a week ago, was reproduced, but more transcendently beautiful than it had ever appeared before. It is the third time in twenty years that this extraordinary phenomena has been perceived. A and myself were sitting on the rock in front of the piazza, when she suddenly exclaimed, "Look, look!" I did so, and the whole hotel was surrounded in the cloud before us. The whole house was assembled immediately, and we ran out to the point of rock from which the recent phenomenon had been perceived. We were scarcely there a minute when a beautifully arched rainbow was formed in the cloud, exactly in the centre of which was seen the entire group, precisely as they stood on the ledge of rock. It was not merely their shadows, but the entire form of each person in the group was distinctly visible; each person saw the whole group, not merely the reflection of his own image. This lasted about five minutes, when the rainbow disappeared, and the phenomenon of last week succeeded; each person saw his own shadow, of huge dimensions, reflected on the cloud and surrounded by a halo of light, but was unable to see that of his neighbour.

Norwegian Water Telescopes.—An instrument which the people of Norway have found of so great utility that there is scarcely a single fishing-boat without one, is the water telescope or tube, of three or four feet in length, which they carry in their boats with them when they go a fishing. When they reach the fishing-ground, they immerse one end of this telescope in the water, and look through the glass, which shows objects some ten or fifteen fathoms deep as distinctly as if they were within a few feet of the surface; by which means, when a shoal of fish comes into their bays, the Norwegians instantly prepare their nets, run their boats, and go out in pursuit. The first process is minutely to survey the ground with their glasses, and where they find the fish swarming about in great numbers, they give the signal, and surround the fish with their large draught nets, and often catch them in hundreds at a time. Without these telescopes, their business would often prove precarious and unprofitable, as the fish, by these glasses, are as distinctly seen in the deep, clear sea of Norway, as gold fish in a crystal jar. This instrument is not only used by the fishermen, but it is also found aboard the navy and coasting vessels of Norway. When their anchors get into foul ground, or their cables warped on a rock, they immediately apply the glass, and guided by it, take steps to put all at rights, which they could not do so well without the aid of the rude and simple instru-

ment, which the meanest fisherman can make up with his own hands, without the aid of a craftsman. This instrument has been lately adopted by the Scotch fishermen on the Tay, and by its assistance they have been enabled to discover stones, holes, and uneven ground, over which their nets travel, and have found the telescope answered to admiration, the minutest object in twelve feet of water being as clearly seen as on the surface. We see no reason why it could not be used with advantage in the rivers and bays of the United States.—*Exchange Paper.*

Negro Galebion Elson.—One of the greatest curiosities ever exhibited in human shape, may now be seen at the Hall of the Apprentices' Library, in Meeting street. It is a living skeleton, in the person of a negro or mestizo, aged about thirty-eight years, and bearing the name of *Wade Hampton*. To designate him as a living skeleton is no figure of speech, but the literal truth—for he is nothing but skin and bone from his neck down to his extremities. His arms, hands, legs, and feet, are entirely useless to him; and he occupies a sitting or recumbent posture, being wholly incapable of standing erect. Nothing but "ocular demonstration" will suffice to give an adequate conception of the extreme and red-dick slenderness of his limbs. Of course he is utterly helpless, and entirely dependent on others to be fed, dressed, and otherwise attended. His hold, including his face, is the only member of his body, which, in aught but motion, connects him with living humanity. He possesses a pleasant and agreeable visage; his face being fleshy, if not exactly full, and in striking contrast with the rest of his outward and attenuated man. Although thus deprived of the just proportions of humanity, and shrivelled into a perfect anatomy, he is intelligent, chatty, and cheerful; has an excellent appetite, and actually enjoys existence. He says he is one of the Sons of Temperance, and is a member of the Baptist Church.—*Late Paper.*

Use of Apple Tree Prunings.—At this season of the year, many farmers prune their orchards. Some take the limbs that are lopped off, and cut them up for fire-wood. The greater part, however, throw these limbs by the side of fences or walls, where they serve to harbour vermin, and collect thistle seeds, which spring up, and thus form plantations of the pest for years. A better mode is to return them to the tree again. This can be done in two ways, 1st. By burning them and applying the ashes around the roots of the trees; and 2d, By cutting them up fine and burying them at the roots of the trees where they gradually decay, and thus afford nutriment for the tree again. This mode of returning the cast-off limbs and leaves of trees into the tree again is comfortable to nature. We see it carried on daily in forests, which receive a dressing annually of its leaves and the dry pieces of limbs that are broken off by winds and snows, and laid at the roots, where they not only afford nourishment to the growing trees, but make the soil fertile for other purposes as is

proved by the bountiful crops that are obtained from new grounds, as the grounds recently cleared of the forest are called.—*Maine Farmer.*

Disinfecting Agent.—A scientific gentleman states, through the Boston Journal, that for a disinfecting agent for general use, where the surface whence noxious exhalations arise can be reached, one pound of common copperas, dissolved in one gallon of water, forms a fluid which, when sprinkled on decomposing matter, or any changing surfaces, immediately destroys putrescent exhalation. In extreme cases, two pounds of copperas, in one gallon of water, may be used, and in some situations the addition of so much, ground plaster as will form a thin paste, will be required. The weekly sprinkling of cellar floors, paved yards, drains, and all filthy receptacles, with this fluid, will render the atmosphere above them perfectly salubrious. In sick rooms and confined spaces, the colorless liquid should be placed in shallow vessels, freely exposed, when its power of absorption will soon change the character of the air around it.

A Profitable Orchard.—The American Agriculturist says, "A gentleman within our knowledge has a small orchard on the Hudson river, of less than seven acres, which produces from \$400 to \$750 worth of apples annually. This is not one year of plenty, and another or two of famine, but is a regular, steady, average yield. All this is secured by the simplest process, viz. good management."

Another Orchard Made Profitable.—An old orchard of four acres had not been ploughed for nearly thirty years, and was regarded by the neighbours as worthless. It did not yield more than eight barrels a year. It was well ploughed, and thoroughly manured for three successive years, and cultivated with crops. It then produced two hundred and eighty barrels of apples.—*Late Paper.*

Peeling Potatoes.—Payan, the great French chemist, informs us that starch is not found in the epidermis, or in the tissues immediately adjacent, but that nitrogenized matters principally reside in these parts of the tuber; hence a loss of the most nutritious portion of the vegetable is incurred by the common practice of peeling off the rind and parts underneath, before the boiling commences. It should also be remembered that cold water dissolves, while boiling water coagulates, albumen. If potatoes, therefore, are thrown into cold water, and gradually heated, much of the nitrogenized principles will be extracted before the water reaches ebullition, while if it be made to boil before they are introduced, the coagulation will cause these matters to be retained within the tissue of the vegetable.—*Plough, Loom, and Anvil.*

Touching Experiences.—A certain lady had two children, both young and nearly of the same age. But the older one, by some whim or accident, possessed all the mother's affec-

tions; there was none for the younger, nothing but harshness. Very lately the mother fell sick and was confined to her bed. While lying there she heard gentle footsteps approaching it. "Is that you, my child?" said the sick woman. "No, mamma," naively and softly said the resigned one, "it is me." Most parents, and all mothers, will understand this simple answer.

Selected.

THE TRIUMPHS OF THE ENGLISH LANGUAGE.

BY MISS GILBESSE LYONS.

Now gather all our Saxon bards,
Let harps and horns be strung;
To celebrate the triumphs of
Our own good Saxon tongue;
For stronger far than hosts that march
With battle flags unfurled,
It goes, with Fearless, Unconquered, and True,
To rouse and rule the world.

Stout Albion keeps its household lays
On every southwestern shore,
And Scotland hears it echoing far
As Orkney's breakers roar—
From Jura's crags and Muna's hills
It floats on every gale,
And warms with eloquence and song
The houses of Inisfail.

On many a wide and swarming deck
It scies the rough wave's crest,
Seeking its peerless heritage—
"The fresh and fruitful West!"
It climbs New England's rocky steeps,
As victor mounts a lion's
Nigars knows and greets the voice
Sift mightier than its own.

It spreads where winter piles deep snows
On bleak Canadian plains,
And where, on Iroquois' banks,
Eternal summer reigns:
It glides Acadia's misty coasts,
Jamaica's glowing isle,
And bides where, gray with early fowers,
Green Texan prairies smile.

It lives by clear Illinois's lake,
Missouri's turbid stream,
Where cedars rise on old Ozark,
And Kansas' waters gleam:
It tracks the land swift Oregon,
Through sunset valleys rolled,
And soars where Californian brooks
Wash down their sands of gold.

It sounds in Borneo's camphor groves,
On seas of fierce Malay,
In fields that curl old Ganges' flood,
And towers of proud Bombay:
It wakes up Aden's blinding eyes;
Dark brows and swartey limbs—
The dark Liberian scowls her child
With English cradle hymns.

Tasmania's mists are wooed and won
In gentle Saxon speech;
Australian boys read Crusoe's life
By Sydney's sheltered beach:
It dwells where Africa's southmost spees
Meet oceans broad and blue,
And Niue's rugged mountains gird
The wide and waste Karoo.

It kindles realms so far apart,
That, while its praise you sing,
There may be clad with ocean's fruits,
And those with flowers of spring:
It quickens lands whose meteor-lights
Flame in an arctic sky,
And lands for which the Southern Cross
Hangs its orb'd fire on high.

It goes with all that prophets told,
And righteous kings desired,
With all that great apostles taught,
And glorious Greeks admired;
With Shakespeare's deep and wondrous verse,
And Milton's loftier mind,
With Alfred's laws, and Newton's lore,
To clear and bless mankind.

Mark, as it spreads, how deserts bloom,
And error flees away,
As vanishes the mist of night
Before the star of day;
But grand as are the victories
Whose monuments we see,
These are but as the dawn which speaks,
Of noonday yet to be.

Take heed, then, heirs of Saxon fame,
Take heed, nor once disagree
With deadly pen or sparring sword
Our noble tongue and race:
Go forth prepared in every clime
To love and help each other,
And judge that they who counsel strife
Would bid you smite—a brother.

Go forth, and jointly speed the time,
By good we played for long.
When Christian States, grown just and wise,
Will score revenge and wrong;
When cattle's oppressed and savage tribes
Shall rise to pit of ruin,
All taught to prize these English words—
Faith, freedom, heaven, and home.

For "The Friend."

LOOK UP.

"The race is not to the swift, nor the battle to the strong." "Many are called but few are chosen."

Although the signs of the times visibly indicate discouragement on almost every hand, and there appears but little to cheer the drooping spirits of the true mourner, who desire above all things, the prosperity of Zion and the enlargement of her borders; yet he who told the women of Samaria all things that ever she did, (at a time no doubt when she was but little expecting to meet with such an instructor) does still continue his merciful visitations to the sons and daughters of men, and run not only contrary the tempestuous billows of the deep, but also seal and unseal the springs of the waters of Life.

In the Society of Friends, truly, great changes have taken place within the last twenty-five years, and some of an important character of but very recent date. Many large meetings have been reduced to but few in number; yet where these are unitedly engaged in spiritual travail, with a single eye to the Captain of salvation, they have been, and will continue to be, owned by the Great Head of the Church, who promised, that "Where two or three are gathered together in my name, there am I in the midst of them." These feel the cementing bond of religious union to bind, and hold them together, as brethren and sisters of the same household of faith, and can harmoniously labour for the honour of Truth, seeking individually and collectively to know Christ and him crucified. O! with my spirit, that these little ones, who feel their dependent condition, and are not desirous to be esteemed but the least of the flock, may endeavor to dwell humbly under all the trying dispensations which may be permitted to assail them,

as the grand adversary of all good was never more fully equipped with strong and powerful instruments to divide in Jacob, and scatter in Israel, by severing the tenderest chords which bind us together.

May the few who compose these small assemblies, be increasingly sensible of the importance of their stewardship as a remnant of the Lord's people, whose day of reckoning may be near at hand. Being few in number, may they be rich in faith, and grow in the saving knowledge of our Lord and Saviour Jesus Christ, and be made instrumental in gathering from the lo! here, and the lo! there, from the by ways, and the crooked paths, which lead to the chambers of death, the prodigal sons of hardness, and the thoughtless daughters of folly.

For "The Friend."

SENECA INDIANS.

(Continued from page 6.)

"Sixth month 11th.—Several of the natives gave me an account of the late council at Buffalo, which was much to the satisfaction of those who were anxious for the education of their children, and their own advancement in agriculture and the mechanic arts. Their agent encouraged them to persevere in what they had undertaken, and endeavour to pay attention to the advice of the President, who wished their children should be instructed, and the natives generally to improve. He told them, that if any of their people opposed to them should insult their schoolmaster, to send him word quickly, and he would pay attention thereto. He also recommended the Indians to divide their lands into farms, and hold them in severalty. Those who have the pre-emption right of purchasing Indians' lands, proposed having it surveyed, and a map drawn of the different Reservations, and to divide the Reservations amongst the holders of said pre-emption right, so that when the natives are disposed to part with any of them, those having the right to purchase, will know the quality and situation of the land without difficulty.

"12th.—A very warm day; thermometer in the shade nearly up to 95° Fahrenheit. A number of the natives have been here with whom I had much conversation.

"13th.—Several of the natives spent some time with me to day; amongst others, one of the chiefs who had been at the late council at Buffalo; he brought a letter to the teacher, written by their agent, which was as follows.

"Buffalo, June 4th, 1821.

"Sir,—I understand by the chiefs from Allegheny, that your school has been stopped by the pagan party; it is my wish that you should go on with the school at their village, as part of the Indians are wishing to send their children there; although I cannot pay you for teaching the school, as I have no means in my hands for that purpose.

'I am sir, respectfully,

'Your humble servant,

'Mr. ————,

"The teacher read and explained the fore-

going to the natives who were at his habitation, and then inquired of the chief, whether they had concluded upon anything respecting the school; he replied, they were so busy in attending to farming, nothing had yet been done, but as soon as that was accomplished, they would probably decide upon it.

"15th.—Two of the natives favourable to improvement were here, with whom I had much satisfaction in conversation. In their discourse between themselves, relative to the present state of the Indians, I found that those who rejected the aid offered for the amelioration of their condition, were still disposed to endeavour to support their old customs.

"22d.—I went up the river on some business. I saw many of the natives, and found that some of them had improved in the manner of planting their corn, agreeably to what had been recommended to them last Spring.

"24th.—Several chiefs and natives were at my dwelling this afternoon. Three of the former tarried all night, and took breakfast next morning. They did not come to any conclusion, relative to when and where the school was to be resumed. They talked amongst themselves about keeping the First-day of the week, and on other subjects; they were recommended to be careful in their movements, and when they became entirely satisfied of the propriety of any measure, then, and not until then, to go forward. They expressed thanks for what had been said to them, and also spoke of the satisfaction they had felt in having been at the Quaker's habitation.

"27th.—This morning whilst engaged ploughing, one of the opposition chiefs came to us, and said there were some people at my dwelling who wished to make a speech to me; I left the field, went to the house and found four chiefs of that party there. Soon after we were seated, one of them informed me they had something to say, to which they requested me to pay attention. Kan-ho-in then commenced and said, that last fall, previous to their agent going to the seat of government, he in company with one of the Buffalo chiefs, had requested him to inquire of the President, what was best for the Indians to do, in their present divided state; as some of them were receiving the advice of the ministers, and following after the customs of white people, others desired to continue in their old customs; and he went on to state, that some of their people were fearful they would lose their land, on account of the assistance the white people were rendering them in schooling, &c. Their agent did not tell them at their late council, whether the President wished them all to accept the proffered aid for their improvement, but left them just as they had been. The chief said, the Indians opposed to improvements, had understood that some of their people were anxious the school should now be resumed at Allegheeny, and they now came to forewarn me, not to come on their land to teach school, until the result should be known of a trial those opposed to improvements are now about making, to have all those of their people who are anxious for schools, removed to a Reservation by themselves, perhaps at Buffalo, or Cattaraugus; and those opposed to improvements likewise to

be settled together; and then it would be seen which would get along to most satisfaction. He warned me not to commence school, until something was settled amongst them, because some of their young men had threatened if I did come upon their land, they would turn all the school-books, or perhaps I might otherwise be insulted. Tekindoo then said, there was to be a council in five days, to which they were all going, and many of the natives opposed to improvements were then to be collected. They were going to consult upon some plan to have their people separated into two parties, and settled on distinct Reservations; and they wished all those anxious for schools, to go to Buffalo and be together, but did not know whether they should succeed;—that I had understood and heard their message, and if I persisted in going on with the school under present circumstances, it would be my own fault if I should meet with insult. Another of the chiefs, (Charles O'Beal,) said, they felt satisfied these things were not done for them without a view of recompense; for they all knew that when white people hired any thing done, they looked for pay; and for his part, he preferred paying for schooling, &c., as the white people did, and there would then be no dissatisfaction. He believed the Great Spirit would be better pleased for people to pay for their children's schooling; for if his children were to be instructed at other people's expense, he should consider himself indebted, and could not call them his own children, because others had paid for their instruction.

"I told them I had understood the agent had encouraged them to go on endeavouring to improve in industry and their mode of living; and I saw by the President's speech, that it was his wish their children should be educated, and the older ones take hold of agriculture, and other business; and as it respected the Quakers taking any of their lands, they might make their minds easy, for they had no other view than the benefit of the Indians; that Friends had frequently told them, given them many papers, and also sent them a parchment a short time ago, which their agent had explained to them publicly, stating they would never be called upon to pay for what Friends had done for them. As it respected the children of white people being schooled, very many of them were educated freely, on account of their parents being poor; that white people considered the education of children of great importance; and those whose parents were in low circumstances, were taught gratuitously. As it respected their using endeavours, to have all those of their people who were in favour of schools, removed to a different reservation, I recommended them to be cautious. I also enforced upon them the necessity there was for their living in love one with another; that they should not carry their different opinions to extremes, but should allow those of their people who were desirous of improving, the liberty of sending their children to school, without so much opposition thereto. They would not feel their minds easy, if some of the other natives should come to the council-house whilst they were performing their dances, and warn them to cease therefrom; that I had heard some of

that party say, they did not intend to press the opposition party, to accede to their views about keeping First-day, &c., and recommended to them the necessity of charity. One of the chiefs then said, I had now heard their message, and they wished to know whether I should attend to it, as it respected desisting from keeping school, until it should be known what could be done relative to their separation. I replied, that when Friends were here in the fall, the Indians wished their children to be instructed, and last winter the school was in operation, but had been adjourned on account of the opposition thereto until the council should be held at Buffalo; that council had now been held, and the day before yesterday some of the chiefs had been here, and inquired when I preferred attending to the school, whether at the present time, or in the fall. I had told them, they were to say at what time it should be resumed, for it rested with them entirely. Tekindoo remarked, it was evident I was anxious the school should go on, and make disturbance among them. Another of the chiefs said, the proceedings last winter during the time the school was kept upon their lands, was somewhat like having a barrel of whiskey to which people collected and made disturbance, for the Indians would collect together in council at the school-house, which caused much dissatisfaction.

"They were told as it respected losing their lands, their minds might be at rest. They saw that I was not assumed they should see my face when talking upon that or other subjects, and it was evident to me that if a thought was entertained of taking their lands, they would discover a something in my countenance which would betray me. Much was said on both sides; and the necessity of their living in love one with another, and endeavouring to get along in harmony, which would be much better than having contention, was pressed upon them. They left me after bidding farewell, and most of the day I was engaged in ploughing.

(To be continued.)

Frost Sleep—Its Cure.—In an excursion made in the winter 1792-3, from St. John's to the Bay of Bulls, North America, Captain (the late General) Skinner forming one of our party, we had on our return to cross a large lake over the ice some miles in extent. When about the middle, Captain Skinner informed us that he had long been severely pinched by the cold, and found an irresistible drowsy fit coming on. I urged him to exertions, representing the fatal consequences of giving way to this feeling, and pointing out the snare in which his wife and family would be found should the party arrive at St. John's without him. These thoughts aroused him to exertion for some time; but when he had reached the margin of the lake he gave way, and declared he was utterly unable to struggle further, delivering, at the same time, what he considered his dying message to his family. As there were some bushes near the spit, I broke off a branch, and began to thrash my fellow-traveller with it; at first without much apparel

effect, but at length I was delighted to find that my patient winced under my blows, and at length grew angry. I continued the application of the stick until he made an effort to get up and retaliate. He was soon relieved from the torpor, and as we were now but a few miles from St. John's, I pushed on before the party, leaving the Captain under special care. I left also the stick, with strong injunctions that it should be sinfully applied in the event of the drowsiness returning. I soon reached the town, and had some warm porter, with spices, prepared against the arrival of my friends; with this and considerable friction he was enabled to proceed home, where he arrived perfectly recovered. He himself related the story at the Earl of St. Vincent's table, at Gibraltar, many years afterwards, expressing at the same time much gratitude for the beating he had received.—*Memoirs of Admiral Brenton.*

For "The Friend."

Early Visitations of the Holy Spirit.

One of the most important doctrines of the Christian religion, is that of the immediate manifestation of right and wrong, by the light and the reproofs of the Holy Spirit in the heart, even at a very early age. This is a fundamental doctrine, and with obedience to its practical influence, is connected the present and everlasting welfare of the soul of man. If those who have reached maturity have not yielded to it, we cannot suppose they will urge it upon others. Living in rebellion against the Divine law themselves, habituated to a daily slighting of the mentions of the Spirit of Truth, they would hardly think of recommending obedience to it, either in their own children, if they are parents, or those of others. What an inculcable loss must children sustain, whose parents, professing to be Christians, never solemnly enjoin upon them a scrupulous adherence, to the convictions of the Divine Spirit in their own minds. And how can they do it while they disregard it themselves?

"Mind the light," was an injunction which Friends in their best days often uttered. Those who did mind it, were led out of darkness; and the light of their example, the fruits of obedience to the Holy Spirit, so shone before men, that seeing their good works, they glorified their Father who is in heaven. Many conversions were made; strangers were brought to feed the flock, sons of aliens became ploughmen and vine dressers, and in the fulfilment of the evangelical prophecy, as the glory of the Christian church began afresh to break forth, to many among them the language was applicable, "Ye shall be named the priests of the Lord, men shall call you the ministers of our God." And until the same doctrine of obeying the light of Christ in the heart, is lived up to, we shall not know a return of those days of flourishing in the courts of our God.

In looking over the last number of the Friends' Library, I observed some remarks on this point, made by that eminent minister of

Christ, John Fothergill, which I hope will be read by many of our young people; not because I suppose they are in the use of profane language—I hope better things of them; but that they may see the advantage of minding the convictions of Truth from early life up to old age. He says, "When I was between six and seven years of age, as near as I can recollect, being at some little play with another boy, through the force of a sudden temptation, I swore an oath; which notwithstanding it was to a truth, yet such secret convictions of the evil of so doing, in the sight of the Almighty God, so affected my mind with sorrow and remorse, as made a lasting impression upon my judgment; and also imprinted that warning and fear in my heart in this respect, that I never did the like since on any occasion. Wherefore as I cannot but believe that the pure law of Christ, which is light, makes its appearance against evil in all, and often in tender years, so if a careful regard were yielded in youth, to this insinuation of the day of God in secret, many evil practices and deluding liberties would be prevented, and would never get that room in the mind, and in use, which with sorrow we too often observe they do."

This obedient child afterwards reaped the blessed fruits of minding the convictions of the light—the day-spring from on high—for in the Lord's time he was made a minister of his pure Gospel, and a pillar in the church of God, that went no more out. When he was about sixteen or seventeen years old, he was often affected with discouraging reasonings, how they should do in the meeting he belonged to, when an ancient and truly valuable minister should be taken from them by death. But he was led to consider by what means he was made so valuable,—"that it was through his faithfulness, his waiting to feel after, and adhering to that manifestation of Divine power and life from Almighty God, whereof he declared, that this Holy Spirit, to which he laboured to turn and gather people's minds, appeared in all; and as hereby he was made truly serviceable, so that heavenly living principle was well able to help, feed, fit and preserve all who truly sought to know and be subject to it, and make them truly serviceable also." This minister was removed by death in about a year after; and in little more than two years after his death, John Fothergill and four more of his fellow members were engaged by the Truth, to open their mouths in the ministry of the Gospel; so that instead of a declension, about which he had had his fears, the meeting increased in number and in the power of godliness. May the Lord of the harvest again and again send forth such labourers into his harvest-field—so that many drooping ones may be cheered to hold on their way, and finally die in the faith, that the blessed Truth will not be permitted to fall to the ground for want of supporters, but that the mouths of thousands will be opened to speak well of it, and of the Lord's excellent name.

Interesting Discoveries in Africa.—A French Exploring Expedition has partially ascended the Grand Bassam river in Africa, and has discovered it to be a confluent of the Niger,

Captain Boileau, the commander of the expedition, writes that he has discovered two insignificant lakes, whose palm oil is so abundant that the ship had not vessels enough to hold it. Now, according to the dealers themselves, palm oil gives a profit of eighty per cent., whilst gold only yields fifty or sixty. The adjoining villages are said to overflow with produce of all sorts. Captain Boileau has, however, visited unknown regions, and established relations in the midst of a country the very centre of the gold trade, the only commerce hitherto carried on at Grand Bassam. It begins in the dry season, the want of water preventing all entire exploration; but in the rainy season there are six feet of water, and the river may be ascended as far as the cataracts of Aboussoum, fifty leagues distant. At that place the traveller is within sixty leagues of Ségou, and the course of the Niger is still continued. When the steamer Gustaveard proceeds to Grand Bassam, that vessel, which only draws two feet of water, will entirely solve the problem. Thus a well armed and well supplied vessel will penetrate to the interior of the country, traversing a district of which Captain Boileau has seen a part himself, and which is the entrepot and the passage for the caravans of the gold and silk merchants, and where the gallant captain discovered, and inhabited for two days, a city so rich in ancient and more important than Timbuctoo, the latter wrote a volume," concludes the narrative, "were I to attempt to relate the dangers and adventures of the expedition."

For "The Friend."

The Corrupting Fashions of the World.

From the first Quarter down to this day, Friends have had a testimony against the changeable fashions, founded upon secure ground. The apostles exhorted the primitive believers not to be "conformed to this world, but to be transformed by the renewing of their minds." "The lust of the flesh, the lust of the eye, and the pride of life, are not of the Father but of the world; and if any man love the world, the love of the Father is not in him." The forming of new fashions in dress is almost irresistible to gratify the lust of the flesh, of the eye, and the pride of fallen man. Regenerated Quakers have borne a steady testimony against this depraved spirit, and they have found a preservation by it to themselves, and their example has carried conviction home to others. The testimony of the Spirit of Truth in themselves has led them into it, conformably with the apostles' doctrine. We have a striking confirmation of this in the case of the father of that eminent minister, Samuel Fothergill. He says, "When I was about twelve or thirteen years old, which was after my mother's decease, a strong inclination took place in me to have a coat made, with some novel resemblance of the mode or fashion of the time, than in the plain manner which I had, with other Friends used, and I presented upon my father to grant it; but I was answered by him in it, almost at the first wearing it, and the more so in using it, feeling the certain reproofs of the Spirit of Truth, for leaning to, and join-

ing with the vain and restless flesh-pleasing spirit of the world, and turning from the steady plainness of the unchangeable Truth. I was indisputably satisfied, that the enemy of all good worked in the earthly affections of those wherein he could get place, to draw out the mind at times, of the youth especially, after the unsteady corruptions of the depraved world, in its changeable and vain fashions in dress and clothing, in order to lead into the broad way, and by degrees into the wide world, one step making way for another. On the other hand, I was in measure then, and have been since more immovably assured, that the light of the Gospel day, the Spirit of Truth doth appear against, and reprove the very conception of such vain desires and inclinations; and would lead and preserve out of them, if people did but attend thereto, and labour honestly to bear the cross of Christ in this respect. Thus, as it hath done before our age, hath also in our time, blessed be the name of the Lord therefor, snith n'v soul, crucified many to the world's spirit and ways, in these enticing and adulterating fashions, as well as to others of its evils.

"Oh well would it be if the youth would duly consider these things, and learn to bear the yoke of Christ in their tender age, while they are teachable and innocent; before many wrong liberties burden the soul, and darken the understanding, and embolden in a disregard to that once ever blessed Spirit in the heart, which only doth and must lead naut to God and true godliness."—*Friends' Library*, Vol. 14.

It may be some trial to young persons to wear a plain dress, but it has been a means in the Divine hand, of deterring many from participating in corrupt and debasing pleasures, and from mingling with a class of people who would lead them into debauchery, into sinks of uncleanness, and sensuality. "He that breaketh n'v hedge, a serpent shall bite him." Instead of weakening the wholesome restraints that are placed about young persons by their parents, and by religious society, they should cherish them; and by an undeviating course of humble, consistent walking, show their respect for them, and their gratitude for the pains and toils which have been endured, in educating them in a truly Christian manner. There is a dignity in a plain garb, and a firm support of the testimonies of the Gospel of Christ—and when the two go together, a standing protest is maintained against the world that lieth in wickedness. When that grave and honourable servant of Christ, William Jackson, of West Grove, Pennsylvania, was approaching manhood, Satan suggested to his mind, that he had better put off his plain coat; he was not fit to wear it; and for a time he was captivated by the false reasoning of the father of lies, and seemed ready to join in with it; but through the interposition of his almighty Saviour, he came to the wise conclusion, that it was better to keep to his simple garb, and strive in the ability that God giveth, to change his conduct so as to be consistent with the exterior appearance; and it is sad, he never deviated from this conclusion.

For "The Friend."

Progress of Separation among the Adherents of Elias Hicks.

We have perused in the New York Tribune of the 12th inst., an article purporting to be written by a correspondent of that paper, who, we should suppose from his language, made no pretension to being a Friend, or member of the Hicksite Society, and giving his account of the Hicksite Yearly Meeting, held the preceding week at Solem, Columbiana county, Ohio.

He introduces the narrative by stating, that "the Society of Friends, like almost every other sect in our country, is divided into two parties, the Conservatives and the Radicals; the former being composed of those who wish to keep the Society strictly aloof from all the reforms of the age, and the latter of those, who deem a church organization worse than useless, unless its influence is actively employed in promulgating works of practical righteousness and benevolence. The Radicals allege that the Conservatives in this Yearly Meeting, though a minority, have long ruled the body by dint of ecclesiastical finesse and management. Whether there is any truth in this statement, I will not pretend to say, but that many believe it to be true to the letter, I have abundant evidence."

On Monday morning commenced the proceedings of the Yearly Meeting. After a long silence, the clerk of last year read the 'opening minutes,' in about these words, 'Eighth month 21st, 1849. Near the time adjourned to Friends assembled.' One Friend nominated W. G. for Assistant Clerk. The man who made this nomination was one of the Reform party. Before the meeting had time to express its judgment on the first nomination, a member of the other party nominated J. H. P., and the Conservatives immediately expressed themselves in favour of his appointment. The Reformers, I was told, were taken by surprise. They did not anticipate that the other party would take so unusual a course." "The principal Clerk, in this instance, being a Conservative, the Radicals felt that the Assistant should in fairness be taken from their own party, but the leaders proved to conciliate them, and appointed one of the most objectionable of the Conservatives to fill the place. The excitement between the parties now began to manifest itself. The Conservatives were zealous for the rigid enforcement of the rule which makes the business meetings of the Society private, while the Reformers were willing that the whole world should witness their proceedings; and some of them insisted, that it was unworthy of a Christian sect at this day to meet in secret convulse, and that the custom ought no longer to be regarded. On this point the Reformers carried the day. The rule of secrecy was not enforced."

"The annual reports from the Quarterly Meetings having been read, the next business in order was the reading of the epistles from other Yearly Meetings. And now came the great contest. The Greenes (N. Y.) and Indians Yearly Meetings have been divided, and the Reformers who formerly belonged to them, are now separately organized. The new or-

ganizations had sent epistles to the Ohio Yearly Meeting, and the Reformers in this body determined that they should be read, while the Conservatives were equally determined to suppress them. Strange as it may seem, this question was debated for three days! Various efforts were made by the Conservatives to pass to other business, but in vain. Full two-thirds of the meeting, embracing nearly all the young men, a great majority of the middle-aged, and a few of the old men, were in favour of the reading, while the weight of the gallery was opposed."

"Some were for a compromise, and proposed that the obnoxious epistles should be read, and no further notice be taken of them. The friends of reform would not enter into any such arrangement. It was not until the close of Wednesday's session, that the question was decided." "The discussion was in the main courteous, but earnest, and sometimes exceedingly severe. The Conservatives urged their cause on the ground of superior light and wisdom—accused their opponents of a disposition, 'to turn every thing upside down, disorganize the Society, &c., &c.' The Reformers on the other hand, contended that the Society had long been controlled by a few, whose zeal for the letter of the discipline outran their regard for its fundamental principles, and who had made it subservient to sectarian and party ends. They maintained that it was their right as members of the Society, to know the contents of any documents that might be addressed to the meeting; that to refuse them a reading would be a violation of the law of Christian charity and courtesy, and tend to bring reproach upon the Society. It was stated in the course of the debate, that the hostility to reforms on the part of the leaders, had driven the great mass of the young people away from the Society's meetings, and that if the same influences were to prevail hereafter, the organization would ere long become extinct."

"At the close of the third day's session, the gallery yielded, and the Reformers so far triumphed, as to procure the reading of the epistles from the Waterloo and Green Plain Meetings. Another contest on the question of answering them was anticipated, but the Conservatives avoided this by proposing that none of the epistles received by the meeting this year should be answered. To this there was no opposition."

After the close of the meeting on Sixth-day, some 300 or 400 of the Reform party remained in the house for mutual consultation, and determined to hold a Conference for the discussion of the whole subject of Religious Organization, in New Garden, in this county, on the 19th, 20th, and 21st of October next. It is thought that a new organization will be the result."

OBSERVER.

Revival of the Roman Inquisition.

Dr. Giacinto Achilli has been arrested in Rome, and thrown into the Inquisition. At eleven o'clock, p. m., on the 20th July, three men in plain clothes took him into custody in the house where he was staying. They stated

that they did so by order of the French Prefect. They had no paper of authorization whatever. In other words, Dr. Achilli has been imprisoned, without any warrant, in the name of the representative of the French Republic. The government of the city of Rome was, in point of fact, at that time in the hands of the authorities appointed by General Oudinot.

There is reason, however, to believe that the name of the French Prefect has been fraudulently used by authority of the Cardinal Patrizi, Vicar-General of Rome, who had just returned to the city, but who apparently possessed no legal power at the time.

Dr. Achilli has been cast into one of the secret dungeons of the Holy Office. Our readers are aware that in these same dungeons the bones and other remains of former victims were brought to light in the beginning of 1840.

The following is an extract from a confidential letter from Dr. Achilli, dated July 12th. After referring to the amount of the French forces in Rome, he adds:—"I shall take advantage of these circumstances not to move from my post. I have never mixed myself up in political affairs, much less shall I do so now. My mission is too innocent to cause any fear till the return of the Pope." Dr. Achilli placed full confidence in the honour and loyalty of the French authorities to protect equally Catholics and Protestants, so long as the administration rested with them.

Dr. Giacinto Achilli is a Protestant of above five years' standing. Formerly "Vicar of the Master of the Holy Palace" under Gregory XVI., professor of theology and professor of moral philosophy at the College of the Minerva, he subsequently became a Protestant, and is well known, both in England and in many other parts of Europe, as one who, from conscientious motives had quitted the Roman Catholic Church. He exercised the right which the *de facto* Constitution of Rome gave him to take up his residence there, and to labour in the dissemination of the Holy Scriptures, and in the propagation of his principles among those who were disposed to hear him.

We understand that steps are being taken to bring the political question before the proper department of the French Government. The name of the French Republic has been used to reopen the diabolical tribunals of the Holy Office; an eminent Protestant theologian has been thrust into an inner dungeon, in the name of France. It cannot be that France—that M. de Tocqueville, the panegyrist of American liberty—that Louis Napoleon, the representative of universal slavery—can suffer such an atrocity to pass unnoticed and unpunished! We shall see.—*London Christian Times*.

THE FRIEND.

NINTH MONTH 29, 1849.

A "Visit to the Menomones," next week.

"Curious Case of White Slavery."—The *Columbia* (Geo.) Democrat mentions that a white girl, 17 years

old, named Mary Fann, who had been sold as a slave, by her inhuman father two years ago, has lately been rescued by the mother from her servitude, inasmuch as she had been treated as a negro slave. It seems that Fann's wife had obtained several years since a divorce from him, and subsequently married. The girl Nancy was taken off by her mother Fann, to Wynton, where, for a blind horse and Jersey wagon, she was turned over to James R. Jackson, as a slave. By some means the mother heard of the situation of her daughter, and with the volunteer aid of lawyers and sheriff, &c., she recovered her child by a writ of habeas corpus. The public feeling was becoming highly excited against both purchaser and seller, the former of whom was a church member, the latter a degraded being in every respect.

While and black slavery are both inhuman; but it is difficult to perceive on what sound principle the white man who sells his mulatto children can condemn another for selling his white offspring,—and why the public feeling of Georgia slaveholders should be more highly excited on this occasion, when they might possibly find many of their own people were buying and selling the children of white people who had but a slight tinge of the African blood. It all goes to prove that when the principle and system of slavery acts upon our own flesh and blood, its enormities appear very glaring. "He finds his brother guilty of a skin not coloured like his own; and having power to avenge the wrong, dooms and devotes him as his lawful prey."

RECEIPTS.

Received of T. E. L., for Joseph Dickenson, \$2, vol. 23. Natho P. Hall, agent, \$1, to 26, vol. 23. Francis Davis, O., \$2, vol. 23. Joseph Walton, O., \$2, vol. 23. John Naylor, Pa., \$2, vol. 23. A. Garrettson, agent, for Milton Patterson, O., \$2, vol. 23. Joseph G. Harlan, \$2, vol. 23. G. Perdue, agent, \$2, vol. 23. For James Hasley, \$1, vol. 21 and 22. G. F. Reed, agent, for Ed. Baston, W. Frye, Joseph Nichols, David Buffum, \$2 each, vol. 23; and for Pease Buffum, \$2, to 32, vol. 23. David Osborn, \$4, vol. 21 and 22. John King, agent, for Jos. Olin, Jos. Chase, Samuel B. Stone, Wilson King, and Francis Armistead, each \$2, vol. 23. Paul C. Manning, \$2, vol. 22. Jacob Haight, \$2, vol. 23. M. B. Ladd, \$2, vol. 22.

The Philadelphia Association of Friends for the Instruction of Poor Children.

A meeting of "The Philadelphia Association of Friends for the Instruction of Poor Children," will be held at 7 o'clock, on Second-day evening, Tenth month 1st, 1849, at the committee-room, Mulberry street meeting-house.

JOSEPH KITE, Clerk.

A State Meeting of the Female Branch of the Auxiliary Bible Association of Friends of Philadelphia Quarterly Meeting, will be held on Fourth-day, the 3rd of Tenth month, at 3 o'clock, P. M., at the Bible Depository.

WEST-TOWN SCHOOL.

The Committee to Superintend the Boarding-school at West-town, will meet to-day, on Sixth-day, the 5th of next month, at 10 o'clock, A. M.

The Committee on Instruction meet on the preceding evening, at 7½ o'clock; and the Visiting Committee attend the semi-annual examination, which will commence on Third-day morning, the 2nd of next month.

Phila., Ninth mo. 29th, 1849.

THOMAS KIMBER, Clerk.

WEST-TOWN BOARDING SCHOOL.

The Winter Term of West-town Boarding-School will commence on Sixth-day, the 26th of Tenth month. Parents and guardians intending to send children to the school, will please make early application to Joseph Snowden, Superintendent, or Joseph Scattergood, Treasurer, No. 84 Mulberry street, Philadelphia.

Stungles will be provided to convey the children to the school, and will leave Douglass's Hotel, Sixth street below Arch street, on Sixth-day, the 26th, and Seventh-day, the 27th of the Tenth month, at 12 o'clock, M.

For the accommodation of the Committee, a conveyance will leave the stage-office, on Second-day, the 1st, and Fifth-day, the 4th of Tenth month, at 12 o'clock.

DWELLING-HOUSE TO LET.

The dwelling-house attached to the "St. James street School Estate," situate on the north side of that street, a little west from Delaware Sixth, being now vacant,—the Committee having charge of a "Friends' Select School," would have a choice in letting the premises to a small family of Friends, (principally females, would be preferred.) Should there be any want of such an accommodation, the rent will be moderate.

For terms, apply at No. 50 North Fourth street, or at No. 34 South Twelfth street. Ninth month.

MANAGED, on Fifth-day, the 13th inst., at Friends' meeting-house, Downingtown, Chester county, Pa., JOSEPH W., son of Moses Adair, of Smithfield, R. I., to REUEL F., daughter of John B. Sharpless, of the former place.

DEED, at his residence in Delaware county, Pa., on the 16th instant, in the 91st year of his age, JACOB MARR, an elder of Radnor Monthly Meeting. It pleased his heavenly Father to preserve his faculties clear to this extended age. On the 22nd of the Eighth month he was taken sick. In welcoming a near relative a few days before his decease, he said, "I am going to die. There is not a speck or a cloud in my way. The crown was shown me years ago, and my way before me as clear as the light." The same evening his dear aged partner, quiering of him how he felt, he replied, "I feel ready to go down to the grave in peace. I know that my Redeemer will accompany me." At another time he said, after expressing his surprise at being so long kept here, "If I could lay down my life of myself, I would do it directly; but I must cede over in patience to wait the Directly appointed time." Expressing the thankful feelings of his heart, his children were under the parental roof to witness his close, he said, "It is the Lord's doings, and marvellous in our eyes, that our children are all permitted to be here with us." At one time the enemy seemed permitted to assail him, and he remarked, "There is nothing sorer than that we all must die; and when that time comes, I hope you may be better prepared for it than I am." But he was afterwards enabled to add, "I am neither sick nor sore," and expressed his feeling of quietness and peace. One of his last clear expressions, in an audible voice, was, "I rejoice in the Lord, and joy in the God of my salvation." When the full measure was accomplished, his desire for an easy, quiet passage, was granted; and he passed gently to the inheritance which is undefiled and fadeless and abiding.

PRINTED BY KITE & WALTON.
No. 50 North Fourth street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XXIII.

SEVENTH-DAY, TENTH MONTH 6, 1849.

NO. 3.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

JOHN RICHARDSON,

AT NO. 50, NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

All communications, except those relating immediately to the financial concerns of the paper, should be addressed to the Editor.

For "The Friend."

Visit to the Menomonic.

The Friends who started from Philadelphia, in the latter part of the Fifth month, for Green Bay, to attend to the payment of a sum of money, on behalf of the Government, to the people of the mixed blood of the Menomonic Indians, have accomplished their errand, with as much satisfaction as could reasonably have been expected. The journey, by the route usually taken, is nearly fifteen hundred miles; yet, the whole of it being performed by steam, is accomplished in a short time, with scarcely any fatigue. From Buffalo to Green Bay there is an excellent steamboat, called the Michigan, which, from the Fifth to the Ninth month, makes four trips, at about equal intervals, and affords very comfortable accommodations to passengers. She is a general trader along the lakes and stops at various ports, and this, though it adds a little to the time occupied in the voyage, varies the monotony and increases the interest, by affording a stranger the opportunity of seeing some of the thriving cities which are springing up in the northwestern portion of our extensive country. A traveller, however, who passes, for the first time, along the borders of those great inland seas, is much struck with the large proportion of unoccupied wilderness which still skirts their shores, notwithstanding the vast number of emigrants which have, for so many years, been pouring into the United States. It is a sight which might quiet the nerves of those fearful ones, who are sometimes scared at the nightly influx. We, of this generation, at any rate, are not likely to lack elbow room. In passing along the coasts, many hours will frequently elapse, without the sight of a human habitation, or any indication that the thick shade of the primeval forest has been trodden by the foot of man. A large part of the American side of Lake Erie and much the larger part of Huron, still present this solitary aspect; and this circumstance, with the almost uniform outline of the horizon, on the land as well as the water

side of the prospect, is rather disappointing to a traveller in search of the picturesque. Not a mountain, nor even a lofty hill, is to be seen from the lakes, in the nine hundred miles from Buffalo to Green Bay. The shore generally rises, with a gradual slope, from fifty to, perhaps, one hundred and fifty feet in height, and is only varied by gentle undulations. The beauty of the waters of the lakes is however some compensation for the want of variety in the shores—especially the waters of Lake Huron, upon which the eye rests with unceasing pleasure. They possess a peculiar brilliancy, which is, probably, owing, not only to their great purity, but also to their extraordinary depth. Many smaller lakes are equally clear, but being comparatively shallow, the colour of the bottom has some influence upon that of the water, and, as it were, tarnishes the lustre of the surface.

Huron is said to be from nine hundred to a thousand feet deep, in some, and its colour, though not altogether of the same hue, is as dark as that of the ocean, and forms a beautiful contrast with the thin crests of its waves, the broken particles of which, when scattered by the wind, sparkle in the sunshine like so many diamonds.

At the upper end of this lake, the island of Mackinac breaks the monotony of the view very agreeably. It is of limestone rock, and rises abruptly from the water, to the height of three hundred feet. The surface of Huron being six hundred feet above the ocean level, the upper part of the island stands nine hundred feet above tide water and enjoys a pure and bracing atmosphere. It is, accordingly, a place of resort, during the warm season, for invalids from the feverish flats of Michigan. The soil being still spread over its rocky face, the island enjoys the luxury of good, hard roads—a rarity in the rich region of the West, duly appreciated by the frequenters of Mackinac, who count much upon the enjoyment afforded by thirty miles of rapid driving around its circumference, in sight of the transparent waters of the lake. There is a fort picturesquely perched on the edge of the limestone cliff which overhangs the town, and several curious formations in the rocks along the shore, which are objects of interest to the visitor. One of these, the passing traveller, occasionally, has the opportunity of seeing, during the stay of his steamer; for Mackinac being a place of some small trade, goods are sometimes to be landed here, and more frequently, fish to be taken aboard. The town stands on the sloping base of the cliff at the south-eastern part of the island, and, being confined to narrow limits, makes no great spread. It is at best but a miserable looking fishing village of some 150 houses, but re-

lent, as honest Isaac Walton might have said, of piscatory and spiritual odours. It is as knowing in the matter of fish and especially of trout, as most men of his day; yet one might venture, without much risk of contradiction, to aver, that it never entered into his honest heart to conceive, that such trout as may be seen in abundance, at this poor town in the American wilderness, could be caught in any part of the wide world. A trout of three feet long is no great rarity here. Those of only two feet, may be bought, in quantity, for a small sum. They offer them to you, by barrow-loads, at ten cents a piece. But it is the white fish that the western epicure delights in; and choice specimens of the finny race they are. In size, our shad exceeds them by a half; but then they fully make up that deficiency in quality. Invalids are said to partake of them freely, dyspeptics not excepted; and, indeed, they form a light, nutritious, and very agreeable food. That they are nourishing the corporal bulk of the feeders thereon, may testify. They are taken in large quantities, at all seasons of the year, though chiefly in winter, and salted for shipment; being in great request wherever known.

While the captain of the steamer is landing his goods and driving bargains with the fishermen, his passengers, if tolerable pedestrians, may work their way to the nearest of the singular rocky formations along the shore, called the Arch-rock. It is about half a mile east of the town. The rock is shattered limestone, and rises some two hundred feet above the water. A portion of the face of the cliff, about forty feet in width, has fallen, leaving, at the top, a ledge, from six to ten feet in depth, which stretches, in the form of an arch, from side to side of the breach. The upper surface of this arch, or what might be called the floor of the bridge, is very irregular, and quite difficult to pass. In one place it is not more than a foot in breadth. The rock immediately back of the breach has fallen to pieces and slipped down through the arch, and may be seen in masses near the beach, and in numerous smaller fragments, lying at a considerable depth beneath the beautifully transparent waters of the lake: so that you can ascend from the shore, at an angle of some thirty-five degrees, under the arch, to the upper level of the island. The view from above is very beautiful, embracing a long reach of the lake shore and some richly wooded islands; that of Bois Blanc—pronounced Bob Long—being the principal.

The atmospheric phenomena exhibited on these northern waters, afford another subject of interest to the stranger. The peculiar appearances caused by unequal density of the air, in different parts, are occasionally seen

here. The mass of the atmosphere is colder, and, of course, more dense than in southern latitudes; but the sun, which of a bright summer's day, seems to have even greater power than with us, by raising the temperature of the earth's surface, sometimes causes that part of the air next to it, to become less dense than that which is above. This causes unusual refraction, and the direction of the rays of light which convey the image of an object to the eye, is in some instances, so changed as to give rise to very startling apparitions—such as that of the image of a vessel in the air, sailing gaily onward, keel upward, and the sailors walking the deck, like flies upon a ceiling, upside down. It is not often however, that the traveller is treated to such a show as this. But the puzzling, fantastic, and sometimes beautiful shapes assumed by the vapours which gather round the horizon, often attract the attention, admiration and wonder of the voyager. To a superstitious mind, they afford indisputable evidence of supernatural agency. The Indians noticed them, with fear and reverence, and believed, that the spirits of the invisible world had their favourite haunts in these regions, where they were accustomed to display their wonder-working and transforming power, to the amazement and confusion of the inmates of this lower sphere. Hence, it is said, the name, *Manitou*, or *Spirit*, occurs so often, variously combined with the names of localities along these coasts. The passengers in the Michigan had the opportunity of seeing some of these appearances, though not the most extraordinary. One of them, quite a novice in these regions, was not a little surprised, on the evening of the day after passing Mackinac, to observe a low promontory, projecting from the northern coast, on which there appeared to be growing an extended line of trees, bearing, in the distance, a precise resemblance to palms. They had the same tall, straight, branchless trunks, topped with spreading foliage. He could not imagine, what tropical looking trees these might be, flourishing thus in these northern latitudes. While wondering, he noticed, what had not struck him at first, that towards the base of the promontory, the trees were crowded into a dense mass, while the nearer they approached the point, the wider apart they were. Back of the base of the promontory, was a dark body, which might be, either a forest, a cloud, or a hill—the light was not sufficient to distinguish which. As the boat moved onward, it seemed as if more and more trees were brought into view, in a manner which could not well be comprehended; for she was rather receding from, than approaching the spot. But the trees certainly did multiply, in a very unaccountable manner, until the whole line was, by slow degrees, resolved into a united phantasm of unmistakable fog. This singular appearance recurred several times, during the continuance of twilight, which in the summer season, in this latitude extends quite into the night. At 9 o'clock the light of the sun was sufficient to enable one without effort, to read the seconds, on the face of a watch. This was on the 3rd of the Sixth month. It was observed, afterwards, on that evening, and on another occa-

sion, that whenever a cloud approached within a certain distance of the horizon, vertical columns would appear to shoot downward from its base to the earth. These would be more or less numerous, and sometimes so close to each other as not to be distinguished apart, and then the cloud would seem to be resting on a dark cliff, the strata of which were perpendicular. On one evening, previous to the 3rd, just about sunset, toward the western shore of Lake Huron, a very beautiful display of this kind took place; the rays of the sun striking through the vapour and illuminating it with so much brilliancy, that had one been coasting off Hawaii, instead of the level shore of Michigan, the conclusion would have been almost irresistible, that Mauna Loa was pouring one of its flaming cataraacts into the ocean. In front of this fiery body, were, apparently, a number of small square-rigged vessels, standing in different directions. The resemblance was complete, and it was not until some of them began to take on another shape, that the deception could be detected. A few minutes dissipated the brightness and dissolved the ships. Only a sombre fog bank remained to tell the place;

Emitted of "light and radiance, from the day
Its glory faded utterly and gone.

And doubt not, we should suffer the same loss
As this weak vapour, which awhile did seem
Translucent and made free of all its kind,
If, having shared the light, we should resume
That light our own, or count we hold in fee
That which we must receive continually."

(To be continued.)

From the Annual Monitor for 1899.

HANNAH BROWN.

Hannah Brown, of Great Ayton, Yorkshire, an elder, deceased First month 17th, 1845, aged 78 years.

There are not a few to whom the blessed testimony might be borne, that in simplicity and godly sincerity, they have had their conversation among men, of whose quiet and practically Christian course there is but little to be spoken out of their own circle, when they are gone. It might be well, if we felt more deeply than we do, how considerable a portion of the means provided for the edification of the church, consists in the practical lessons of the life, given by its least conspicuous members. They leave a grateful and attractive savour behind them, in their own circles, but we believe that this has sometimes been lessened by the attempt to force the character unduly on the public attention. We trust this may not be the case in the present instance, believing that there are some lessons of general instruction to be found in the little sketch of our departed Friend which we are about to give.

Hannah Brown was the daughter of the late Nicholas Richardson, of Ayton, a Friend well known fifty years ago, as a merchant of great probity, much attached to, and faithfully upholding the Christian testimonies of our religious Society. He had three daughters, who were brought up with great care, and their

early training seemed to be blessed in no common degree. They were all exemplary in their youth, having been favoured with the touches of Divine grace upon their hearts, and led necessarily, by yielding thereto, to love and fear their heavenly Father. They appear to have been exemplary alike in the discharge of their filial duties, and in their conjugal and maternal relations.

Hannah was the youngest daughter, and was married in the year 1801, to William Brown, of Thirsk. For some time, their prospects in life were those of prosperity and outward comfort; but, in a few years, the clouds spread over them, and she was called to the trial of her faith under circumstances of pecuniary adversity. In the former condition, though thoughtful of and kind to the poor, she was ever marked by personal industry, by great simplicity in all things, and by a careful avoidance of needless expenditure. It is believed that when the change in her husband's circumstances took place, she had no ground of self-righteousness;—is certain she was not reproached by others—and she immediately came down to her altered circumstances without a murmur, acting the part of servant as well as mistress in her family; mainly concerned, that, by their failure any one should lose his rightful due, or any slave should be cast upon their Christian profession. She was then the mother of five children, the objects of her anxious solicitude.

Soon after this painful occurrence, they removed to Ayton, taking a small farm for their support, and had, for many years, an arduous struggle to maintain their family. In the requisite efforts, the wife took an important part, both mentally and bodily, doing all she could, to save expenditure or the labour of others. Her early principles, her industrious habits, and her natural decision of character, were here strikingly exemplified, and materially contributed to the degree of success, small as it was, which attended their exertions during the twenty years in which they were engaged on the farm. Her Christian walk, throughout this long period, as it respected the training of her children, and her endeavours to provide things honest in the sight of all men, were truly exemplary. She might be spoken of in the words of Solomon, "The heart of her husband doth safely trust in her; she will do him good, and not evil all the days of her life. She seeketh wool and flax, and worketh willingly with her hands. . . . Her children arise up and call her blessed."

In the year 1831, she had a legacy left her by a relation, which, (her children being able to support themselves), she thought afforded a competency for the maintenance of her husband and herself; and they retired from the arduous labours of the farm, to a small house in the village of Ayton. This change had become the more desirable from the decreased bodily powers of her husband, who survived only about three years.

The "competency" on which this couple retired did not exceed £45 (\$820) a year. The industrious habits, however, of our Friend being unabated, she made a little addition to her income, by knitting; and it might occa-

sionally be further enhanced by a few other means. These items, however, it is certain, did not very considerably increase her income. Yet out of it she could be hospitable, spreading her table occasionally, and having a spread, for her friends. She could be charitable too; administering to the wants of the poor around her, and ever ready to sympathise with them under their trials. She was a subscriber to the Bible and Peace Societies; to the National Stock; to Aekworth School; and was ready, on special occasions, as for instance, for the poor Irish, or the building of a school-house, with her one, two or three pounds, as her free will offering to the several objects. Thus, no inconsiderable portion of her means was expended in the luxury of doing good; and yet such was her economy, and her strict regularity and punctuality in all things, and so little did she expend upon herself, that she was able to lay by a few hundred pounds for unforeseen calls, or for her surviving children. The last seventeen years of her life may be said to have been passed in ease and comfort, chequered, however, by those domestic and other incidents to which humanity is exposed. She was concerned for the welfare of the church, and endeavoured to discharge the duty of one of its overseers faithfully. The Bible was to her in all the vicissitudes of her life, the Book of looks. She greatly loved the privilege of meeting with her Friends for religious worship, and thought it a favour that she was so near to the meeting-house, that, in her advanced age she could attend regularly. She had the comfort, during the last few years of her life, of the care of one of her affectionate daughters. Thus passed the evening of her days. Her life was her testimony; and her end, in the humble trust of redeeming love and mercy, was peace.

For "The Friend."

SLAVERY.

The Daily News speaking on the subject of Slavery, and its deleterious influence, says:

"We have at this moment the singular spectacle of one of the greatest champions of Southern Rights, giving tone and strength to the Free Soil party of the North. The advocates of Slavery accuse Col. Benton of unworthy and ambitious aims—of revengeful motives—of inconsistency and treachery. All we care to know is that the iron shaft of Progress is sunk deep into the heart of the South, and we feel assured that in due time it will abundantly fulfil its mission. When man was driven forth from the garden of Eden for disobedience, his Maker decreed that he should till the earth with his hands, and earn his bread by the sweat of his brow. By a compliance with this command, he would still increase and multiply, not only in numbers, but secure wealth and enjoyment. Southern slaveholders have set aside the obligation which their Creator imposed, by making labour a shame and a dishonour. In return they have experienced the punishment which such disobedience deserves. With the greatest natural resources possessed by any country on the globe, they have not increased and multiplied

in wealth or numbers;—they have on the contrary exhausted the soil, and become bankrupts in the midst of their overgrown plantations.

"Let us look at Eastern Virginia. The curse is upon her in its worst form. Instead of being the Empire State of the Union, as she might have been, she is fast relapsing into bankruptcy, and unless she soon throws off the galling yoke and casts aside the supercilious pride that enslaves her, and educates her sons to labour and activity, she will become the scorn and contempt of the Union, while other hands will pluck the harvest that is now hemmed in only by idleness. Emigration is rapidly taking off the enterprising from her soil, leaving only the drones behind. Take a Virginian who has a large family of sons and daughters. He owns a large plantation and a number of slaves, sufficient to ent up at least half they raise. After paying the over-er, the taxes and other expenses, he has perhaps one-third of the produce of his plantation for himself and children. He gets along comfortably in idleness, and perhaps educates a few of his sons at college. They grew up and become heads of families, and the farm is found too small for their support. They cannot think of work, for that is vulgar and dishonourable, and would exclude them from the pale of aristocratic society. Their wealth chiefly consists in land, which being in little demand, would scarcely sell at any price. They have not the means to purchase additional labour, (i. e. slaves,) and of course have only to depend on a natural increase. In this way, a great portion of the soil remains unproductive; and this state of things continuing in the family a few years, effort becomes unavoidable, no matter how distasteful. A part of the plantation is sacrificed for a mere nominal sum; and the more enterprising sons take their leave of the paternal roof to procure a more independent subsistence with their hands, where labour is not dishonourable. The improvident of course remain idle and unproductive, except in the way of rearing new families, to increase the wants and lessen the resources as before, and thus the 'first family' is finally obliged to emigrate to some new State, where land is cheap, and where labour and respectability are not continually at war with each other."

The Telegraph.—The following from the Cleveland (Ohio) Herald, will give some idea of the extension of telegraph in the United States:—Strange as it may seem, within the coming year Cleveland will be the centre of telegraphic operations for the United States.

	Miles.
One to Boston, via Ithica and Albany,	600
" New York City,	600
" Cincinnati,	250
" St. Louis,	620
" Pittsburgh and Wheeling,	250
" Chicago,	500
And west of Chicago about	800
Total,	3420

A line to Baltimore and Washington via New York, Philadelphia, and Wheeling, will render the transmission of messages to Wash-

ington much more speedy and certain than by the route via New York and Philadelphia, which is always pressed with business more properly belonging to it. The communication on five of the main routes will be by through wires, and when fairly under way, Colonel Speed says he will communicate with Boston without re-writing. These arrangements carried out, more registers will be in operation in ours than in any other city of the United States.

New Use of Electric Telegraph.—The telegraph now gives notice of storms! For example, the telegraph at Chicago and Toledo now gives notice to shipmasters at Cleveland and Buffalo, and also on Lake Ontario, of the approach of a north-west storm. The result is practically of great importance. A hurricane storm traverses the atmosphere at about the rate of a carrier-pigeon, namely, sixty miles an hour. A vessel in the port of New York, about to sail for New Orleans, may be telegraphed twenty hours in advance, that a south-west storm is advancing on the coast from the Gulf of Mexico. We are only on the threshold of the real substantial advantages which may be rendered by the electro-telegraph.

Seeds.—Length of time in which seeds may be safely trusted to germinate, if properly kept:—Parsnip and rhubarb, two years; beans and peas, two or three; carrot, nasturtium, mustard, parsley, lettuce, three or four; pepper, radish, endive, egg-plant, cabbage, spinach, tomato, turnip, four or five; asparagus, onion, celery, okra, broccoli, cauliflower, five or six; beet, cucumber, gourd, melon, squash, pumpkin, corn, and other grains, six to ten years, or longer. It is impossible to say how long seeds may be made to preserve their vitality with proper care; but it is certain any sort may be spoiled in one year, by damp or heat. The great secret in keeping, is to have them well matured, and kept cool and dry.—Late Paper.

For "The Friend."

The Devil's Mail.

We know not where the following shrewd and instructive article came from, but we cut it out of a late paper, and think it worth preserving and practising upon.

"It is related in the biography of Samuel Maynes, the coloured preacher, that some of his students having been shunned for their religious activity and zeal, went to him with their complaints, expecting his sympathy and protection. After a pause, Samuel Maynes observed, 'I knew all this before.' 'Why then,' said one, 'did you not inform us?' 'Because,' said he, 'it was not worth communicating; and I tell you plainly, once for all, my young friends, it is best to let the devil carry his own mail, and bear his own expenses.'

"There is much wisdom in this remark, and it is capable of a variety of applications. When assaults are made upon any one in

points where he is sustained by a consciousness of right, in a vast majority of cases silence is the most effective defence. For in order to a formal refutation of slander, he must first extend the publication of it; that is, must sustain the expense of carrying the devil's mail, and convey to many the information which they would not otherwise have had, that he has been subject to imputations of wrong. And as a 'ie will travel from Maine to Georgia while truth is putting on its boots, there is little encouragement to run down a falsehood by an earnest refutation. And yet, with rare exceptions, it is not needful; a little faith and patience will serve one quite as well as laboured vindications. Habitual integrity is the best defence. Let a foul breath be breathed upon a diamond, and it will soon regain its wonted lustre.

"S. Haynes once practiced on this principle as follows:—An unprincipled man overtook him in the road, and said, 'Mr. Haynes have you heard the scandalous reports that are abroad about you?' He calmly replied, 'I have heard nothing.' The man proceeded in profane and abusive language, to give details and allege that they were true; and that they would ruin his character. Mr. Haynes walked on in silence till he reached his own house, when he turned to the slanderer and said, 'Well, Mr. ———, you see what disgrace my conduct has brought upon me, according to your own account. I want you to take warning from me to forsake your evil course and save your character from disgrace.' They parted. But the next day the man came with a humble acknowledgment, asking forgiveness. Thus did assaulls give new lustre to his character.

"Assailed by scandal and the tongue of strife,
His only answer was a blameless life,
And he that forged, and he that threw the dart,
Had each a brother's interest in his heart."

For "The Friend."

Thomas Scattergood and his Times.

(Continued from page 3.)

Moses Brown having cleared his own hands of the iniquity of holding his fellow men in bondage, was prepared, as the Lord led him, to labour availing to induce those who still held slaves to give them their freedom.

He was an active member of committees of the Yearly Meeting and Meeting for Sufferings of New England, appointed at different times to petition those in authority in the States of Rhode Island and Massachusetts, to pass laws for the abolition of slavery in their respective territories. In the Twelfth month, 1788, he, with five other Friends, presented an address to the legislature of Rhode Island on this subject. The paper thus concludes:

"We are sensible the slavery of the negro, is not an evil which has taken its rise in the present day,—but the late public calamities and afflictions have tended to open the eyes of the people, and to convince them of the oppression which has been exercised. It may therefore remain a national evil, with accumulated guilt, if measures are not seasonably taken to provide for their redress.

"We therefore, in behalf of those we represent, earnestly request that you will take their afflicting situation into serious and weighty consideration; and enact such law or laws in that respect as you in your wisdom shall judge most conducive to the entire abolition of slavery."

"As it has pleased the allwise Disposer of events, again to favour this country with the restoration of peace, we esteem it our duty to embrace the present opportunity, and make this application to you in behalf of personal liberty, earnestly desiring that the gratitude [of our citizens] may be manifested by suitable acts of justice,—that the general joy may not be longer interrupted by the sighs of those who yet labour under bondage,—that the blessing of liberty, the gift of the Supreme Being to mankind by nature, may no longer be withheld from any of our fellow-men."

On the presentation of this memorial, a committee was appointed in the legislature, who prepared a bill in accordance therewith. That bill being reported to the House, was referred to the session to be held in the following Second month for action. When it came up for discussion, the Friends who signed the memorial were present, and were allowed to offer vocally their reasons in favour of the passage of the bill produced. Although a majority of the members of the legislature, and a great proportion of the citizens of Rhode Island, were opposed to slavery in any form, yet the commercial men being by self-interest set powerfully at work, exercised an influence adverse to the bill as originally framed. The bill as passed has a preamble, in which the right of all men to life, liberty, and the pursuit of happiness is first set forth, followed by the declaration that the holding men in slavery, which by the permission of the law, and unrestrained custom, was prevalent, "is repugnant to this principle, and subversive of the happiness of mankind,—the great end of all civil government."

It then provides, that no one born in that State "on or after the 1st of March, A. D. 1784, shall be deemed or considered as servant for life or slave." "And whereas humanity requires that children declared free, as aforesaid, remain with their mothers a convenient time from and after their birth, to enable therefore those who claim the services of such mothers to maintain and support such children in a becoming manner, it is further enacted that such support and maintenance be at the expense of the respective towns where these reside and are settled. Provided, however, that the respective town councils may bind out such children as apprentices, or otherwise provide for their support and maintenance at any time after they arrive at the age of one year, and before they arrive to their respective ages of twenty-one and eighteen. And whereas, it is the earnest desire of this assembly that such children be educated in the principles of morality and religion, and instructed in reading, writing, and arithmetic, Be it therefore enacted by the authority aforesaid, that due and adequate satisfaction be made as aforesaid, for such education and instruction."

After providing for an examination to com-

pel the respective towns thus to pay for the education of these children, the bill, to encourage owners to manumit their slaves, provides that all set at liberty under forty years of age, shall, if at the time of their emancipation sound in body, be supported by the public as other paupers, whom they require aid. This bill was passed "February 26th, 1784," by both Houses of the Legislature. The same day they also resolved that the law of 1774, permitting slaves from Africa who had been offered for sale in the West Indies, and found no purchaser there, to be sold in the colony, be repealed. "And that for the future no negro or mulatto slave be brought into this State to be disposed of or sold under any colour or pretext whatever, any law, custom, or usage to the contrary anywise notwithstanding."

The part of the original bill which the "commercial influence" succeeded in getting erased, was one prohibiting any vessel clearing out of their ports to the coast of Africa for slaves. At that time Newport had the dishonourable distinction of being the place of shipment of most of the "African slaves."

In the year 1786, Elisha Kirk being on a religious visit in New England, made the following memorandum under date of Sixth month 27th: "We lodged at Moses Brown's, a Friend who was convinced, and joined our Society about ten or twelve years ago. He had formerly been a Baptist, and very active in the affairs of Government, but has given up to the cross, which crucifies to the world. He is a man of great parts, and a large estate; he is also a very useful man in Society, though he makes but very little appearance. I think he is the most like Anthony Benet of any I now remember. His wife is also one of the same stamp." Respecting his labours on the 7th of Seventh month, Blisha wrote, "Next day, in company with Moses Brown made several family visits in Providence, leaving matters as they in simplicity arose. In one family, I was led to speak on the danger of those who had known good beginnings, setting down by the way, and taking up a rest, short of the true rest, instancing the children of Israel, formerly,—the primitive church, and many gloriously begun reformations of such, who, beginning in the Spirit, degenerated into externalism, and set down short of the true rest, which was prepared by the Lord for those who were still pressing forward toward the top of the mountain of his holiness. While I was speaking, I observed a young woman present was much affected, which she endeavoured in tide till I was done, by turning herself away; after which, she left the room and staid out till she had a little recovered. On her return, Moses Brown tenderly spoke a few words to her in much brokenness, whilst informing her that it was not our practice to give information beforehand of the state of any to Friends who were travelling. With this she was exceedingly overcome, so that she could not forbear crying out aloud. I was afterwards informed she had been religiously inclined from her childhood; and when about twelve years old, had joined the Baptists, and been baptized; but not finding full satisfaction, had latterly left them, and had not joined any religious society."

This inward revelation whereby one person is made to know the condition of another, and enabled rightly to speak to it, is not understood by the world. In the present day of "transcendental" speculation, and mesmeric phantasies, all such incidents as the above are classed by "would-be" philosophers, as natural results of some scarcely developed power of mind. The tendency of the philosophy of the present day appears to be, to lead the world to believe in everything mysterious, and heretofore considered supernatural, but to strip off all that connects them with a providential influence. This all-believing infidelity which took its rise in Germany, and seems to have spread itself over the civilized world, professes to be very liberal towards all sects and all opinions. It even admits Christianity to have truth in it, although its attempt to show this is wrapped up in such an outward cloak of opaque language, that the matter-of-fact portion of the community do not really understand it.

The Christianity of the New Testament,—the doctrine which the Society of Friends have ever held,—is spiritual in its nature, yet practical and heart-cleansing in its operation. The true believer knows the verity of the doctrine he advocates, from an internal evidence, a heart-directing, heart-supporting experience of the operation of the grace of our Lord Jesus Christ. He feels that he has a light within given to him as a guide, which as he follows it will direct him in all things needful to salvation. He knows,—for his own experience convinces him of the truth,—that the Lord Jesus Christ, has and does yet qualify his faithful ministers to speak a word in season to the flock. That he still opens states and conditions to them, enabling them to minister to the particular need of those who hear. Not only so, but that he does at times reveal in a remarkable manner to him, his secret things.

In the year 1752, Catharine Phillips was ill in Scotland, and a report spread in England that she had there deceased. Samuel Fothergill was at the time in London to attend the Yearly Meeting. He had heard the rumour, and one day a young Friend came to bring him information which seemed to confirm the statement. On hearing it, Samuel was quiet for a time, when he felt an internal assurance which enabled him in humble confidence to bid the Friend tell her informant from him, that Catharine Payton was not dead. This assertion was speedily confirmed.

There is an anecdote recorded concerning that valuable minister Joseph Gill, to this effect. He was travelling on a religious visit, when he felt a stay on his mind to proceeding, and a belief that it would be right for him to return directly home. He did so, and found his wife dying. How grateful must he have felt to his almighty Caretaker, who had thus through the directing influences of his Holy Spirit, brought him once more to see and to be with his beloved companion, before she was forever removed from this state of existence!

Gervase Johnson, a ministering Friend of Ireland, towards the close of the last century was liberated to pay a religious visit to America. Before leaving his native country he attended a Quarterly Meeting, in which a

Friend was drawn into public supplication for them. He prayed on behalf of a dear brother, who was going to a distant country, and with his life in his hand,—and expressed his faith that the Lord would be with him and lay out his work, day after day; that he would enable him to perform acceptably what was designed for him to do; and return to his family and friends with the reward of peace; giving him to experience Him who had been his morning light, to be his evening song. But he stated that in his absence, the sword would be near his house,—the dead bodies lying in the streets,—but neither hurt nor harm should befall his family; for the Lord would encamp about them and preserve them, as in the hollow of his hand from the rage and fury of the enemy.

This opening was in a remarkable manner verified. His residence was in Antrim, and during the battle at that place, whilst he was in America, the insurgents planted their cannon before his door. His family endeavoured to escape from the place, but owing to the crowd around they could not effect it. They all succeeded in returning to the house, except the son, who for a time took refuge in the stable. His sisters soon found where he was, and one of them venturing thither, brought him in safety to the rest. The rebels being vanquished, the family were in great danger of being injured by the victorious party. Orders were issued that the part of the town in which they resided should be destroyed; but one of the daughters applying to the commanding officer to know if their house was to be burnt, he commanded that the houses around it should be racked, and it saved. Many attempts were made to plunder them, but not a shilling's worth was taken from them, and none of them sustained the slightest injury.

(To be continued.)

The ring dove coo upon the spray,
The larks full anthems pour;
The bees start with a jound lay,
The waves sing on the shore;
Hosannas fill the wood and wild,
Where human steps ne'er trod;
And nature, like an unwearied child,
Smiles on its parent, God.

Say, brothers, shall the bird and bloom
Thus teach, and teach in vain?
Shall all the leavens that illumine,
In clouds of glory shine?
Shall hearts be dead and vision blind
To all that mercy deals?
Shall soul and reason fail to find
The shrine where instinct kneels?
Ah, no! while glory gilds the sky,
And beauty paints the sod—
While stars and rainbows live on high,
Let us give thanks to God.

For "The Friend."

SENECA INDIANS.

(Continued from page 13.)

"Seventh month 1st.—One of the chiefs was here this afternoon, with whom I had conversation relative to the present state of the natives. He much regretted the great opposition to the school, and said many of the young men wished to build a school-house, and have the school put in operation; he regretted the time lost by the children through the opposition. Their situation, it was remarked, was an unfavourable one; for whilst I heard that many Indians residing in different places at a great distance, were making many improvements, here they spent much of their time in contention, instead of availing themselves of the aid that was offered.

"2nd.—So far as the Allegheny Indians have availed themselves of the advantages of the labours of Friends, their present condition, contrasted with their original modes of procuring a subsistence, is much improved, and shows the benefits of industry and the proper methods of farming. When they relied mainly upon the chase for a supply of food, instead of tilling the land, and raising sheep and cattle, they were not unfrequently subjected to great suffering. This was exemplified in an incident related to the teacher by one of the Indians. When he was a lad about fifteen years old, he went in company with nine other natives on a hunting party; their provision became exhausted, and not succeeding in taking any game, they were without food for five or six days, with the exception of some berries on which they subsisted.

"After suffering much from almost a state of starvation, when the Indians succeeded in taking a plentiful supply of game, it is quite probable they ate to excess, their imperfectly cooked meat, and no doubt often without bread, or much other vegetable diet. And although compared with the luxuries of a dense civilized population, their tables may be considered meagre in variety, and the furniture of their houses not very ample, yet having generally at command a regular supply of wholesome food, their houses light and warm, their bedding and clothing sufficient to defend them from the intensity of cold, and to keep them comfortable, their condition must be greatly

LET US GIVE THANKS.

BY ELIZA COOK.

Let us give thanks with grateful soul,
To Him who sendeth aill;
To Him who bids the planets roll,
And sees a "sparrow fall."
Though grief and tears may dim our joys,
And care and strife arrest,
To man, too often, that alloys
The lot his Maker best;
While sunshine lights the boundless sky,
And dew-drops feed the sod—
While stars and rainbows live on high—
Let us give thanks to God.

We till the earth in labour's golden health,
We plant the acorn cup;
The fields are crowned with golden wealth,
The green tree springeth up;
The sweet, eternal waters gush
From fountain and from vale;
The vineyards blush with purple flush,
The yellow leaf leaves trail;
And while the harvest fields its gold,
And cornwads deck the sod—
While limpid streams are clear and cold,
Let us give thanks to God.

The flower yields its odour breath,
As gentle winds go past;
The grasshopper that larks beneath
Chirps merrily and fast;

Selected.

mellonated, when we look back to their wigwam residences, lying on the ground, or upon dry leaves.

"6th.—Several of the chiefs were here to-day, and in the course of conversation, they queried why they had been recommended to be so careful in all their movements; and inquired whether their proposal of going on with the school-house was approved. They were told that the opposition party were watching them closely, and if they acted improperly in anything, it would be a disadvantage; and as it respected the school, their endeavours to progress therewith, were approved; but if much opposition should be continued, it was thought Friends would be willing a school-house should be erected at Tunesassah, which appeared to be satisfactory to them.

"10th.—The Indians concluded to commence building a school-house, and requested the teacher to come to Tunesassah, and select a site for the building, that formerly occupied having been a rented house. He accordingly set out the next day for the purpose, and on his way through the Reservation, felt great opposition in the minds of many of the natives towards him; one of whom inquired of him whether he was going, and upon what business; to both questions the teacher replied plainly, and did not know but he would have been assaulted and beaten by them; that however did not take place. He passed on through the Indian village, and fell in company with a very intelligent Indian, about 30 years of age, who discovered in conversation, that his mind was in some degree enlightened, on the subject of Divine worship; and that he lamented the depraved condition of their people. He said that himself and others of the natives were uneasy with the manner their brethren conducted, when collected in a meeting capacity, on account of their being in the practice of singing, which he believed was not profitable; because many of them sang what was not true as it respected themselves; and he desired it might be relinquished, and that the Indians would follow what the Quakers had advised them to. Some of their people he said professed a wish to do so, and yet did not use their endeavours to put it in practice. They also professed to be pleased with the President's recommendation, but still did not adhere to it as fully as might be done. He also observed their people regarded the marriage covenant too lightly; men and their wives separated from each other frequently, and as yet the Nation had no remedy for it. These things claimed their immediate attention, and ere long he expected there would be a council, in which they intended to use their endeavours to have some of the difficulties removed. The teacher felt much for this young man, and imparted to him some counsel that arose in his mind, which appeared to afford him satisfaction. The teacher met with the chief, Tunesassah, and pointed out to them where he thought would be a suitable site for the school-house, and after having had some conversation returned home.

"15th.—Whilst sitting in my retirement this morning, three of the natives came in and sat with me; their company was satisfactory;

and after the close of the sitting, one of them wished to know how they were to conduct themselves; for the opposition party were so entirely determined to carry their views into effect, that he thought they would not be willing those who are anxious for improvement should remain on the Reservation, unless they would accede to the views of those who desired to continue in their former customs. He was recommended not to say much to the opposite party, respecting their relinquishing their old habits, but quietly attend to his business, and I believed they would be enabled to get along; and as it respected the school-house they were now building, if the opposite party should set fire thereto, I requested them not to resent it; one of them replied, that he would not.

"18th.—I went to Great Valley in company with one of the natives, (a distance of about 16 miles,) to measure a piece of land he had employed a person to chop for him, and on our way thither had much conversation on various subjects, somewhat to my satisfaction. On my return after measuring the land, I saw several of the natives working at the school-house at Tunesassah, who appeared pleased to see me. We met Tekindo, a chief of the opposition, who spoke to me apparently friendly, and said there was to be a council on the morrow; and the day following he expressed coming over to my dwelling, to which I expressed myself satisfied. I stopped at the habitation of one of the natives, a very industrious man, who told me he had understood all the white people had been removed from off the Reservation at Buffalo, including the school-master and preacher, and he felt fearful it would be the case at Allegheny. I met two young natives dressed up and riding on horseback; I spoke to them, but felt very much tried at the manner they were spending their time, and I requested a chief who was accompanying me, to use his endeavours to induce the young men to alter their habits and go to work, as it was a matter of serious consequence to them, that they should be daily employed at some useful business, instead of living in idleness. I have been again renewedly satisfied in my mind, that the way to improve these people, is to be familiar and intimate amongst them, and go as it were into their very closets, and use endeavours to become entirely acquainted with them.

"20th.—Early this morning, Ki-an-twah-ky and Tekindo, two of the chiefs opposed to improvements, came to my dwelling; after I had eaten breakfast, Ki-an-twah-ky requested me to sit down, as he had something to say to me. He commenced by inquiring, what the conclusion was respecting my continuing here, when the Friend and his family left this place last spring. I replied, that when our Friends at Philadelphia sent us word, to rent the premises at Tunesassah, they requested me to continue there. He then said that he had lately returned from Tunesassah, where a large council had been held of the Six Nations, and some had attended from Canada. In that council they had taken into consideration the present situation of the Indians, and found that many of their people were disposed to follow the customs of the white people; and those

that were so inclined, got into the practice of drinking liquor, and as soon as they became able to talk a little English, they were exceedingly saucy, and impertinent. They had concluded at their late council, that it was not proper for their people to get into such habits; and they had now come to my house, to forewarn me from going on their land to teach school; and if that party of the natives should come and request me to attend to the children who are anxious therefor, he wished me not to comply with their request, but tell them that Kiantwahky was not satisfied they should go on. Tekindo said, their minds continued as they were, when he was last here in company with the three chiefs; they felt satisfied with what the Quakers had done for them, and wished no further attention might be paid to them by Friends, as it had now been 23 years since Friends first came here, and the Indians did not improve much, and they now wished Friends to withdraw from any further attention to them, as they must have spent much money in endeavouring to improve them; that I might feel myself at liberty to return to my native place, if I wished it, and they would feel satisfied therewith; that at the council held yesterday, the Quakers had requested strongly, that the Quaker might not be permitted to come on their lands; and as for the school-house that was now building, some of the natives might occupy it as a dwelling. I said he, after all this, I persisted in coming on their land to teach their children, and any of the Indians should assault me, it would be my own fault; and they strongly desired I should continue at Tunesassah, or return to Philadelphia, as I thought best. I told Kiantwahky, that I knew of but one plan to remove their difficulty, as it was impossible for me to pay attention to what both parties said. For one part was anxious the school should go on, and the other party opposed thereto, and how should I act in the case? I remarked also to him, supposing Tekindo should send a messenger to his house, requesting his attendance at Cold Springs, and another person send word to him, that it was their wish he should not come, how would he act in such a case? But, said I, if both parties were to get together, and conclude upon some one course for them all to pursue, I should then feel satisfied therewith. Much was said by them on the above and other subjects; but the principal theme was, to forbid me coming on their land to teach school. After they left, I was engaged the greater part of the day in the hay-field; and during the course of it, different natives favourable to improvement came to me, with whom I had satisfactory interviews.

(To be continued.)

Judge Jay's Review of the Mexican War.

Proposal to furnish Copies for Public Libraries.

This Review, a duodecimo volume of nearly 350 pages, has met with so much favour as an able, impartial and thorough "Review of the Mexican War,—its Causes and Consequences," that friends of peace, anxious to put a work of such standard authority, on a theme of such general interest, within the reach, especially of

students and literary men, for permanent reference, have contributed for this purpose such an amount of funds, that we are enabled hereby to offer gratuitously a copy to every Literary Institution, to every Literary Society in such institutions, or elsewhere, which has a permanent library. The work may be had on application, either to the subscriber, 21 Cornhill, Boston, or to William Harned, 61 John St., New York, or to Josiah Tatum, 50 North Fourth St., Philadelphia. We should be glad to furnish at once a thousand libraries each with a copy of what so many have characterized as "an admirable and masterly work," a work which even a Southern officer in the Mexican war regarded as so able, candid and just, that he wished a copy was in the hands of every reader in the nation, and which has been received with so much favour that 9000 copies have been issued, and mostly circulated, in less than five months.

GEORGE C. BECKWITH.

Sept. 12, 1849.

Sec. Am. Peace Soc.

☞ Papers friendly to the cause of Peace, will confer a favour by publishing the above.

G. C. B.

For "The Friend."

LOVEDAY HENWOOD.

A pamphlet, giving some account of the life and religious experience of this interesting woman, has been placed in our hands; and as the means by which it pleased the Lord to lead her out of the activity of the natural mind, and give her a sight and sense of the nature of pure spiritual religion, are instructive, tending to confirm the truth and Divine origin of the precious testimonies which our religious Society is called to uphold, we have thought some abstracts from her narrative might be usefully introduced into the columns of "The Friend."

She was born in the parish of Cubert, in Cornwall, the 10th of Eighth month, 1789, and her parents being in low circumstances, could not give her the advantage of much education. Her condition in the world was humble, but like who is no respecter of persons was pleased in very early life to visit her by his Holy Spirit, and incline her heart to love and follow Him. She says:

"I remember when a very little child, to have thought it wrong for any to be absent from attending, twice on each First-day, for worship, looking at some who I thought had no excuse for absence but disinclination. The Spirit of the Lord began to draw my mind in love to Jesus Christ, when very young, but I did not then know what it was that melted my little heart, and brought it into tenderness and love. 'When I was a child, I thought as a child.' I well remember one day being made sorrowful when thinking of the unkindness of the Jews amongst whom Jesus Christ was; that the foxes had holes and the birds of the air had nests, but like had not where to lay his head. At the same time feeling much love and tenderness toward Him, I said in my heart, 'If Jesus were here now, he should have my bed to sleep in, (because I thought it the best,) and I would sleep in another.' At this tender

age, being in the garden alone and very sorrowful on account of the evil I knew there was in the world, I said, 'O, why did you [Adam and Eve] do that which was forbidden, so that all the evil and all the trouble that are in the world, are in consequence of your disobedience! I would not have done so.'"

It would appear from some of her remarks, that she was in the practice of attending the Episcopal worship, but after some time she went to the meetings of the Wesleyan Methodists, where she at times felt some good. But the grace of God which had appeared in her heart to bring salvation to her soul, was at work, leading her from all dependence upon man, to seek after a nearer and more intimate acquaintance with the God of her life. "I would wish," says she, "to be particular in writing down some remarkable occurrences of my childhood, and the gracious visitations of the Lord to me in my tender years. My heart has been bowed before the Lord and my soul poured forth in thanksgiving, at the remembrance thereof, and I have said, 'Thou hast called me from my birth to be thy servant.'"

When about eight years old, hearing a sermon on the sufferings and death of Christ for sinners, she "was melted into tenderness and weeping, and great love was begotten in her heart toward God."

She observes that "the way in which her heavenly Father wrought on her mind was remarkable to her;" "he drew me to himself, from the 'Lo here is Christ, and Lo he is there,' revealing himself is spirit, and showing me that those who worship Him must worship him in spirit. I knew no interruption to this feeling of love to him. My soul breathed unto God, so that in reference to prayer, I knew neither beginning nor end. Neither had I stated times for devotion, nor do I remember bowing the outward knee all the time of this highly favoured season, for to breathe to God was my life and my breath. My mother would set me at some little employment, and when we were alone I used to ask her to tell me about the prophets and apostles and Jesus Christ, which she readily did, for she knew the Scriptures well. My little heart would breathe forth unto God, and rejoice in him to hear of all his wonderful works to the children of men. Instead of joining other children in play, I would sit on the threshold of the door for better light, and read the Bible until moonlight in the summer season. My love increased both for the souls and bodies of people, and manifested itself in little acts of kindness, according to my age. If I heard any one swear or take the holy name of God in vain, I would go into the house sorrowful, and pour forth my soul unto God in strong mental cries and supplications for their redemption and salvation. O the engagement of my heart in prayer, even to agony at times, on behalf of my dear mother, that she might be saved, for I knew that she was living according to the course of this world."

Under the teachings of the blessed Spirit of Truth in the secret of her own heart, she continued to grow in grace and in the love of God, and to enjoy communion with Him, until the adversary of all good tempted her to look

from this heavenly Guide to see, and copy after, what others were doing. "I began," she says, "to look at the Methodists, that they knelt down and made prayers. I began to reason about it, that I had not done so, but as they did it, it must, I thought, be right. But I knew not how to do it." Then it was suggested to her to have a book to pray from; and giving way to these reasonings and insinuations, she desired her mother to buy her a book that had prayers in it, which she did. Her remarks on what followed, are worthy of particular notice, clearly illustrating the danger of turning to outward and formal observances, slighting the holy light of Jesus in the soul. "When I had obtained my book, I retired alone and knelt down to pray. I read them over and felt disappointed. My mind was not comforted or refreshed. I still continued however to use my book, because I would do as others did. The practice brought leanness into my soul, and that holy fervour toward God which had prevailed there, abated and declined, as I continued thus to act."

In recurring to this circumstance in after life, under a sense of the loss she had thus sustained, she makes the following address, "My dear young friends, the children of Friends, you are highly favoured! Your heavenly Father mercifully instructs you by his indwelling Word, and through his servants, that He is a Spirit, and those that worship Him must worship Him in spirit and in truth. The Word is high unto you, even in your heart and in your mouth; that Word which reproves for evil, and is a swift witness against evil doings. This, in other words, is the Light of Jesus Christ, who himself declares, 'I am the light of the world.' This light shines in the dark heart, and makes manifest there the works of darkness. Oft take heed unto it and turn not from it, for wherein thou turnest from the light, thou turnest into darkness, perplexity, and sorrow, for the blessed Redeemer has declared, 'If therefore the light that is in thee be darkness, how great is that darkness.'"

(To be continued.)

For "The Friend."

Calumny Repelled.

That faithful minister of Christ, Thomas Story, being at the Yearly Meeting of Maryland, in the year 1809, in company with Aaron Atkinson, from England, and Dr. Griffith Owen, of Philadelphia, an envious spirit of the Episcopal order, came to one of the public meetings, and charged the Society of Friends with denying Christ Jesus, pretending he could prove it out of their books. He was "furnished," says T. S., in his journal with his pretended proof, out of that lying, perverting, scandalous book, called 'The Snake in the Grass,' which, as we were informed, he used to read often among his people. His pretended proof amounting to no more than false accusation, we rejected and exposed it as such. Then his last shift was to call upon us for a confession of our faith, and directed his demand to our Friend Richard Johns, in particular, with whom he was acquainted.

"We denied that he had any authority to

make any such demand from us, nor should we on his own account, take any notice of him therein, he appearing as an adversary and a perverter; but for the sake of the people were willing to say what might be sufficient to satisfy such as were not prepossessed or prejudiced against us. Then R. Johns began and proceeded in this manner, viz.:

"We believe that the Lord Jesus Christ, who was born of the Virgin Mary, being conceived by the power and influence of the Holy Ghost, is the true Messiah and Saviour—who died upon the cross, at Jerusalem, a propitiation and sacrifice for the sins of all mankind—that he rose from the dead the third day, ascended and sitteth on the right hand of the Majesty on high, making intercession for us; and in the fulness of time shall come to judge both the living and the dead, and reward all according to their works. All which being more fully spoken to by Roger Gill, we asked the people if they were satisfied with that confession; and they generally, from all quarters, answered Yea, yea, yea—it is full—no man can deny it."

Railroad Speed.—In a late English publication it is said that an engine which is sufficient to draw a given load fifteen miles an hour, can only draw half the weight thirty miles an hour. An engine which will draw two hundred and fifty tons ten miles an hour, can draw only twenty-eight tons thirty miles an hour. This shows the great saving of slow speed, and the necessity of high fares to pay for rapid driving.

THE FRIEND.

TENTH MONTH 6, 1849.

Crime in England.—The tales of guilt and horror which are forced by their very enormity upon the notice of the journals appear but too certainly on the increase in our own times. Even their extravagance and unreasonableness surpass all that we read of such things in years past, and we are sure that from the files of this journal, during the last two years, there might be extracted instances of outrageous wickedness far beyond any of those crimes which have hitherto found a place in the formal records of history, as indicating some signal depravity in the social institutions of the age. The old definition of murder appears almost supererogatory. "Malice aforethought," is now among the most venial motives which dictate the shedding of man's blood, and we see the life of a human being taken upon calculations which could hardly be thought strong enough to lead to the most rudimentary essays of theft or perjury. Wholesale poisonings, either to secure some petty gratuity, or even to gratify a mere capricious impulse, are events of almost monthly occurrence. Only lately we detailed a charge of matricide which has certainly no parallel in the Newgate Calendar, and now we must call attention to another specimen of murder, which, in its sublimated atrocity, transcends anything we have yet recorded—*London Times*.

We should not deem it proper to detail such cases in our columns. We have our doubts of the cause of virtue being promoted by frequently spreading before readers of all ages, and temperaments, the suicides and murders so often occurring. Crime must have arisen to a great height in England to call forth such

observations from the Editor of the Times. And while the lowest grades of population are fast flowing in upon us from England and Ireland, every means that can be brought to counteract its baneful influence upon the morals and peace of our own people, should be kept in operation. Within the last forty years, crime appears to have fully kept pace with the increase of the inhabitants here. The citation of sound principles through well-written books and tracts, is very important,—but to give them effect, the fruits of the Holy Spirit should always accompany those who circulate them.

RECEIPTS.

Received of Thomas R. Hildart, £2, vol. 22. Caleb Dracken, agent, Fishing, 0, £3, vol. 22, and for Joseph Walker, £2, vol. 22. Jacob Haines, agent, Munsey, Pa., for Aaron McCarty, £2, to 26, vol. 22. Augustus Rogers, agent, New Market, Home Dist., Canada West, per W. R., for John Webb, James G. Edwards, and Clayton Webb, each £1, vol. 22; for Alfred Knight, and Am Randall, each £2, vol. 21; for Joshua Davis, £2, to 35, vol. 30; and for Stephen Cady, £250, for vol. 22, with postage. Edward Healy, N. Y., £1, vol. 22. Martha Goodwin, Lewistown, N. Y., £2, vol. 22.

Evening Schools for Coloured Men and Women.

"The Association of Friends for the Free Instruction of Adult Coloured Persons," have opened their Evening Schools for coloured adults in the school-house on Raspberry street and Shields's alley, between Ninth and Tenth and Locust and Spruce streets.—Men's school on first floor, entrance on Raspberry street; Women's school in second story, entrance on Shields's alley; both schools open five evenings in each week.

WEST-TOWN BOARDING SCHOOL.

The Winter Term of West-town Boarding-School will commence on Sixth-day, the 26th of Tenth month. Parents and guardians intending to send children to the school, will please make early application to Joseph Snowden, Superintendent, or Joseph Scattergood, Treasurer, No. 84 Mulberry street, Philadelphia.

Stages will be provided to convey the children to the school, and will leave Douglass's Hotel, Sixth street below Arch street, on Sixth-day, the 26th, and Seventh-day, the 27th of the Tenth month, at 12 o'clock, x.

DWELLING-HOUSE TO LET.

The dwelling-house attached to the "St. James street School Estate," situate on the north side of that street, a little west from Delaware Sixth, being now vacant, the Committee, having charge of "Friends' School," would have a choice in letting the premises to a small family of Friends, (principally females, would be preferred.) Should there be one in want of such an accommodation, the rent will be moderate.

For terms, apply at No. 50 North Fourth street, or at No. 24 South Twelfth street. Ninth month.

WANTED

Situations in Friends' families in the country, for two lads, members of Society, lately from Ireland, aged 14 and 17 years. Inquire at Friends' bookstore, No. 84 Arch street.

Letters of Sarah Grubb, (late Sarah Lynes.)

The above work is for sale at Friends' bookstore, No. 84 Mulberry street.

Deza, of typhus fever, in Newport, Wayne county, Ind., on the 24th of Eighth month last, Jane M., daughter of Jacob and Mary Hackett, in her 20th year. The deceased thus, by the mysterious but righteous will of Divine Providence, cut down in the "flower of her youth," was of an unusually cheerful disposition, eminently calculated for the enjoyment of life, and previous to the illness which terminated her mortal existence, had never been seriously sick. During the latter part of her illness, she was most pitifully delirious; but during the few lucid intervals with which she was favoured, her conversation evinced that she had not put off till the period of her sickness, a preparation that "better fitted" to which she was lastingly. A few nights before her dissolution, her reason returned; and calling her mother and other near relatives around, she told them she should die, and that, though she regretted leaving them, she felt willing and prepared to do so; giving them then particularly her only brother, much affectionate and pertinent advice.—Near one o'clock on the 24th of the month, her spirit took its flight, so gently and peacefully, that those who were standing around her bed were scarcely conscious of the change.—Her loss is deeply felt by her immediate relatives, and a large circle of friends and acquaintances, particularly those of her own age, to whom she had been endeared by her animated and amiable disposition; and to whom she is a solemn warning that youth and health are no security against death; that the beautiful and young are liable to be stricken down, alike with the old and the feeble. Yet her friends and acquaintance have a "without hope," having a happy belief that she was one of the pure in heart, who shall see God.

—, in this city, on Seventh-day morning, the 22d ult., William James, a beloved member of the Western District Monthly Meeting, in the 73d year of his age. This dear Friend was an example of great uprightness and integrity, which, united to a kind disposition and affable and cheerful countenance, endeared him to a large circle of friends. It was the will of his heavenly Father that he should in the latter years of his life, be tried by great bodily suffering, and many close conflicts and battles, but through all he was sustained in meek and quiet resignation to the Divine will; we recently believe through redeeming love, he is now joined to that company, who, having cut off, of great tribulation, have washed their robes and made them white in the blood of the Lamb.

—, on the morning of the 24th ult., near Haddonfield, New Jersey, at the residence of her son-in-law, Bishop Sharples, Ass. ORTH, widow of Daniel O'Leary, a much esteemed member and elder of the Southern District Monthly Meeting, Philadelphia, in the 87th year of her age. As her lamp trimmed and her light burning, she was as one waiting for her Lord. On one occasion she said, "Pray for me that I may have an easy passage;" which request was mercifully granted. In the full and clear enjoyment of her mental faculties, sweetly and patiently did she wait till the appointed time until her call came. In the solemn gathering upon this occasion, how touchingly were the survivors of such departed worthies admonished, that if they would suffer the desires of their loved ones to be accomplished in this way, they would experience His going forth to be prepared as the morning, who is from everlastingly.

PRINTED BY KITE & WALTON.
No. 50 North Fourth Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XXIII.

SEVENTH-DAY, TENTH MONTH 13, 1849.

NO. 4.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

JOHN RICHARDSON,

AT NO. 50, NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

All communications, except those relating immediately to the financial concerns of the paper, should be addressed to the Editor.

For "The Friend."

Visit to the Menomonesies.

(Continued from page 18.)

After passing Mackinac, the remainder of the route to Green Bay offers a greater number of pleasing objects to gratify the lover of beautiful scenery. Several islands, covered with verdure, diversify the view, and the eastern shore of the Bay is, in many places, highly picturesque. The western shore is not visible at the same time, owing to the breadth of the water. The margin of the promontory, which separates the bay from Lake Michigan, rises, at first, perpendicularly, in rugged cliffs of limestone, to the height of fifty or a hundred feet; over which, the land slopes gently backward, as far as the eye can distinguish. The rounded hills are covered by a vigorous growth of trees, or where these have been removed, by a rich carpet of grass. Many fine sites for the country houses of the retired gentlemen of future days, when the manufacturers and traders of Green Bay shall have completed their accumulations, may be found along this shore. The limestone is piled in horizontal strata and is much broken into blocks, so as to prevent the appearance of decayed masonry. The beating of the waves has in the course of ages worn many deep caverns along the water-line, whose arched entrances look like the work of art, and above these, numerous blocks of stone have, by some means, been dislodged, leaving the semblance of windows, various in shape and size, in the face of the cliff. It does not require a lively imagination to fancy that the shore, in many places, is skirted with the remains of dilapidated buildings. The trees and bushes above, with branches for the most part hidden by thick foliage, grow to the very edge of the precipice and even down its cliffs, wherever root-hold can be found, and very well supply the place of the ivy of transatlantic ruins.

The bay is not less than 140 miles in length by 35 in breadth, in the widest part. It tapers off nearly to a point at its two extremes. As

you approach its southern extremity, near which the town of Green Bay is situated, you pass, on the left, a pretty well cultivated country, known as the Bay Settlement, and occupied chiefly by the descendants of the old French settlers and the intermingling offspring of Indians and French men. The rocky base of the shore disappears, as you proceed southward, and the coast is gradually flattened down almost to the level of the water. The town stands on a flat, about a mile from the southern end of the bay, on the eastern shore of the Fox or Neenah river, at its confluence with a stream dignified by the title of East river. The latter is navigable, for lake craft, something like a mile above the junction. The former is truly a noble river, having, opposite the town, a depth of 25 feet and a breadth of 1400. There is no interruption to its navigation by lake vessels of the largest size, till you reach the rapids of Depere, five miles up; and at the foot of these, there are eighteen feet of water. Immediately above them, at a time when the water was called low, there were twelve to thirteen feet. Thirty miles from its mouth, the river expands into a beautiful lake, named the Winnebago, 20 miles long by 12 broad. From the lake to the foot of Depere, there is a descent of about one hundred and forty feet. Here then is an immense power in reserve, and as the river is not subject to freshets, and passes through a country admirably adapted to the raising of wool and grain, probably, this portion of it will one day be lined with a dense manufacturing population. The general direction of the stream, as you ascend, is southwest, till it reaches a point a mile and a half distant from the river Wisconsin; which, in its turn, descending, in the same line, till it discharges into the Mississippi, 240 miles from Green Bay. At a comparatively small expense, this route can be opened to the navigation of the lake and river steamers; and the State of Wisconsin has already commenced the work. In two years, it is expected to be completed; the main difficulty lying between Winnebago and Depere. The connection of the Neenah and Wisconsin can be easily effected, the water already, in wet times, so overflowing the plain which divides them, that canoes pass from one to the other. There are said to be eight feet of water in the Wisconsin. Cotton then can be conveyed cheaply to the expected manufacturing emporium of the northwest, and her merchandise be poured into the Atlantic, through the Gulfs of Mexico and St. Lawrence.

When we consider, how deficient this north-western region is in water-power, we cannot but anticipate important consequences from one so large a scale as this, so admirably placed. The spirit of enterprise and specula-

tion is thoroughly alive to the subject, and wilderness as we imagine this region still to be, and as a good part of it actually is, it would be hard for a new adventurer, at this day, to squeeze himself into an unappropriated bit on the shores of the Neenah, below Winnebago lake. A great city is surely to rise on the banks of this noble stream. Of this no speculator entertains a shadow of doubt; but a sore perplexity and prolific source of discussion among these anxious peepers into futurity, is the precise locality to be shaded by its walls; and the clear discernment of this little point involves the pecuniary destiny of many individuals. As the scale turns, wealth or poverty may be their portion. This frame of mind is far less comfortable than that of those godly men of old, who sought for a city having foundations; and we may be sure, however brilliant the expectations of these may be, they fell far short of the glorious prospects which cheer the spiritual vision of those heaven-bound pilgrims.

The Borough of Green Bay contains about 900 inhabitants and some pretty snug habitations. It does not wear the hoary aspect one might look for in a town founded ten years earlier than the commonwealth of Penna. Timber being the material of which houses are made here, none of antiquity survive; so that this little group bears only the appearance of a tolerably respectable, but not particularly vigorous middle age. The curse of drunkenness has sorrowfully afflicted it; and the numerous grog-shops, or groceries, as they call them, which abound in the street next the water, frequented by numbers of wretched Indians, ragged, filthy, and besotted, convey no very agreeable impression of the place to one newly arrived. However, on proceeding farther from the water side or higher up the river, toward the upper end of the town, things look better; and indeed, just on the southern outskirts, you find some very pleasant looking residences, which remind you of the thrill and taste of New England. It was near this end of the town, that the Friends, bound on the mission to the Menomonesies, took lodgings, at an agreeable looking hotel, three stories high, called the Astor House. The southern section of the town forms a portion of the great estate of the late John Jacob Astor, and is named Astor, in remembrance of him. It is more pleasant than the northern part—called Navarino—and stands upon a sufficient elevation to admit of easy drainage. Just above the town, the river banks become bold and make an imposing appearance. The population, for eight or ten miles, is quite numerous and the land under fair cultivation—the fields smooth and presenting none of the rugged features of a new country; and, in truth, these

settlements are about as old as those on the banks of the Delaware. They extend, however, but a short distance—perhaps the eighth of a mile—from the river shores, and are backed by a dense forest, chiefly of oak, linden, white-popper and maple. The clearings appear to have once extended farther back; for the margin of the woods bounding them, is evidently of a newer growth than the original forest behind.

This country, it is said, was in a better condition before the last war with England. Anterior to that, fruit trees, of certain kinds, were plentiful, and orchards of apple trees not uncommon. Such a thing is now unknown to the soldiery, from the British side, having wantonly destroyed them all. Not a full grown apple tree is to be seen. Lately, some of the inhabitants have planted a few, and as the climate and soil are said to agree with them well, no doubt, in due season, they will reap the fruit of their trouble. The country people are, mostly, of French origin. Many of them do not speak English, and can neither read nor write their own tongue, nor indeed speak it correctly. As a class they are very deficient in information, energy and good management, though, in point of energy their ancestors could not have been wanting; else, they would scarcely, at so early a date, have penetrated thus far into the interior, notwithstanding its savage inhabitants and forbidding climate.

The Jesuit fathers led the way, and the adventurous trader followed in their footsteps. The names of several localities still indicate the spots, in which the Catholic missionaries pursued their patient, unremitting labours, among the simple-minded heathen. Depere, already mentioned, is one of these. Time has corrupted the name, which was, originally, *Les Rapides des Pères*—the Rapids of the Fathers. Only a portion of the foundation of the missionary house remains to mark its position. The site was well chosen for beauty of scenery and convenience of access. Indeed the good Fathers seem commonly to have kept at least one eye outward. Yet they willingly endured many great privations, and while we lament the errors of which they were the victims and promulgators, we cannot but admire their devotion and indomitable perseverance. Had the same degree of zeal and self-denial, better directed, been steadily applied to the cause of Indian conversion and civilization, mankind might, at this day, have rejoiced in the happy results, instead of mourning over the desolation, moral and physical, with which the advent of the white man has overwhelmed the poor aborigine.

The southern chambers of the Astor House commanded a pleasant view up the Neenah, the broad and smooth surface of which was occasionally ruffled by the passage of a heavy burden-boat, conveying materials to Depere, for the construction of the canal; or, more frequently, by the light birch bark canoe of the natives, as they paddled to and fro. This was the only feature of the scene to remind one that this was a frontier settlement, just on the verge of the Indians' wild domain.

Watching the river, from time to time, it soon became evident, from the alternate ap-

pearance and disappearance of certain objects, that the level of the water was variable. It has often been asserted, that there is a tide here, and the inhabitants tell you, that it is regular. But, few, if any of them, have made accurate observations upon it. The question of this tide has been much debated by travelers, and they have differed in their conclusions respecting it. As, during part of the time spent by the Friends here, opportunity was offered for noticing it particularly, some observations were made, which, though not extended through a sufficient length of time to settle the character and cause of this fluctuation, yet seem to show that it cannot be owing, exclusively, if at all, to lunar influence. The observations were made daily during a period of sixteen days. The extreme fluctuation of the water in that time amounted to 161 inches, and the mean daily variation to not quite 5½ inches. The greatest rise occurred when the moon was in her first quarter, and the least rise, (within ½ of an inch) took place when she was full. The day before, it was less by ½ of an inch. The interval between the earliest observation in the morning and the latest, in the evening, was twelve to fourteen hours, and during that interval, there were, generally, two swellings of the water, at irregular distances of time. For instance, the interval between the two greatest altitudes on Sixth month 29th, was twelve hours, while on the 31st of Seventh month it was six hours. On three days, viz., the 3d, 5th, and 9th of Seventh month, there were three swellings of the water.

It has been asserted, by some persons, that the action of the wind is the sole cause of this phenomenon; and these observations would seem rather to confirm that theory. For the water rose most on the 26th and 29th of the Sixth and on the 1st of the Seventh month, when the wind was fresh from the north and north-east, and did not rise so high, by two or three inches, on the 5th, 6th, and 7th of the Seventh month, when the wind prevailed from the south; and the greatest depression took place on the morning of the 26th of Sixth month, during a southerly wind. But against this it may be stated, that on the morning of Seventh month 10th, the water rose to within an inch of the highest point observed, during a calm, which had been preceded by a lively south-easter; and that on those days, when the water rose and fell three times, there were no corresponding changes of wind. It was blowing moderately, during the whole of those days, from the S. E., S., and S. W., with some intervening calms. It was also observed, on several occasions, during the prevalence of southerly winds, that as they lulled, the water fell; which one would suppose, ought not to have been the case, were the wind alone the cause of these fluctuations. It is said, that a systematic series of tidal observations were made some years ago, at Fort Howard, opposite the town of Green Bay, while it was occupied as a military post; but since the removal of the garrison, the record of them has disappeared.

A "Meteorological Diary," which was kept there, from 1832 to 1839, has happily been preserved. A lively damsel, who abode with-

in its precincts, and did not run off with the soldiers, thinking the volume would make a nice scrap-book, detained it, and soon covered a goodly portion of its pages with choice selections from the newspapers. She firmly defended her prize against all attempts, and resolutely persevered in passing, till the peaceable Quakers from Philadelphia entered her strong hold; when she at once made unconditional surrender of her portion of the spoils of the old garrison, with all its added treasures, accumulated at considerable cost of time and trouble; a sacrifice to be appreciated by those who have engaged in similar undertakings. A little cold water quickly destroyed the fruit of her long labours, and once more brought the record to light—somewhat defaced and dim, but still quite legible.

An examination of the details it comprises was found to be very interesting. A few of them may not be unacceptable to the readers of "The Friend." In the first place, as to temperature: though more than 4° north of Philadelphia, and nearly 600 feet higher, it is not so very cold as these circumstances might lead one to expect. The vicinity of such great masses of water as Huron, Michigan, and Superior, has a tendency, no doubt, to temper the air. Taking the lowest temperature of the three winter months, for the period of seven years during which the Diary was kept, you find the mean to be 10° of Fahrenheit. The average temperature during the winter, before sunrise, 17½°, and at noon, 29°. Occasionally, however, it must be admitted, there are pretty sharp snaps; as, on the 14th of the Second month, 1838, when the mercury, at 8½ o'clock, A. M., fell to 32° below zero; and what is very curious, it went down 2°, after sunrise, with a south wind. That Second month is the coldest month on the record; the average being 2° below zero, and the range, for 14 days, from 2° below to 19° below zero. Yet the prevailing wind of the month was south; it being, on 14 days, S. W., S., or S. E. This circumstance of extreme cold with a southerly wind, was not peculiar to that month or year, but similar instances are recorded on several occasions. The prevalence of southerly and ineffectual of northerly winds, during the winter half of the year—that is from the Tenth to the Third month inclusive—is very remarkable. During the 7 years in question, there appears to have been about 400 days of N. E., and N. W. winds, and 550 of S. E., S., and S. W., and the number of days in a month on which the wind blew from the N. W., was but two. During the whole of the Second, Third, and Fourth months of 1833, there was not one north-wester, and during the four months ending with the Third month, 1834, but one. The lowest mid-day temperature recorded was 14° below zero, on the 28th of First month, 1833, with a north wind, and the coldest Spring morning, the 2d of Third month, 1836, when the mercury stood 10° below zero, with a south wind and a cloudy sky. On the 12th of the same month, in the morning, it stood 16° below zero, and the wind south. It is saying at Green Bay, that, in winter, the south wind is the coldest; but the Diary does not support that opinion. The cases mentioned

"re exceptions to the general rule. A long continuance of southerly winds seems to have always been accompanied by an increase of temperature. A good illustration of this fact occurred in the Twelfth month, 1832; when for five successive days, viz., from the 20th to the 24th, inclusive, the wind blew steadily from the south and the mercury as steadily rose from 2° below zero to 34° above; but it is curious to remark, that on the first day it fell 2°, as though the first effect of a south wind was to reduce the temperature. The mercury stood at 0°—2°, 2°, 16°, and 34° on the several days, respectively. The rise on the last day, it will be noticed, was considerable.

The warm season is shorter than with us; four months seldom passing without frost, and frequently but three and a half. The latest frost recorded occurred on the 5th of Sixth month, 1835, and the earliest, on the 23d of Eighth month, 1836; the former being about a week later, and the latter, about two weeks earlier than usual. Contrary to expectation, deep snows are rare; and although snow falls sooner in the autumn than with us, and later in the Spring, it is, for the most part, in small quantities; and throughout the winter the falls, though frequent, seldom exceed an inch or two at a time. Yet as the cold is steady, what falls lies, and the depth constantly increases, till it reaches 12 or 15 inches, and covers the ground so evenly and compactly as to afford excellent sleighing. But one fall, of as much as 5 inches, is noted in the Diary. Light falls are common, as late as the third week in the Fourth month, and as early as the same, in the Tenth month.

If the cool weather continues till late in the season, the transition to a high temperature is sudden, and vegetation compensates for the tardiness of its commencement, by the rapidity of its subsequent progress. This the Friends had some experience of; for the cold there—as with us this season—continued longer than common. On the 15th of Sixth month, fire was needed for comfort. On the 17th, the mercury was about 90° and rose to about that height for five or six successive days. The notes made at the time, having been accidentally lost, the exact temperature cannot be given; but the hot weather having set in, continued. An examination of the Diary shows that the sun loses little of his fervour in a northern latitude. The Seventh is the hottest month; its mean mid-day temperature is 83°, and, on an average, nine days of the month show a maximum of 90° and upwards, the highest figure being 99°. It ought to be mentioned, that the mid-day observations were taken at 2 o'clock, *r. m.*, and the morning observations, in winter, before sunrise. It would appear, from the Diary, that the navigation of the Neerach commonly closes in the third week in the Eleventh month, and re-opens, from the latter end of the 3d to the middle of the Fourth month.

You cannot tell, at Green Bay, by the direction of the wind, whether you are going to have rain. It comes from every quarter; though, it would appear, not indifferently. Taking the year 1833 as an example, there were, in that year, 125 days on which rain

fell. Not rainy days—for but 3 or 4 rainy days appear on the record—but days on which there were showers. On 11, the wind was N., on 17, N. E., on 12, E., on 9, S. E., on 33, S., on 13, S. W., on 14, W., on 12, N. W., and on 2, not noted. It will be observed that the south wind is by far the most productive of rain. The quantity which falls annually is rather less than with us; as one would expect, in a more northern latitude. It averages 49½ inches. Why the winds which cross the lakes should bring less rain than those which traverse the continent south of Green Bay, whose no great body of water exists, is a question for the philosophers.

"I do but start a stumbling thought or two, And those who like may hunt them down for me."

(To be continued.)

From the North American & U. S. Gaz.

Review of the Weather, for Ninth month (September), 1835.

The past month has been marked for less of storm and more of sunshine than usually attend it. The mean temperature of the whole month was 67, which is one degree higher than the mean of many years; and the mean range of the thermometer was from 75, on the 17th, to 58 on the 27th, or 20 degrees.

When our last month's report went to press, on the evening of the 31st, rain was falling copiously, and continued, with some thunder and lightning, till 3 o'clock on the ensuing morning. This, with two or three slight sprinklings, constituted the whole fall of rain to the evening of the 26th, when a fine thunder shower purified the air and refreshed the earth, preparing it for bringing forth the newly sown wheat. The intervening dry weather was favourable to the ripening corn, and to the maturing of the potato, of which there is an abundant yield. In this vicinity grass suffered but little for rain, but in several of the interior counties, and in parts of New Jersey, the drought was much more pinching; mills are standing idle, wells were dry, and in some instances, water was carried miles for domestic use.

The N. E. storm which is expected about the equinox, and which usually begins in the latitude of the West Indies, and gradually progresses north, was experienced in the Gulf with some violence so early as the 13th; and from the 14th to the 22d many vessels had disastrous encounters with it on our coast, between the parallels of 28 and 36, N., and longitude 70 and 80, W. Though a strong northerly wind prevailed here from the 19th to the 21st, the weight of the gale evidently passed to the E. of us.

There was an unusual prevalence of northerly wind during the month, it being in that state 20 out of the first 24 days. During the prevalence of these winds, especially in autumn, the air is particularly arid, the dew point is higher, and we have no rain. They are known through the land as "drying winds," and their effects are seen and felt around us, upon us, and within us; yet the cause of this is not generally understood; and as it nearly

concerns our interests and our health, we will endeavour in a few words to explain it.

The arid, dry, and thirsty state of our autumnal north winds, arises chiefly from that law imposed upon this element of having its capacity for water increased with the increase of its temperature; that is, warm air will not only contain, but absolutely demands a larger proportion of water than cold air; and this it holds suspended in a state of invisible vapour. Without this increased supply of water, with the increase of caloric, the atmosphere becomes unfitted for the support of animal or vegetable life, and loses, in a considerable degree, its accustomed transparency. To obviate this calamity, this element has been endowed with the power of imbibing moisture, according to its necessities, whosoever it may be found. Our north winds, then, passing from a colder to a warmer region, become more and more heated, and in the same degree acquire the capacity and the necessity for an increased supply of water. This it seeks with the greatest avidity, from river, lake and ocean; from the foliage of meadow and forest, and from the whole surface of the earth; it lights upon the dew of the morning and it disappears; upon the mist of the cloud, and it vanishes; upon the new-mown grass, and it becomes crisp. But the law is imperious—water, pure water must be had, from whatever source; and marvellously is this element, the air we breathe, endowed with the power of obtaining it. It drinks from the noisome pool, and the filthiest gutter, water as pure as the art of the chemist can make it; with equal ease it slakes its thirst with the freshest beverage from the brine of the salt-makers' vat; and all this it accomplishes without pausing for a moment. Gliding over the earth, its touch is so gentle that the infant enjoys it, and the tiny insect is not incommoded by it; and yet the same touch sucks up the water from its pores, and the solid timber shrinks, withers, and is rent asunder!

We have said that air, deprived of its useful supply of moisture, becomes unfitted for the support of animal life; and we have seen with what eagerness this element seeks to supply the demand, increased by each increase of temperature; and thus, in obedience to a law of supreme wisdom and goodness, this fluid is preserved in a state best fitted to sustain the life and health of beings, made by the same wisdom dependent upon it. Now, this law is not less active, when a small portion of the world of atmosphere that surrounds us is enclosed and heated by art. It diffuses chiefly in this; that as, in our rooms, the temperature of the air admitted is much more rapidly increased, so is the demand for increased moisture more urgent, while the sources of supply, unless art intervene, are much more limited. In this state of things, what must occur? Why, the imprisoned and thirsty air sucks, like an exhausted receiver, from the solid wood, the little moisture it contains—from the door, and it shrinks—from the furniture, and its joints are loosened. But this is not its chief supply. The air is imprisoned, and luckless is the wight that is imprisoned with it; for it seizes upon his skin, and it becomes clapped

and dry—upon his lungs, and the delicate membrane lining his cell yields at each breath an undue portion of its humour. Dryness, irritation, then increased secretion, and, too often, a low inflammation of this membrane, with its formidable effects, are consequent upon such confinement to such an atmosphere. The importance of this consideration will be better seen when it is stated that, at every full inspiration, the air comes in contact with a surface within the lungs, supposed to be equal in extent to the whole external surface of the body.

The remedy for these evils is obvious; ventilation and a sufficient supply of water for evaporation. Many, I know, have in some degree, accomplished this; but many more either wholly neglect it, or use means that are quite inadequate to the purpose; but my object has been, while explaining an atmospheric law, to draw increased attention to this serious evil, rather than by a treatise to detail the remedy.

By our daily record of the weather, it appears that—

The first six days of the month were fair, with the exception of a slight shower on the morning, and another at 3 p. m., of the 5th. The morning temperature ranged from 57 on the 2d, to 69 on the 6th; and the mid-day temperature, from 70 on the 1st, to 80 on the 5th. Wind northerly.

On the morning of the 7th, the wind was S. Thermometer 69, and a drizzly rain occasionally during the day.

From the 8th to the 14th, the weather was fair and uniformly fine. The morning temperature ranged from 56 to 62, only; and the mid-day from 69 on the 9th, to 75 on the 14th. The wind was every day northerly.

From the 15th to the 17th the wind was southerly, and the thermometer rose from 62 at sunrise on the 15th, to 70 at the same hour on the 17th; and at 2 p. m. it rose from 79 on the 17th, to 86 (the highest point reached during the month) on the 17th. Weather fair, with some floating clouds a portion of each day.

The 18th and 19th were cool, with a N. W. wind. The mean height of the thermometer on the 18th was 71, and it fell to 63 on the 19th.

From the 20th to the 22d, the weather was cool: wind N. E., with some promise of a visit from the line gale that had been travelling up the Atlantic coast for more than a week. Thermometer from 59 to 60 at sunrise, and 67 at 2 p. m.

On the 23rd, the wind was W., and it remained westerly with fine weather to the 25th. A thunder shower occurred on the evening of the 26th, and a N. W. wind springing up, the thermometer fell from 76 to 64 on the following morning.

The 29th was fair. Thermometer 57 at sunrise, and 77 at 2 p. m. Wind S.

The 20th was overcast, with a N. E. wind. Commenced raining at 7 1/2 p. m. Thermometer 60 at sunrise and at 2 p. m.

The range of the thermometer for the month was from 53 on the morning of the 28th, to 86 at 2 p. m. on the 17th, or 33 degrees.

Twenty-four days were fair, six were cloudy

and some rain fell on six days. The whole quantity of rain for the month, as measured at the Pennsylvania Hospital, was 3 1/2 inches.

P. S.

Philada., Teuth mo. 2d, 1849.

For "The Friend."

NOTES FROM BOOKS.

Sir John Herschell's Astronomy. THE MOON.

From micrometrical measures of the lengths of the shadows of the more conspicuous mountains, the heights of many have been calculated. Two German astronomers have given a list of heights, resulting from such measurements, for no less than 1095 lunar mountains, among which occur all degrees of elevation up to 22,828 feet, or about 1400 feet higher than Chimborazo in the Andes.

The generality of lunar mountains present a striking uniformity and singularity of aspect. They are wonderfully numerous, especially towards the southern portion of the disc, occupying by far the larger portion of the surface, and almost universally of circular or cup-shaped form; but the larger have for the most part flat bottoms within, from which rises centrally a small, steep, conical hill. They offer in short, in its highest perfection, the true volcanic character, as it may be seen in the crater of Vesuvius, but with this remarkable peculiarity, that the bottoms of many of the craters are very deeply depressed below the general surface of the moon, the internal depth being often twice or three times the external height. In some of the principal ones, decisive marks of volcanic stratification arising from successive deposits of ejected matter, and evident indications of lava currents streaming outwards in all directions, may be clearly traced with powerful telescopes. In Lord Rosse's magnificent reflector, the flat bottom of the crater called Allatunius is seen to be strewn with blocks not visible in inferior telescopes, while the exterior of another (Aristillus) is all hatched over with deep gullies radiating towards its centre. What is moreover extremely singular in the geology of the moon is that, though nothing in the character of sea can be traced, yet there are large regions perfectly level, and apparently of a decided alluvial character.

The moon has no clouds, nor any other decisive indications of an atmosphere. Were there any, it could not fail to be perceived in the occultations of stars, and the phenomena of eclipses. But during the continuance of a total lunar eclipse, stars of the tenth and eleventh magnitude are seen to come up to the limb and undergo sudden extinction as well as those of greater brightness. Hence the climate of the moon must be very extraordinary; the alternation being that of unmitigated and burning sunshine fiercer than our equatorial noon, continued for a whole fortnight, and the keenest severity of frost, far exceeding that of our polar winters for an equal time. Such a disposition of things must produce a constant transfer of whatever moisture may exist on its surface, from the point beneath the sun to that opposite, by distillation *in vacuo* after the man-

ner of the little instrument called a *cryophorus*. The consequence must be absolute aridity below the vertical sun, constant accretion of hoar frost in the opposite region, and perhaps a narrow zone of running water at the borders of the enlightened hemisphere. It is possible then that evaporation on the one hand, and condensation on the other, may to a certain extent preserve an equilibrium of temperature, and mitigate the extreme severity of both climates; but this process, which would imply the continual generation and destruction of an atmosphere of aqueous vapour, must, in conformity with what has been said above of a lunar atmosphere, be confined within very narrow limits.

Though the surface of the full moon exposed to us, must necessarily be very much heated, —to wit, to a degree much exceeding that of boiling water,—yet we feel no heat from it, and even in the focus of large reflectors it fails to affect the thermometer. No doubt, therefore, its heat (conformably to what is observed of that of bodies heated below a red heat,) is much more readily absorbed in traversing transparent media than direct solar heat, and is extinguished in the upper regions of our atmosphere, never reaching the surface of the earth at all. Some probability is given to this by the tendency to disappearance of clouds under the full moon, a meteorological fact (for as such we think it fully entitled to mark,) for which it is necessary to seek a cause, and for which no other rational explanation seems to offer. As for any other influence of the moon on the weather, we have no decisive evidence in its favour.

A circle of one second in diameter, as seen from the earth on the surface of the moon contains about a square mile. Telescopes therefore, must yet be greatly improved, before we could expect to see signs of inhabitants as manifested by edifices, or by changes on the surface of the soil. It should be observed, that, owing to the small density of the materials of the moon, and the comparatively feeble gravitation of bodies on her surface, insular force would here go six times as far in overcoming the weight of materials as on the earth.

Owing to the want of air, however, it seems impossible that any firm of life analogous to those on earth, can subsist there. No appearance of vegetation, or the slightest variation of surface, which can, in our opinion, fairly be ascribed to change of season, can anywhere be discerned.

MARS.

In this planet we frequently discern with perfect distinctness the outlines of what may be continents and seas. Of these, the former are distinguished by that ruddy colour which characterizes the light of this planet, (which always appears red and fiery,) and indicates no doubt an ochreous tinge in the general soil, like what the red sandstone districts on the earth may possibly offer to the inhabitants of Mars, only more decided. Contrasted with this, the seas, as we may call them, appear greenish. These spots are not always to be seen equally distinct, but when seen they offer the appearance of forms considerably definite,

and highly characteristic, brought successively into view by the rotation of the planet, from the nasiduous observation of which, it has even been found practicable to construct a rude chart of the surface of the planet. The variety of the spots, may arise from the planet not being destitute of atmosphere and clouds; and what adds greatly to the probability of this is the appearance of brilliant white spots at its poles—which have been conjectured, with some probability, to be snow, as they disappear when they have long been exposed to the sun, and are greatest when just emerging from the long nights of their polar winter, the snow lies then extending to about six degrees from the pole.

For "The Friend."

Thomas Scantlewood and his Times.

(Continued from page 21.)

Before recurring to the life of Moses Brown we will introduce a few more anecdotes in illustration of providential occurrences on the minds of the Lord's faithful children. Edward Burrough and Francis Howgill were eminent ministers of the Gospel in the early days of our religious Society. Edward has been called a "Son of thunder," "whose bow never turned back, neither sword empty from the blood of the slain, from the slaughter of the mighty." Francis Howgill apostrophizing him after his death, says, "Thou wast expert to handle thy weapon; and by thee the mighty have fallen, and the slain of the Lord have been many." "I have often seen thee; thy heart well tuned as a harp to praise the Lord, and to sound forth his great salvation, which many a time made glad the hearts of them that did believe, and strengthened their faith and hope." Such was Edward Burrough; and his friend Francis Howgill, was also a faithful messenger of warning, whose Gospel trumpet carried rattle and amazement to the careless, and wicked professors of Christianity, whilst his words of heavenly consolation, strengthened and encouraged the heart-broken, sincere penitent. These two ministers of Christ were closely banded together in Gospel fellowship; and it was according to the will of their heavenly Father, that their labours and travels should be much in company. On the 7th day of the Fourth month, 1655, Francis Howgill being then in London, found an impression of duty on his mind, to pay a religious visit to Ireland. He felt at the same time an assurance that he should go thither with his friend Edward Burrough, and that the Lord would by his living presence go before them, that his power would be with them, and that he would open their mouths in wisdom, giving them utterance and understanding. Edward Burrough on the 10th of the same month, found a similar concern raised in his mind. The matter no doubt was often seriously weighed and considered by him, and he did not, as appears by a memorandum left by him, inwardly submit to this requiring, until the 30th of the month. At the time he did so, he knew not Francis was to be his companion. But he had the comfortable assurance, that the Lord's preserv-

ing providence would be with him to protect in every danger and difficulty. He felt called on to resign life and everything else into the keeping of his Almighty Saviour, whilst he had mercifully granted him the promise that his life should be preserved. The prospects of these faithful men were all realized. They went,—they laboured to the saving of many souls,—and having been preserved through various dangers, comforted in trials and imprisonments, they had in the end the reward of peace and true spiritual enjoyment. Edward was often favoured with a sense of things to come, and some of his addresses to the Protector and his parliament, are full of prophetic warning, in which are plainly foretold, the great political change which soon after came on England. One remarkable case is narrated of Francis Howgill. Being committed to Appleby jail in the year 1663, because he could not swear, he was continued a prisoner for a long period. At one time shortly after he had been committed, he appears to have had a few days of liberty granted him to settle his outward affairs. Before his return to prison he felt constrained to visit Duckett, one of the persecuting justices of Westmoreland, who lived at Graygill-hall. The justice manifested surprise in seeing Francis, and said, "What is your will now Francis? I thought you had been in Appleby jail." To this Francis replied, "No, I am not; but I am come with a message from the Lord. Thou hast persecuted the Lord's people; but his hand is now against thee, and he will send a blast upon all that thou hast; and thy name shall rot out of the earth; and this thy dwelling shall become desolate, and an habitation for owls and jackdaws." The Divine power and authority accompanying these words, made the justice tremble, as he said, "Francis are you in earnest?" "Yes," was the reply, "I am in earnest. It is the word of the Lord to thee; and there are many now living, who will see it."

This was a remarkable prediction, and it was not less remarkably fulfilled. Duckett's children all died without leaving any posterity behind them, and some of them were reduced to poverty. James Wilson, a valuable minister of the Gospel, gives testimony that he had repeatedly given alms to one of the daughters, the last survivor of the family. Burns, the historian of Westmoreland, who probably had never heard of the prediction of Francis Howgill, writing of the Graygill-hall estate, says, "Not long after this [1673], the said Anthony sold the estate to Sir John Lowther, and died without issue; all his brothers also died without issue male; and the name and family in Westmoreland, is now, 1777, extinct." "Graygill-hall being the ancient manor house, was a strong old building, in a quadrangular form, adapted more for defence than convenience. It is now, 1777, totally in ruins, most of the lead and timber thereof, having been removed to Lowther." Owls and jackdaws for a long period inhabited the ruins; but in modern time, every portion of the old building has been removed, and a farm-house erected on the spot it occupied.

* One of sons of said Justice Duckett.

Esther Griffin and her sister Hannah Field, two ministers residing in the State of New York, were like Edward Burrough and Francis Howgill, much bound together in religious service. It was often wonderful to themselves to see how they were led to the same services. The Lord raised in the minds of each of them a concern to visit England. They spoke not about it, but each deemed that the other would accompany her if she went. Esther says, "For several years my mind had been under deep feeling with my sister, in the prospect of having to cross the Atlantic with her, on a religious visit, attended at times with a weight pressing to obedience, and seeming likely to require the sacrifice. But, when we were travelling together in North Carolina, my mind being clothed with unusual solemnity, and all within me hushed into awful silence, a secret language seemed to be uttered, thy travels with thy sister are nearly at an end—she will have to cross the ocean, and thou wilt be excused. From that time my mind became relieved, and the concern rested with increasing weight on her." Hannah Field feeling bound to visit England, and believing her sister ought to accompany her, wondered that she did not speak to her on the subject. One day being sick in bed, with Esther sitting beside her, her inward exercise was great respecting this journey. Esther, who was favoured to sympathize in her sister's thoughts at that time, believed it was now proper to speak plainly on the subject. She did so, showing that she had unity with her sister's concern, but letting her know that she must go to England without her. Hannah soon after laid the prospect before her Friends, which being united with by them she fulfilled it.

When Martha Routh was on her first visit to this country, she desired to have a meeting on a certain day at the Valley meeting, of which Daniel Haviland was a member. A message was sent forward to the Friends in that place, but it did not reach them. In the meantime it was impressed on the mind of Daniel Haviland that they would be at that place on a certain day, and that a meeting ought to be appointed for them. He did not even know of their being in the neighbourhood, but his impression of duty was so strong, that on First-day at the close of their meeting, he ventured to give notice that a stranger would be at a meeting there at such a time. This meeting was held, but at the hour appointed no stranger had arrived. Daniel now felt deeply tried, and his faith almost failed him. He began to doubt the origin of that opening on his mind, which had led him to appoint the meeting. The meeting had been gathered about ten minutes, when a carriage drove into the yard. It contained Martha Routh. Daniel went out to them, and on inquiring why they came so late, was told that they had been detained by the breaking of part of their carriage or harness.

(To be continued.)

Chasm Tower.—Among the improvements at Niagara Falls, this season, is the erection of a tower at the chasm, about four miles from

the village of the Falls. Upon its top is an observatory, and the panoramic view is said to be very extensive and magnificent.

For "The Friend."

Corrupt and Debauching Exhibitions.

It is with much regret we observe the notice given in the public papers, of preparations making for amusements of various kinds for the coming winter. The same mediums through which we were recommended to fasting and prayer, to humble ourselves before the Most High, and implore him to remove the pestilence from the land, are now lavishing encomiums on play-actors and bands of musicians, who are to pandor to the passions and corrupt appetites of those who will pay them for their exhibitions. Can we wonder at the tragedies that are daily spread before us by the newspapers, — the poisoning, dinking, and poisoning, the debaucheries, the unchastity and profanity, over-spreading the country, — while the professed advocates of morality and order, are publishing and promoting those schools of vice, where are portrayed to the life, scenes of outrage and licentiousness? What will it avail to enact laws for the suppression of mobs and riots, and for the organization of an effective police to preserve peace and order, if theatres, and dance-houses, and musical halls, are strewn through our city, attracting to their filthy purities, the young people of both sexes, where their already depraved minds, are feasted with vicious sentiments and ideas, from the lips and actions of domestic and imported bands of the most degraded characters, that human nature can produce. Play-houses are direct nuisances to respectable citizens, especially to those whose residences bring them to connect with the vulgar and obscene persons who collect about them. No parent we should suppose, who possesses a proper regard for the moral education of his children, would choose to reside near them. He would very unwillingly trust them within the poisonous breath of those abandoned creatures, who make them the places of their nightly resort.

Can it be regarded by the Searcher of hearts in any other light than base hypocrisy, to be one while presenting ourselves before him in the attitude of prayer, abstaining from food or business as a mark of humiliation, and with the lips confessing our sins, and then at the earliest opportunity, when danger disappears, plunging into a round of amusements, which ought not to be countenanced by Christians? Against those who acted in this deceitful manner, the prophet was commanded to "cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins." "Wherefore have we fasted say they, and thou seest not? Wherefore have we afflicted our soul, and thou takest no knowledge? Behold in the day of your fast ye find pleasure, and exact all your labours. Behold ye fast for strife and debate, and to smite with the fist of wickedness; ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast as I have chosen—a day for a man to

afflict his soul." They acted as if they thought they could deceive the Almighty, by a temporary show of affliction for their sins. It is an easy thing for a man to do penance for a day by abstinence—by a form of prayers, or attending a place of worship instead of his business; but what will it avail if he plunges into the current of debasing pleasures, as soon as his fast ends, and the fear of death from an epidemic subsides. Is it not mocking God, and will it not tend to kindle his anger, instead of averting his judgments?

Our life is but a span, and our existence depends upon the Divine will. How fearful would be the condition of those, with one breath are eulling on their fellow-creatures to fast, and to humble themselves, and in the next, exciting their corrupt appetites with promises of theatrical exhibitions, musical soirees, and opera dances, should the pale messenger appear to summon them to their everlasting account! We cannot shut our eyes upon the increasing crime that shows itself in all parts of our country, and unless serious and conscientious Christians, cry aloud, and spare not in their denunciations of it, we cannot foresee to what fearful extent and effect it may overwhelm our sons and daughters, and destroy the quiet and happiness of the land.

We believe there are many religious men and women in all the Christian societies, who deplore the abominations that exist among us; and although their influence may seem to themselves to be very limited, and as if it would do little to check the torrent of iniquity, yet every one should set so as to clear his own soul of the blood of others, and bear his firm testimony, both by admonition and a clean consistent example, against all exhibitions and pastimes, which have a pernicious effect upon the morals of the community.

Editors of religious periodicals, and the pastors of the different religious denominations, have it in their power to do much to discourage the frequenting, and the support of playhouses and play-actors, whose business it is to inflame the worst passions, and thereby destroy the principles and morals of young and old. This is a subject of great moment, and ought to arouse the efforts of men and women of experience in all societies.

We hope that the members of our own religious Society, will maintain a strict guard against giving any countenance to such exhibitions, and that parents will carefully watch over, and restrain the young people from visiting those synagogues of Satan. Where they are clothed with the dignity and gravity of the true Christian, the spiritual follower of the Lord Jesus Christ, it will beget a proper reverence in the children for them, and for the holy and unadulterated religion that governs the parents; and their influence over the young people will tend to imbue them with the love of virtue, and the hatred of vice. And we would most affectionately and ardently persuade our dear young Friends to shun every appearance of evil, and to keep beside the Shepherd's seats, in the footsteps of the flock of Christ's companions; then the blessing of heaven will descend and rest upon you, and give you that enjoyment, which no earthly amusement can bestow.

Remember you have immortal souls destined to an everlasting duration, either in happiness or misery, and that now is the day of your probation. A single misstep leading from the path of innocence and purity, may introduce you into a labyrinth of temptations, and wanderings in darkness to the chambers of death, destroying your happiness in this world, and in that which is to come. Whereas if you choose the Lord for your portion, following the dictates of his Spirit in your hearts, he will guide you safely through this life, defending you from the stratagems of the devil and his wicked agents, and make you instrumental in spreading the cause and dominion of the Son of God, and finally grant you a place in his everlasting kingdom of glory, among those whose garments have been made white in the blood of the Lamb, and whose employment is unceasing praise to his eternally worthy name. This will be a crown of glory that outweighs all the transient pleasures of this life, and is the great object to which your time and talents should be mainly devoted.

For "The Friend."

LOVEDAY HUNWOOD.

(Continued from page 23.)

Being sent from home about this time and boarded in a family who lived in the fashions and customs of the world, she was much influenced by their example, and gradually lost ground, until she came to take delight in gay attire and vain pleasures. Having no religiously disposed friend to watch over and admonish her, she was much exposed, both then and when afterwards placed apprentice to a dress-maker in Truro, which was about the sixteenth year of her age.

Being of an open and affectionate disposition, and possessing an attractive exterior, she was much flattered, and her society courted by those whose company was prejudicial to her. She became vain of her person and dress, and was swiftly running the road of folly. But He who had in mercy visited her soul, forsook her not, though she had forsaken Him. He still graciously watched over her, checked and reproved her by his Spirit, and raised up for her pious caretakers, who laboured to restrain and direct her aright. When about eighteen years old, while in the chamber with a young woman who was sick, she was powerfully awakened to a sense of the folly and evil of gay dress. "I was covered," says she, "with confusion. I, who, perhaps, had an hour before was strengthening my vanity by the admiration of my person, now was made to despise myself. How often hast thou stopped short my vain pursuit, Parent of good, by thy blessed, powerful, reproving Spirit."

"From this time I began to dress plain, being reproved in my own heart, from season to season, and these reproofs were pointedly against gay dress, so that I could not wear any superfluity."

After serving out her apprenticeship, she commenced the business of a dress-maker, and had several girls under her care. In the year 1815, she felt what she believed to be a Divine requiring to have the Scriptures of Truth daily

read in her family, but had many reasonings respecting it. "I did not know at that time of any family having the Scriptures read in that way. It brought over me a great exercise of spirit, and much seeking to the Lord for strength and direction. I greatly feared my dear mother would oppose it, as she used to say she did not like people to make much ado about religion. I also shrank from [exposure to] the girls, who, though they were well behaved, yet were as thoughtless as I had been before them. But the Lord helped me, and we began our reading. The girls read in turn each morning, and often has my soul been refreshed as with the dew of heaven whilst they have been thus engaged."

"I did not at this time know the blessedness of forgiving love. Although I had been so mercifully visited, I could not say, Blessed is the man whose transgression is forgiven, whose sin is covered or blotted out, but my spirit was earnestly seeking after reconciliation with God the Father, through Jesus Christ, his well beloved Son. I most sensibly felt that vain was the shadow without the substance; that nothing could satisfy my immortal soul but the knowledge of my sins being forgiven, and the Holy Spirit bearing witness with my spirit that I was a child of God. For this did my soul labour, and with many tears and supplications I besought the Lord, that that which hindered might be removed, for I knew that the hindrance was in me, a poor, guilty, and undone creature, and not in the goodness and free mercy of God."

"This fervent exercise of mind was at length crowned with a feeling of humble confidence, in which she was enabled to cast herself wholly on Divine mercy, and to surrender her own will to the will of her heavenly Father. At this time she had not seen or heard anything of the Society of Friends, but being one day at a house where some Friends' children came to make a visit, she felt a strong and very peculiar attraction towards them. The woman of the house entered into conversation with her about Friends, stating that they did not allow of baptism or the Lord's supper, as she called it. The conversation had a powerful effect on the mind of L. Henwood, and she was led by the openings of Truth to give up her hold on these things. "I was indeed they were but the shadow, not the substance, and I felt also that I had neither share nor lot in these things, for my heavenly Father taught me that I must worship Him in spirit."

Having become engaged in teaching a First-day school in a Wesleyan meeting-house, the managers of it, after some time, proposed that the children should be instructed in singing. She felt at once a strong objection to this, believing it would lead off from the simple ground on which they had heretofore acted, and be productive of injury to the children. She remarks, "Their little minds were so taken up with singing, and the desire to sing well, and to be approved of in it, that they became puffed up. I had objected to it from the first, but it was thought it might be beneficial to the school, and so it might in a temporal way, but in any other way, I considered it a snare. I did not feel free to attend the school much after this."

She had before this joined the Methodist society, and attended their meetings, but some of the leading members in the place where she lived, having been guilty of gross inconsistencies, causing much stumbling to many minds, she became greatly tried and much staggered in her faith. A scene of deep conflict and suffering ensued,—her mind was perplexed with doubts, and not keeping close to her heavenly Guide, she was in danger of fainting in her spiritual journey. While in this state she had a severe attack of toothache, for which she was advised to smoke tobacco. It gave her relief, and she repented it, whenever the attacks came on. Thus she fell into the habit; of which she says, "I found it took off my attention from a great deal of unpleasant feeling and restless inquietude which I felt within, from having religiously ceased to persevere in the path of Divine life. I continued this foolish indulgence for some years, much to the hurt of my soul and body. This simple thing as some may call it, was a curse to me, inasmuch as it was a barrier between me and my God. It was an indulgence and gratification of the flesh, and often when I have taken the pipe to smoke, the judgment of the Lord has arisen in my soul."

This practice caused her much sorrow and trouble before she was able to break the chains in which it had enslaved her, but at length being fully convinced that it was injurious to the body and also to the mind, by diverting her from seeking to the only source of true comfort and support under trouble, she was strengthened of the Lord to give it up entirely.

As she endeavoured to abide under the teachings of the Anointing from on high, her understanding was gradually open to see those things which the Divine controversy was against as well as what was required of her to do. Not only did she find it her duty to dress plainly herself, but "her mind was brought under a tender concern about making gay and fashionable dresses, as her employment was much in this way." She did not however at once give up this part of her business, which subsequently became a heavy burden to her.

She had long been under an engagement of marriage to a local preacher of the Methodist society, but circumstances had prevented their union. When recovering from a long season of illness, with a prospect of accomplishing her marriage with this person, as soon as her health was sufficiently restored, she was brought under deep concern about the ceremony used in this rite by the society to which they belonged. The following is her own account of it. "Whilst lying calm and submissive in heart to the will of my heavenly Father, in a moment, quite unexpectedly, as I knew not when I had read or heard them, these words in the matrimonial service, came into my mind, 'With this ring I thee wed, with my body I thee worship.' I was so struck and astonished as I cannot find words to express. What I with my body I thee worship! it is positive idolatry. I thought how could those good men who composed this form of words, reconcile their minds to this part, when the positive command is, 'Thou shalt not bow down thyself to them, nor worship

them, for I the Lord thy God am a jealous God.' It appeared to me an open transgression of the righteous law of God, whom I desired, above all things to honour, and to keep his commandments. This was a fresh trial, deep and painful. I saw that I could not be married by this form, without bringing condemnation on my mind, and doing violence to that Holy Spirit who had graciously given me light on the subject."

"I earnestly entreated the Most High to enable me to submit to his holy will in all things, and that he would support me under my difficulty, and bring me through in his own good time. I felt strengthened and resigned; but as my health improved, my mind was brought under deeper exercise on the subject; for I still felt I could not be married by such a form; neither could I be so closely united to any one, whose principles were different from my own. I could not bow the knee to worship when I would, or when required by man, neither could I receive the teachings of men. I was led sensibly to feel that the Lord would teach his people himself, and I was brought off from desiring human teaching. My heavenly Father hedged me in on every side. Under extreme exercise of mind I cried unto the Lord to direct me, for He knew me altogether, that I neither desired nor sought after the way in which he had instructed me, but he had himself brought me into it. I was commanded to stand still and see the salvation of God. I was in a great strait, desiring above all things to do what was right." The closeness of this trial affected her health, but though she had to endure much from the censure of those who thought her objections groundless, yet she was enabled to maintain her ground, and eventually declined proceeding any further with her friend, who was afterwards married to another person greatly to her relief.

Although she had been led by the immediate teachings of the Holy Spirit to embrace many of those spiritual views which distinguish our religious Society, she had as yet known very little of Friends. "I have not received from men," says she, "either directly or indirectly, any of the principles which I now rejoice to feel dwelling in my heart, but the Lord himself has revealed them unto me even while confined in my bed-chamber, and in the furnace of affliction."

(To be continued.)

For "The Friend."

HOPE.

How destitute of real consolation must those be who possess not hope "as an anchor to the soul." This world with all its pleasures, must still be a gloomy shade, unless it is brightened by Christian hope. It is hope which moulds all our true delights and pure pleasures. Without hope to brighten this scene, as the sun in the natural world, all would be darkness and despondency. In danger and difficulty it illumines and consoles us as we pass along; and in prosperity and quietude, glides our course with gladness and delight.

State of New York.

Selected.

THERE SHALL BE NO NIGHT THERE.

'No night is there'—the sun of love is beaming
Upon the happy creation of heaven;
Its pure effulgence from God's presence streaming,
Shines ever on the host of the forgiven.

'No night is there?' for cloudy disposition
Is left behind upon the sinful earth;
With notes of cheerful praise and adoration,
All voices blend to hymn the Saviour's worth.

'No night is there?' for want and pain are ended;
Sin and temptation they shall know no more;
Aod untempted, with all that God offended,
Departed as they left the mortal shore.

'No night is there?' for eye to eye each seeth,
There no harsh judgments, no distrust intrude;
Before love's light all misconception fleeth,
And each esteems the other as he should.

'No night is there?' for none shall know the anguish
Of separation or outrageous loss;
Under the Lord's chastisements none shall languish,
For there His glorious face unveiled is shown.

O then while here, in darkness and in sorrow,
We wait with trembling hope the summons home,
A ray from heaven to light our path we'll borrow,
Nor e'er beyond its hallowed influence roam.

Selected.

SUMMER'S FAREWELL.

BY ELIZA COOLE.

What sound is that. 'Tis summer's farewell,
In the breath of the night-wind sighing;
The chill breeze comes, like a sorrowful dirge,
That wails o'er the dead and dying.
The sapless leaves are eddying round,
On the path which they lately shaded;
The oak of the forest is losing its robe,
The flowers have fallen and faded.
All that I look on but saddens my heart,
To think that the lovely no soon depart.

Yet why should I sigh?—other summers will come,
Joys like the past one bring;
Again will the vine bear its blushing fruit,
Again will the birds be singing;
The forest will put forth its honours again,
The rose be as sweet in its breathing,
The woodbine will twine round the lattice pane,
As wild and as rich in its wreathing;
The hives will have honey, the bees will hum—
Other flowers will spring—other summers will come.

Usefulness of Swallows.—While visiting a friend in the country, a few weeks since, we noticed, under the eaves of a barn, near the dwelling, about fifty swallows' nests. The bird was the *Hirundo fulva*, or Cliff-swallow, of ornithologists. In most of the nests there were young, and the old birds were very assiduous in providing them with food. We observed them at different times in the day, and not a minute elapsed in which one or more birds did not return to the nests with something for the young. Their food consisted of winged insects taken in the air; and the numbers which were thus destroyed by this colony of swallows, must have amounted to thousands, each day. We were informed that no flies, or very few, were to be seen around the house or barn—the family and the domestic animals of the farm being thus freed from a disagreeable annoyance.—*Late Paper.*

Let the faults of others be a mirror to thee
Of thine own.

THE FRIEND.

TENTH MONTH 13, 1849.

Our Yearly Meeting having several times expressed the desire, if any Friend and his wife felt a concern to reside for some time among the Indians, for the purpose of promoting their further civilization, that they would make known their prospect to the Committee on that subject, we are informed that Solomon Lukens and his wife have received the approbation of London Grove Monthly Meeting, of which they are members, and of the Committee on Indian Affairs, to go to Tunasasah, there to render such aid to the natives as will contribute to their advancement in agriculture, and the proper management of their domestic concerns. Sarah Eastlick, a member of Haddonfield Monthly Meeting, having also been drawn to spend some time with those Indians, to aid in the school education of their children, and to unite with the other Friends in their efforts for their improvement in housekeeping, was also liberated and appointed for those objects. We understand they left this city on the 2nd of the month for their intended residence at Tunasasah—our Friend Ebenezer Worth having gone out about two weeks previously, to inform the Indians and make provision for their accommodation. Those Friends have the hearty wishes of many for their health, and the superintending care and guidance of the Great Shepherd, who watches over the two or the three, that they may discharge their respective services to their own peace and satisfaction. Changes in the habits of the aborigines are brought about very gradually; much time and labour, and some expense are required from those who proffer their aid; but if finally they are prepared to take their place among the citizens of the State, the assistance rendered will only be discharging a duty owed to them by the white inhabitants, occupying lands their predecessors once owned.

Three Friends were appointed at a late meeting of the Indian Committee, to make a visit to the Indians at Tunasasah, for the purpose of ascertaining more fully their present condition, and affording them counsel on any matter they might desire, and to encourage them in sober, industrious habits, and the adoption of improved methods of farming, proper clearing and fencing their lands, raising sheep and cattle, and the pursuit of those mechanic arts connected with their wants and comforts. They propose setting out in the forepart of next month.

RECEIPTS.

Received of John Embree, \$2, vol. 23. Benajah Buffum, N. Berwick, Maine, for Phoebe Meader, \$2, vol. 22. Mary Alderman, Hartford, Conn., per L. Skinner, \$2, vol. 23. James Stanton, agent, Berneville, O., Peter Sears, Joseph Stanton, John G. Hayles, each \$2, vol. 22. Knowl's Doudna, Henry Stanton, Robert H. Smith, and Ezekiel Bundy, each \$2, vol. 23; for Robert Plummer, \$2.50, to 26, vol. 22, and for Daniel Williams, in full, to 52, vol. 22, and Jesse Bailey, \$2, to 14, vol. 23. John Macy, \$4, vols. 22 and 23. Ely B. Hayward, \$2, vol. 22. John P. Balderston, \$4, vols. 22 and 23.

FRIENDS' ASYLUM.

Committee on Admissions.—Samuel Betts, Jr., No. 73 North Third street; Charles Ellis, No. 95 South Eighth street, and No. 56 Chestnut street; William Betts, No. 244 North Sixth street, and No. 14 South Third street; John C. Allen, No. 180 South Second street; Horatio C. Wood, No. 210 Race street, and No. 37 Chestnut street.

Visiting Managers for the Month.—J. C. Allen, No. 180 S. Second street; William Kinsey, Frankford; Benjamin H. Warder, No. 179 Vine street.

Superintendent.—Philip Garrett.

Matron.—Susan Barton.

Attending Physician.—Dr. Charles Evans, No. 182 Arch street.

Resident Physician.—Dr. Joshua H. Worthington.

WANTED.

A young man, a member of the religious Society of Friends, qualified to teach the common branches of an English education, is wanted to take charge of Friends' School at Medford, Burlington county, N. J., to commence about the 1st of next month.

JOHN N. REEVE,

JOHN LIPPINCOTT,

JOHN SHINN,

JOSHUA BALLINGER,

ROBERT B. STOKES,

Tenth month, 1849. Trustees.

WEST-TOWN BOARDING SCHOOL.

The Winter Term of West-town Boarding-School will commence on Sixth-day, the 26th of Tenth month. Parents and guardians intending to send children to the school, will please make early application to Joseph Sawdon, Superintendent, or Joseph Scattergood, Treasurer, No. 84 Mulberry street, Philadelphia.

Stages will be provided to convey the children to the school, and will leave Douglass's Hotel, Sixth street below Arch street, on Sixth-day, the 26th, and Seventh-day, the 27th of the Tenth month, at 12 o'clock, a.

DWELLING-HOUSE TO LET.

The dwelling house attached to the "St. James street School Estate," situate on the north side of that street, a little west from Delaware Sixth, being now vacant, the Committee having charge of "Friends' Select Schools," would have a choice in letting the premises to a small family of Friends, (principally females, would be preferred). Should there be one in want of such an accommodation, the rent will be moderate.

For terms, apply at No. 50 North Fourth street, or at No. 24 South Twelfth street.

Ninth month.

MARRIED, at Friends' meeting, Lockport, Niagara county, N. Y., on the 27th of last month, THOMAS E. HASTLEY to HELEN H. daughter of Noddy Axtell, all of Lockport.

—, on Fifth-day, the 4th instant, at Friends' meeting-house, on Mulberry street, Philad., MARY KAY and MARY ANN, daughter of the late Griffith Edwards.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XXII.

SEVENTH-DAY, TENTH MONTH 26, 1849.

NO. 5.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

JOHN RICHARDSON,

AT NO. 50, NORTH FOURTH STREET, OF STAIRS,
PHILADELPHIA.

All communications, except those relating immediately to the financial concerns of the paper, should be addressed to the Editor.

For "The Friend."

Visit to the Menomonees.

(Continued from page 27.)

The object of this journey was to hold council with the chiefs of the Menomonic Indians, relative to the apportionment of a sum of money among their "cousins," the mixed Menomonees, and to make distribution of it, in such manner as the chiefs and the Friends might, after due deliberation, think proper and conformable to the intent of the appropriation.

In the Tenth month, 1847, William Medill, a Commissioner of the U. S. Government, effected a Treaty with the Menomonees, for the purchase of all their lands in the State of Wisconsin. To the price offered them, the Indians gave their consent, or more properly, their submission, with a stipulation that \$40,000 of it should be paid to their *cousins*, in return for good offices and valuable services, alleged to have been rendered by them to needy Menomonees, at various times. On the face of the treaty, this appears to have been a free gift, and the Friends found no cause to believe otherwise. It was stipulated, at the instance of the Indians, that their chiefs, in conjunction with a commissioner, to be appointed expressly, should designate the persons to whom the money was to be paid, and the amount that each should receive.

The President, much of whose life has been spent on the frontiers, knowing how often Government appropriations, for such purposes, had been misapplied by government officers, and what abuses had been practised upon the Indians, was desirous of procuring a man, for the fulfilment of this duty, who would perform it with integrity, and in good faith to all parties. Being acquainted with the fair and friendly relations which had existed between Friends of this commonwealth and the Indians, since its first foundation, he expressed the wish, that a "Pennsylvania Quaker" might be selected, for the service. The Secretary of the Treasury communicated this to a personal

friend and member of our Society, in Philadelphia, with a request, that the names of six Friends, suitable for the business and willing to undertake it, might be transmitted to him, out of whom, the President could select one as commissioner. The individual written to, after conferring with several Friends, complied with the request of the Secretary. The name of Thomas Vistar, Jr. was upon the list transmitted, and upon him, the choice of the President fell. Before consenting to serve, T. W. visited Washington, in order to be fully satisfied, that nothing would be required of him inconsistent with the religious principles of Friends. Being assured, by Secretary Meredith, who is well acquainted with the usages of our Society, that nothing of the kind would be required, he accepted the commission—hoping that, in the performance of this office, he might be of some use to an oppressed people. Alfred Cope, with the approbation of the Secretary, agreed to go with him.

Indian payments are, or ought to be, made in specie. On this occasion, the Friends were informed, at Washington, that nothing but American half dollars would answer. The Government was to place the amount in that coin at the office of deposit nearest Green Bay, subject to the control of the commissioner. But, when the time for starting came, a draft on the Sub-Treasury, at New York, was sent to him, which left him the alternative of travelling with two wagon-loads of silver, thence to Green Bay, or of employing somebody to do it for him. The latter plan was preferred. It was concluded to withdraw the money from the Sub-Treasury, and place it, on special deposit, in a New York bank, subject to order; so that when the Friends were ready for it, they might write from Green Bay and have it forwarded. They thought this course most prudent, not knowing when they might want the specie, or whether a secure depository could be found for it there.

They were surprised, on reaching the Bay, to find an office of deposit on the spot, with a considerable amount of specie. But though that which they wanted was there, it could not be touched. Shortly after, by order of Government, it was sent to Chicago, to be added to a larger amount there, as it was said, for transmission to New York.

It would take a good deal of cyphering to calculate the wisdom and convenience of this Sub-Treasury.

To go back a little; when the draft was presented to the Treasurer, in New York, and the half dollars demanded, he stated, that he had but \$5000, and was not likely to have the required sum in time. He offered gold, and advised the commissioner to take it and buy silver at the current rate; which, after consult-

ing a friend and merchant of experience, in New York, he concluded to do.

But the most curious feature of this financial operation was yet to be developed. For the Friends found, after all, that the mixed Menomonees really liked gold a little better than silver. With the constant changes of public officers, now fashionable, it is not reasonable to expect accurate information on details. It is well if greater matters are not mismanaged.

On arriving at Green Bay, the Friends met with another disappointment. They had expected to find the Indians in readiness to meet them, or at least, in course of preparation. But, it appeared, that the Sub-Indian agent stationed there, had received no instructions on the subject, and nothing had been done towards getting them together. They were scattered over a wild region, some hundred miles apart, and the agent, at first, thought it would take full three weeks to bring them in. But, before calling them, the place of meeting was to be determined. The Friends had gone out, prepossessed with the idea, that it would be best to go into the Indian country, and there, in some sequestered spot, buried in the ancient woods, remote from scenes of vice, quietly sit down with the feathered chieftains, to smoke the pipe of peace, and have a calm and loving talk with these sorrowful brethren, touching the affairs of their people. But a little conversation with experienced men, resident at Green Bay, dispelled this pleasant vision. They told, that vice was not peculiar to the white settlements, and that the invisible boundary which surrounded the Indians' domain, was no bar to that unwearied agent of Satan, the whiskey-dealer—who is the prolific source or efficient promoter of most of the abuses prevalent at Indian payments. Such transactions with the Menomonees had usually been conducted on the shore of Lake Pownawimykoun, where their council fire is kindled, on great occasions. But the accounts given of the drunkenness and debauchery which had usually attended them, was altogether discouraging. The Menomonic chiefs were represented as being, of all Indians, the most addicted to intemperance. Every method of restraint had, heretofore, failed with them. On one occasion, an armed patrol of twenty-five white men, of whom the Sub-Indian agent was one, had, continually, by night and day, marched round the precincts of the council-ground and scoured the neighbouring woods, seizing every keg and jug of spirits, on which they could lay hands, and pouring the contents upon the ground. But it availed not. The Indians wanted to buy and the traders to sell, and no vigilance could keep them apart. At a subsequent council, military aid was called in, and the Indians, as if in derision of such

attempts to control them, committed greater excesses than ever.

On the other hand, the Borough of Green Bay was said to be a place in which the temperance reformation had taken root. The police was represented to be efficient, and the Chief Burgess, an energetic and thorough temperance man. The probability of controlling the whiskey-dealer here, was thought to be stronger than at a distance. Moreover, on the river side, opposite to the town, was a large, unoccupied, public building, surrounded by a high stockade fence, admirably suited for holding an Indian council. If the place could be had, and the Indians persuaded to go in, it would be comparatively easy, by the aid of the civil authorities, to keep out all intruders. It was the old Fort Howard. The garrison had been removed, eight years before, and the buildings, with 1500 acres of adjoining land, were expected to be shortly brought under the hammer; so that it was not likely any objection would be made, by the Government store-keeper stationed there, to its being used for so good a purpose. It would be a pleasant circumstance, that a building, erected in hostility to the natives, should, at the close of its existence, afford them shelter and protection against evil.

Though a little timid, at first, lest the Indians might, in a drunken frolic, or through carelessness, fire the wooden barracks, then very dry and combustible, Capt. Shaler, on having the design explained to him, cheerfully acceded to it, and very obligingly offered to aid in the good work of keeping the chiefs sober.

This being decided, the Sub-Indian agent, forthwith, despatched runners, with tobacco, to notify the chiefs, that the commissioner had come, and expected them to meet him at Green Bay, on the 14th of the Sixth month.

The habits of the Indians have undergone some change, through long intercourse with the white man. A message sent, in former days, by the Friends of Pennsylvania, to the Indians, was always accompanied with wampum; which, if the Indians took, it bound them to conform to the terms of the message. At this day, in the West, tobacco plays the part of wampum. The old symbol has become scarce, and difficult to obtain. It is still valued highly, though but seldom used. On this occasion, a person, wishing to obstruct the design of the Friends, intercepted one of the runners and took his tobacco away. This officiously stopped him; for the message, however urgent, would be of no authority, without the corroborative plug. He had to return, for another supply; and, in consequence of this manœuvre, old Waw-kee-che-un was late at the council.

While the runners were out, Thomas Wistar made a visit to a settlement of Stockbridge Indians. He found them residing on a beautiful tract of land, stretching along the eastern shore of Lake Winnebago, between 30 and 40 miles south of Green Bay. They migrated from New York, hither, about 27 years ago, and are now 170 in number. They live comfortably and farm their land well. The general appearance of things about them is that of

industry and prosperity,—their buildings being as substantial as is usual in that country, and sufficiently capacious for convenient accommodation. They do not wear quite the air of idleness which we see in our Atlantic villages, yet are not in that respect, behind most frontier settlements. They have cleared as much land, as an equal number of white emigrants would be likely to do, in the same time; and, in nothing, did they appear inferior to the majority of their lighter skinned neighbours. They are pretty well instructed in the elements of English learning, and the men have abandoned the Indian costume, except the Moccasins; in which indeed many white people wear. The women, in some instances, retain nearly the ancient forms of dress, but make their garment of manufactured goods—chiefly blue broadcloth. But the clothing of the great majority is in form and material, the same as that of other country women. They are, strictly, a civilized and agricultural community, exemplary in morals, inoffensive in their habits, and accustomed to labouring as energetically, steadily and intelligently, for the improvement of themselves and their possessions, as other people commonly do.

They are, however, most unhappily for themselves, though possessed of much natural sagacity, inferior in craft to the whites, and, therefore, always liable to be entrapped by them. It is a singular and sorrowful fact, that notwithstanding the American Indians have so often been deluded and abused, and are, usually, so jealous of the pale faces, cunning and plausible men have continually ensnared them; and this is now the case with the Stockbridges. Surprising as it may seem, they have actually been persuaded to abandon their productive plantations, won from the forest,

By dint of many a weary groan,
And the hot sweat of toil alone,

—once more to plunge into the wilderness. Covetous and unscrupulous men sowed the seeds of dissension among them, and rendered their situation so uncomfortable, that, finally, worried by impurity and seduced by promises of liberal remuneration, and fancying that the easiest way to escape annoyances and recover their lost tranquillity, was to yield to the pressure and fly from the presence of their persecutors, in an evil hour, they consented to go. They entered into a treaty last Fall, with the United States, for the sale of all their land, (at a fair rate, it is said,) and agreed to accept as part of the price, a tract of 72 sections, to be selected, by themselves, out of the unappropriated lands in the Indian Territory, west of the Mississippi. They now deeply regret their weakness, but "no place is left for repentance, though they seek it bitterly, with tears." The treaty having been agreed to by them and ratified by the Senate, has become part of the law of the land, and the President has no alternative but to see that it is executed.

Had they followed the advice of some of their friends—divided their lands, held them individually, given up their Indian government and become citizens of the United States, they might have remained. No intiguating, coaxing, or badgering, that might have been

practised upon individuals among them, however influential, could ever have driven the body into so short-sighted and mischievous a measure. But from this they shrink. Few and feeble as they are—the mere shadow of an expiring people—they are reluctant to part with a name endeared to them by many associations. The death of their nationality seems to them like the extermination of themselves. Notwithstanding all that has befallen them and the end which threatens them speedily to arrive, they still revert to the distant past, and hope vainly for the future. This feeling is not peculiar to the Indian. It appears alike to men of high and low degree.

"The monarch, exiled from his realm,
The slave, in fetters at the ear,
The sailor, sinking at the helm,
The captive, on his dungeon floor,
All, through peril, pain and death,
Fondly cling to parting breath.
Glory, honour, freedom, past,
Yet the dream of hope will last."

[To be continued.]

For "The Friend."

SENECA INDIANS.

(Continued from page 22.)

"Seventh month 22d.—Two of the chiefs favourable to improvement were here, and said they had understood, I had told Kinauwaby and Tekiando, that I should set aside to the school, unless they became united; and they desired to know how it was; for if that was the case, they thought it unnecessary to proceed with the school-house. I informed them of my views upon the subject, and that I had not spoken as they had been told; but continued to think as formerly upon the subject. They staid some time. After their departure, I had a tendering opportunity with one of my scholars, whose mother had deceased about a month since.

"23d.—A rainy day; most of the time in and about house. Several natives came, with one of whom I had considerable discourse. He appeared to be one who was not favourable in measure to both parties, but joined with neither. He expressed himself anxious, that their people might endeavour to keep straight, and go forward with improvements. He did not know how it would result, relative to the school-house being on Indians' land, but said the opposition part should be reasonable respecting it, as the property belongs to the Nation, and the Quakers have no claim thereon.

"24th.—Three of the opposition chiefs came here this morning, two of whom had considerable to say; they told me they had again come to forewarn me from going on their land to teach school. I told them their situation was a difficult one, and if I should decline paying attention to the school, many of their people would not feel satisfied; and if they could not unite together, I thought it would be best for both parties to be moderate, and let each pursue their own plan, and in time it would be seen which was best. Tekiando said, his party of people were much opposed to any white man coming on their land, and

they were disposed to carry their views into effect. Another of them asked me, if I intended to keep school, as soon as the house was finished? I told him the part favourable thereto wished it; and they all knew what was concluded in council last fall, when Friends visited them; which was, that I should remain at Tunesassa, and as soon as it was the wish of the chiefs, for the school to be resumed, I was to pay attention thereto. I told them they had better make their minds easy respecting it, for they would certainly lose nothing thereby. One of them said they were afraid of the Quakers, for they all knew that Friends were careful to exact the last penny, and lose nothing. I replied that when Quakers sold any thing, they wished to be paid therefor, and when they presented any thing, it was done free of charge. Tekianda said I was anxious to keep the school on account of receiving great wages therefor, and on that ground it was that made me so zealous. I told him my views were different, and that I had been induced to come amongst them to endeavour to promote their good. Much more was said by them, to which answers were given pretty much to my satisfaction. During the afternoon one of the natives favourable to improvement was here, and said he understood I was not very anxious about keeping school, unless they became united. I informed him of the interview that had taken place in the morning, to which he was very attentive. He told me that he should be very sorry, if I should be assuaged by any of their people,—that he was disposed still to use his endeavours to go forward with improvements; and if the opposite party should burn the school-house, at which he had wrought considerably, he would not resent it, but was willing to assist about building another. I told him I was very desirous they should not resent the opposite party, but bear their burdens patiently.

"30th.—I started this morning to view a piece of land that one of the young Indians was about to improve; arrived at the place an hour or two before sun-down, and found he had gone hunting. His wife and two children were at the place, and had some fire laid upon poles for a shelter for themselves. Not finding the Indian at his rude home, I went further up the river and lodged at one of the natives (a chief), with whom I conversed upon different subjects.

"31st.—I arose this morning in good health, but was much tried in witnessing the uncomfortable manner in which many of the Indians live. There is little to attach their wives and daughters to their homes; their idle and uncleanly habits indispose them to work; and the men spending much of their time in hunting, or some kind of amusement, do not provide them with the means of living, and of employing their time in useful, domestic duties." For want of flax and wool, they have no spinning to do; and being without any system, or proper division of time for attending to their wants, their meals are prepared very irregularly, and in a rough manner; but in the midst of this view of the degraded and comfortless condition of the "poor Indian," the teacher felt a hope that a change for the better would one day

take place. "I left my lodging place," he continues, "at an early hour, and proceeded towards home. I called upon a young man, who wished to have measured off an acre of land, to be cleared for sowing wheat. I called at the blacksmith's, and urged him to sow next spring, that his wife may be able to spin thread for sewing and for linen, which some of the women appeared desirous to do. I met with several other natives on my way, most of whom had something to communicate.

(To be continued.)

For "The Friend."

Modern Astronomy.

There has from time to time, been printed in "The Friend," statements of the progress of astronomical discovery. That progress continues with increasing rapidity; and as the sphere of observation widens,—as the excellence of our instruments increases, and the refinements of the modern analysis augment its power as a means of discovery,—the grandeur and importance of the science are proportionably heightened.

The new treatise on astronomy by Sir John Herschel, completes the outlines of science to the latest date, and places before us many bold and grand generalizations respecting the starry heavens. A short, and of necessity an imperfect account of these, will, we hope, be acceptable to those readers of "The Friend," who take an interest in these wonderful discoveries.

The milky way forms a zone across the heavens, nearly coinciding with a great circle inclined at an angle of 63° to the equator.

The number of stars visible in the most powerful telescopes rapidly and regularly increases as they approach the confines of the milky way, so as to leave no doubt that all the visible stars are placed in a flattened belt extending around the solar system in the plane of the milky way. The milky way itself is so much brighter and more thickly strewed with stars, visible to the naked eye, in the southern than in the northern region, as to make it highly probable that our system is situated eccentrically in its midst, and nearer the southern than the northern portion.

In order to form a just estimate of the difficulties attending any investigation of the system of the starry heavens, it must be borne in mind, how vast is the distance at which the nearest of the stars is placed,—how immense must be the cycle which measures the revolutions of such remote bodies—how recent is the commencement of any reliable observations on the position of the stars, and that in the short period which has elapsed since the use of the modern refinements of observation,—the changes which have actually taken place, are scarcely yet to be interpreted in their true meaning.

The first problem to be solved in respect to the fixed stars, is their distance. It has been attempted to do this by measuring the angle which the entire orbit of the earth subtends when viewed from them, and it is clearly ascertained that the parallax of the nearest star

does not exceed a second, or the 3600th part of a degree; which implies a distance of more than 200,000 times the distance of the earth from the sun, or about twenty billions of miles; so that the light of the nearest fixed star, is nearly 3½ years in reaching the earth!

The difficulties attendant on these attempts to measure the parallax of the stars, so as to free the observation from all extraneous sources of error, are so great, as to require all the subtleties and refinements of the highest judgment and most exquisite skill. Yet they have been all overcome, and variations in the position of certain stars according to the position of the earth, have been announced with entire confidence by the great astronomers of Europe,—variations so slight as almost to startle our credulity, yet so well nigh carefully determined, as to place beyond doubt the great question which is thus ascertained,—the distance of those stars from the earth.

It has been by micrometrical measurements of the angular distance of these stars, from some very near and generally telescopic star, that these fine results have been obtained free from all the sources of error which perplexed the earlier observations. In this way the large star α of the Centaur in the southern hemisphere, has been ascertained to have an annual parallax of $0''.9129$ or about $\frac{1}{10}$ of a second; *bright stars in its immediate neighbourhood not being affected by a similar change of position.*

Next in magnitude to the parallax of α Centauri, is that of a small star of the 6th magnitude in the Swan. The attention of Bessel, the great astronomer of Königsberg, was drawn to this star by the remarkable circumstance of its being affected by a proper motion of more than $5''$ per annum among the surrounding stars, which led him to suppose that it was actually nearer to our system. The same proper motion to the extent of $4''$ per annum also exists in the case α Centauri, and induced the selection of that star by Professor Henderson. The parallax of the star examined by Bessel (β Cygni), was finally determined to be $0''.348$, so that its distance from our system is three times that of α Centauri. This result exactly coincided with that obtained by a series of independent observations at the great observatory of Pulkova.

By the same method of research Professor Struve has determined the parallax of the bright star Vega in the constellation Lyra, to be $0''.261$, indicating a distance nearly 4 times that of α Centauri; and Henderson, of the Cape of Good Hope, has ascertained that of Sirius to be $0''.230$. The parallax of Arcturus is stated at $0''.127$, equivalent to a distance eight times that of α Centauri; while the large star in the Swan shows absolutely no indications of any measurable parallax whatever.

The measurement of the apparent diameter of the fixed stars, must ever, in all probability, be insuperably difficult. Were our sun removed to the distance of the nearest star, his apparent diameter would be reduced to less than the hundredth of a second; a quantity which no practicable enlargement of the telescope could ever measure.

With respect to the quantity of light radi-

ated from the stars, a rude comparison may be made. Sir John Herschel by an ingenious instrument, has contrived to obtain the foetal image of any star, so as to make a direct comparison of its light with that of Jupiter, or the moon, on the same principle as in the ordinary photometer. By a series of careful observations of this kind, he has prepared tables of the comparative brilliancy of the stars, in which, instead of the clumsy distinctions of 1st, 2d, &c., to 6th magnitude, he distinguishes degrees of brilliancy to hundredths of a unit. The service thus rendered to astronomy is very great; for although no two eyes may agree as to the actual light, yet the comparative brilliancy—the order of sequence—can be well established, and may prove of the highest value in future observations of the changes in the starry heavens.

By this method he has determined that the light sent to the earth by a full moon, exceeds that sent by a Centauri in the proportion of 27409 to 1. Dr. Wollaston found the light of the sun to be to that of the full moon as 801072 to 1. Combining these results we find the light sent by the sun to be to that sent by a Centauri, as about twenty-two thousand millions to one. Hence, from the parallel assigned above to this star, it is easy to conclude that its intrinsic splendour, as compared with that of our sun at equal distances, is 2,3247 that of the sun being unity.

The light of Sirius is four times that of a Centauri, and its parallel only 0.th 230. This in effect ascribes to it no intrinsic splendour, equal to 63.02 times that of our sun.

(To be concluded.)

For "The Friend."

A VIEW OF WILLIAMSPORT.

(From an unfinished epistle.)

Gladly we stood upon the hill's high head,
And westward gazed along the river bed;
A misty veil hid the ample scene;
And all the plain was one dim lake of green,
Bounded by mountain shores on either hand;
In smoky indistinctness, dimly grand.
Whilst thus we gazed the clouds at distance broke,
And piercing through the shading veil of smoke,
The sunny rays with sudden rush poured bright,
And far off Williamsport burst forth to sight,
Beneath our feet the world was still in shade,
But the glad sunbeams on her steeples played.

'Tis thus in sorrow as poor Christians stray,
Faith sometimes flashes forth a living ray
On the far ending of their weary road,
The ransomed sinner, and angelic bright above.
They see, as stirred by holy joy their gaze,
Thy glorious walls, oh! heavenly Salem, blaze;
And bright appears thy towers of light and bloom,
Though all the path between is wrapt in gloom.

For "The Friend."

LOVEDAY HENWOOD.

(Continued from page 31.)

Her account of the manner in which she was given to see the necessity of using the plain Scripture language, is interesting. While reading the account of the woman of Samaria, in John iv., her attention was arrested by the expression, "Now we believe, not because of thy saying," &c. "Although I had admired

the scripture language which was spoken by the Quakers, and thought there was great simplicity in it, yet I had never felt that any part of it belonged to me until that moment, neither was I then thinking anything about the language. As soon as I had pronounced in my heart, the single word *THU*, it was as fire in my bones, or as a sharp, two-edged sword. I could not proceed. I trembled, and it was made known to me that this was the simple, pure, and uncorrupted manner in which God instructed his creatures to have communication one with another. Of the purity and beauty that was opened to my mind respecting it. The first conversation [related to us] that God had with man was thus begun, 'Adam where art thou,' and all the communication between God and man—with all the prophets, and the blessed Jesus, and the apostles, was in the same manner—that I may truly say they were as so many voices calling aloud to me, and saying, this is the way, walk thou in it! But all these things I hid in my heart.

"The requiring of the Lord increased from day to day, to be obedient to him, and to use the scripture language. This was indeed trying me as by fire. Many times as I sat in my room, the girls being at work around me, the power of the Lord has seemed me as an armed man, calling aloud for obedience, and I have said in my sore trouble, Lord, if thou wilt strengthen me, I will be obedient to thee, before I leave this seat; but alas! when spoken to I have answered in my former manner, and again been in much sorrow. I may say for many months my soul was very sorrowful, even almost unto death, for had my Holy Father required my life at my hand, I would gladly have given up this instead of saying, Thou and Thee, to a single person. Often when walking in the fields, I have poured out my soul before God, begging for strength to take up this great cross; and often saying in my heart, there are many good people who do not use this language, why may I not please thee without speaking thus? But my reasonings were all vain, for I was made truly sensible that obedience is better than sacrifice, and to hearken than the list of rams." "As sensibly as Paul ever felt that a man would be unto him if he preached not the Gospel, so sensibly did I feel that except I gave up to use the scripture language, I should be a castaway. Trembling, I gave up, and said, 'My Father, my Father, if I perish on a dunghill, I will be obedient.' The trial was long, and the fire exceedingly fierce; but my adorable Saviour, who said to his immediate followers, 'Take no thought beforehand what ye shall answer, for it shall be given you in that same hour,' was near to help in every time of need.

"Those who employed me in my business, were generally the great and rich of this world, in consequence of which my cross was much greater. When attending some, I have been accused by Divine power, so that I have felt constrained to tell them what was required of me. On these occasions some have said, I was quite good enough, and there was no reason whatever for me to change,—but they believed what I did was from principle;

others said, I was beside myself—it was all nonsense; others were dreadfully enraged, saying, it was too much equality—it was not showing proper respect to my superiors. The Lord, in mercy, gave me power to declare his Truth, and the opposing spirit was bowed down at these times. One day, a well-wisher to me, said, I would advise you to take care what you are about, for I heard some ladies say they should not employ you again. I felt this as a dart to my heart; but was strengthened to answer, with these words: 'He who feeds the ravens when they cry unto Him, has taught me to look to him for my daily bread.'

"I was led daily to see the pride of the human heart, in its unrenowned state, looking for the honour that cometh from man; but these things drew me more and more to the fountain head of all happiness, from Him cometh my help."

"About the end of the year, when I had to write out my bills, a great exercise came over my mind in reference to the names of the months. I sat down, but did not feel easy to call them as I had formerly done. I therefore desired in my heart to be shown which I ought to do; when it was clearly spoken to me inwardly, in these words, 'In the Second month, the seventeenth day of the month, the same day was all the foundations of the great deep broken up, and the windows of heaven were opened.' Gen. vii. 2. I hesitated no longer, but wrote according to the direction I had been graciously favoured with."

"One of the king's brothers dying, there was what was called a general mourning. Although many had turned away from me and not employed me, yet I did not think that nearly all my friends, those especially who had professed kindness, and for whom I had worked for very many years, would have employed other dress-makers, not once coming near me. This then was the proof, this the trial [of my faith.] My mother, whom I supported by my labour, for she was old and very infirm, and my apprentices also, were very much surprised that we had not the work to do for those who had always employed us; for this is happening soon after I was strengthened to use the scripture language, neither my mother nor the girls had known anything of those persons not intending to employ me, for this I dared not mention to any one." "Work, however, was not wanting; the Lord being merciful to me, supplied my lack by inclining strangers to come to me." "There was no one to whom I could make known my troubles, being instructed to dwell much alone, therefore I hid it all within my heart."

"Speaking of her exercises relative to dress, she says, 'Although I had dressed plainly for some years, my mind was at this time brought under some exercise, for I felt there was an unnecessary expense and superfluity attached to many of my garments, which was inconsistent for one who was seeking after holiness of heart and life.' Some time after, her concern at making fashionable dresses appears to have become more deep and weighty, and she remarks, 'My mind was brought, at seasons, under a degree of sorrow respecting my business, for although many that were gay had

turned their backs upon me, yet some still employed me, and when they have been giving orders about their dresses, to make them smart and fashionable, their words have been as darts to my heart. I shrunk, but had not resolution to refuse. Under these painful feelings I have cried unto the Lord, that as the hearts of all men are in his hand, he would induce such as gave the orders to withhold such work from me, and so it has proved. I was much dejected and knew not what to do. I would gladly have turned to some other employment, but no way opened for me. My situation was truly painful; and had it not been for the compassionate love of my heavenly Father, in refreshing me, with a break by the way, I should certainly have failed."

Having yielded to the solicitation of others, and made some garments of the description above alluded to, she was introduced into much distress. "Language," she says, "cannot make known the deep exercise of my soul. My soul was not so much alive to God as formerly, and was at last brought into a most barren state, as a wilderness without water. Oftentimes while sitting in my chair, cutting out trimmings for dresses, I have wept bitterly and been in great sorrow; and this portion of scripture with many others, would come powerfully to my mind, 'Be not partakers of other men's sins. Be ye separate and touch not the unclean thing.' I felt that I was a partaker of other men's sins, that I had renounced the vanity I hated, and fed the pride of the human heart, which was altogether the devil's work."

The trial of surrendering her business may be better understood, by the following remarks: "My dear mother, about eighty years of age, was nearly a cripple. I was obliged to dress her wounds daily, and in consequence of her infirmity, she was very expensive. I had several girls with me, for whom I had a sincere affection, and who, I am persuaded, had great respect for me. A niece also lived with me, a very promising girl, who was my kind assistant. My house had been newly fitted up, and I seemed to have everything that could be desired,—a very good business in which I much delighted, with money for my every want, and to give away. At last I was far concluded not to give up, that I deliberately consented to suffer condemnation rather than be obedient to this Divine requisition. But boundless and unequalled love did not accept my offer, but still strove with me in tenderness and mercy."

Having given up at length, she writes, "I have been brought sensibly to feel and measureably to be thankful for the present favour of heavenly care over me. I have lessened my business, and am freeing [myself] from cumber, and truly feeling that a little with the Divine blessing is enough; witness the widow's oil, and the widow's meal. I have been graciously favoured to see and to feel that those who are born after the Spirit, and are taking up the daily cross of self-denial in meats and drinks, and are temperate in all things, want but very little. A little plain fare suits the Christian best."

Thus we see that while many of the members of our religious Society are thoughtlessly

slighting or wilfully trampling under foot the precious testimonies relating to dress and language, counting them little things, and scarcely worthy of notice, the blessed Spirit of Truth leads those who faithfully follow it, into a necessity to take up the cross in these respects, even though it costs them great sacrifices both of interest and feeling. There is no new or easier way to the kingdom now, than in former days, and all who will wear the crown hereafter, must bear the daily cross here. Let none then despise the simplicity of our holy profession, nor shun the little mortifications which a plain dress and the plain language may occasion them, but nobly maintain their standing as the humble, self-denying followers of a crucified Redeemer."

In allusion to uniting herself to the Society of Friends, she says: "The command of God to Abraham was, walk before me and be thou perfect. It is said Enoch walked with God. Jesus also said to his followers, 'Be ye perfect as your Father which is in heaven is perfect.' I saw this desirable state was held out to me, it I was faithful and diligent to press after it; that I should love the Lord my God with every power of my body and mind. That in every thought, word and action, I should have a single eye to the glory of my God, and all should be brought into the obedience of Christ. My soul desired this experience, oftentimes more earnestly than the watchman does the dawning of the morning. I believe it was about the Fourth month, 1826, one evening being much broken in spirit, the subject of the scripture language [of thou and thee to one person] bowing me down, it was in the Divine light given me to see that I was to join myself to the Quakers, and I felt my spirit awesomely united to them. This was the first time I felt a desire to join them."

"As often as the thought of becoming a member returned to my mind, I put it from me, saying, When it is thy will, Holy Father, bring it to pass. I desire to do nothing of myself in this matter. About this time the ever blessed God in his unutterable wisdom, stripped me of all comfort. I could not feel access to his Holy Spirit. I was brought into great barrenness of soul, and went on for some time heavily. But one day, in my trouble, I endeavoured to wait upon God and to pour out my complaint before Him, desiring that He would show me in mercy, the cause which kept me from his presence. While thus waiting, it was made plain to me that the time was arrived in which it was pleasing to my heavenly Father that I should offer myself to be united to the people called Quakers."

Soon after this she made application, and in due time was received into membership. She had formerly been very fond of singing hymns, joining in it as she believed with the spirit and the understanding also, and up to the time of her application for membership, had not clearly seen the nature of Friends' testimony respecting it. But about this time, the unfoldings of Divine light on her understanding gave her entirely new views on this subject. "A few weeks before this," she says, "I delighted much in it; I sometimes took the hymn book, and thought I would find a hymn for the girls

to sing, but have been obliged to shut the book again; and at last I felt a liberty to tell them what my views of singing then were. Being one day down stairs, I heard the girls laughing, and sensibly felt that I would rather, at that time, hear them laughing, than singing a hymn, for in this they acted in their own character, but in singing hymns they would be, though unconsciously, mocking the most high God." "The Lord led me on, and from season to season, in tender mercy refreshed my soul. I felt so completely drawn off from all outward ordinances, all preaching, and teaching and singing; yes, all the studying and contriving of man, in the will of the creature, that it appeared more empty and unsatisfactory than the bubbles on the water."

(To be concluded.)

For "The Friend."

Popularity.

To be popular in any capacity, is to be placed in a position of temptation and danger, but of all situations, that of a popular preacher is perhaps the most dangerous. While travelling on a religious visit to the churches in America, in 1873, George Fux came to Narragansett, in New England. The Governor of Rhode Island was in company with him, and a meeting was held at the house of a Justice of the Peace, where Friends had never had one before. There was a large gathering of people from the country round, and some from Connecticut and other distant parts.

"Most of these people," says he, "had never heard Friends before, but they were mightily affected, and a great desire there is after the Truth amongst them. That meeting was of very good service; blessed be the Lord forever."

"At another place I heard some of the magistrates and among themselves, 'If they had money enough, they would hire me to be their minister.' This was where they did not well understand us or our principles. When I heard of it, I said it was time for me to be gone; for if their eye was so much to me, or to any of us, they would not come to their own Teacher. Hiring ministers had spoiled many, by hindering them from improving their own talents; whereas *our labour is to bring every one to their own teacher in themselves.*"

Some observations made by the same faithful servant of the Lord in one of his excellent epistles, may be appropriately subjoined to the above, viz.:

"In the days of the apostles, when some were crying up Paul and Apollos, &c., Paul judged them as carnal, and exhorted and admonished them that their faith should not stand in men, nor in the words of man's wisdom, but in the power of God. He said he would not know the speech of them, but the power among them, for the kingdom of God is not in word but in power. So it is to be now. Every one's faith must stand in the power of God, and not in man, nor their speeches upon the good words. For we have seen by experience, when they begin to cry up men, and their faith stands in them, such as would have people's faith to stand in them, love popularity,

and bring not people's faith to stand in the power of God. Such do not preach Christ but themselves. Such cannot exalt Christ, and when they fall, they draw a great company after them. They whose faith stands in men, will make sects; the faith of such, Christ is not the author of. If he hath been, they have erred from it, and made shipwreck of it. All that are in the true faith that stands in the power of God, will judge them as carnal, and judge down that carnal part in them that cry up Paul or Apollos, that their faith may stand in the power of God, and that they may exalt Christ the author of it. Therefore all should know one another in the spirit, life and power, and look at Christ; this keeps all in humility. For every one's eye ought to be to Jesus; and every just man and women lives by their faith, of which Christ is the author and finisher. By this faith every man may see God, who is invisible, which faith gives the victory. So every one's faith and hope standing in the power of God, therein all have unity, victory, and access to God's throne of grace, in which faith they please God. By this faith they are saved, obtain the good report, and subdue all the mountains betwixt them and God."

For "The Friend."

"THE FRIEND."

To the Editor of "The Friend."

The circulation of such a periodical as "The Friend," must have a salutary influence upon its readers, who are striving to live up to the principles and testimonies of our religious Society. It furnishes an agreeable medium for the circulation of sound sentiments, often connected with the experiences of faithful men and women, and also for the concerns of those of the present time, whose minds are kept under religious exercise for the best welfare of their fellow members. It is a messenger going to and fro among the families of Friends, reminding them of what the Spirit of our holy Lord has done for his children in different generations, and thus showing them as in a glass, the fruits they ought to be bringing forth. The careless sons and daughters glancing over its columns, may be struck, one here and another there, with conviction, by the contrast it furnishes between the devotedness of young persons who are reaping their heavenly reward, and their own indifference to the work of salvation. Sometimes it speaks "a word in season to them that are weary"—cheers them on their tribulated pilgrimage, and through the secret impress by the good Spirit of "a word fitly spoken," elevating their souls a little above the trials and clogs of time, leads them to thank God, and take courage. They see, by many speaking the same language, coming from all parts of the Society, that the same afflictions which they partake of are also accomplished in their brethren. Where the same Gospel truths are again and again conveyed to the readers, if there is a disposition to receive and not to reject them, they finally become their faith. In this way such a paper contributes, with the Divine blessing, to build up the members of the Society in the most

holy faith. It is like drinking of the same stream, producing similar feeling of refreshment and rejoicing, and drawing together into the unity of the Spirit in the bond of peace, Zion's travellers in different parts of the Society.

When I reflect upon the steady course which the editor, now nearly fourscore years old, has pursued in conducting and watching over its pages, and upon the purity of its morals, and the Christian acquiescence of its religious principles, it seems to me, that in the winding up to him of all things here below, it must afford a peaceful reflection, that his last days have been devoted to so excellent a work; and that generations to come as well as the present, will have cause to be thankful that the paper has been conducted and maintained in the purity which marks its columns. The work has had its opponents, though we believe it could not have had its enemies. Conviction must have finally prevailed, that though it has contended against error in high places, the Truth as it is in Jesus, and as it has been held forth by Friends from the beginning, has been the object, which it has stood for through the commotions that have agitated the Society within the last twenty-three years.

When we consider the great benefit that may be derived to the families of Friends from its introduction among them more generally, we cannot but wish that efforts may be made by the subscribers and by others, to procure its more extended circulation. Such a paper has become almost indispensable to Friends. Were it abstracted from their reading, not only would a loss be sustained and felt, but its place would, in all probability, be supplied by unprofitable reading; and we trust that instead of leaving it to any difficulty from want of subscriptions, its sphere of usefulness will be enlarged. Many of our young Friends, who are bound to our doctrines and testimonies, and show this bond by their consistent walking, take much comfort from the paper, and strongly desire that it may receive an ample support.

Thomas Scattergood and his Times.

(Continued from page 23.)

We have not sufficient information to enable us closely to follow Moses Brown in his private life, or to trace him in his manifold labours for the good of that religious Society of which he was a member. It may be safely said, that he was actively engaged in promoting the welfare of the human family, and was earnestly concerned that true Christian faith, and the fruits of the Spirit should increase and abound.

About the year 1815 a self-righteous spirit began to develop itself among the members of the Society of Friends, in New England. It put on the same form, and passed through the same phases, as the delusion which sprang up in Ireland towards the close of the last century. It professed great spirituality, and by this pretence caught some honest-minded people. Those who had imbibed it, spoke much about purity and perfection, and their intimations that they had attained them, were not unfre-

quently given forth. As the outward marks of their perfection, they exhibited great simplicity in their dress, and address,—the furniture of their houses, and indeed, in their general conversation and carriage amongst men. To the discerning observers, it soon became apparent that the great spiritual attainment boasted of by these "New Lights," as they were called, was more in word, than in deed and in truth. They were like the great professions of love which some have made since,—mere watchwords, or rather, "war cries," of a party, indicating to what clique those belonged who uttered them, not descriptive of the spirit in which they lived. The deep spirituality of the New Lights, was but the delusions which their own imaginations, stirred up by the enemy of all good, brought upon them. They were indeed inflated by self-conceit, and feeling very large to themselves, imagined they had attained to a wonderful stature in the truth. Some years ago two little boys being together, the smallest one addressing the other said, "I am bigger than thee!" "How canst thou say so?" returned the larger one, conscious of the advantage which the measuring-stick would give him. "Oh," replied the little one, looking the importance he felt, "I am so big inside!"

Such was the condition of the New Lights, they were very big inside, and in the exercise of their self-conceit, they soon began to call in question, the truths of Holy Scripture, to allegorize away its plainest statements, and to deny the truth of the doctrines it inculcated, if they were above the comprehension of their reason. In the progress of the delusion, they professed to doubt the existence of any evil spirit other than the evil desires of man's heart. Then they professed to disbelieve the divinity of our Lord Jesus Christ, as being anything else than that which he partook of in common with all the righteous men and women who had existed since the world began. This sentiment of course was connected with a total rejection of faith in his statement and propitiatory sacrifice.

Moses Brown, and many other Friends found it their religious duty zealously to oppose the spreading of this soul-denuding, this fanatical spirit. The opposition to this error stirred up party strife, Much disturbance, both in meetings and out of meetings, attended the utterance of unsound sentiments by the one party, and the open opposition of the other. The New Light Unitarians, plead the motions of the inward Light in excuse for all the excesses into which they ran, and as a sufficient seal to the certainty and infallibility of the doctrines they upheld. They regarded themselves as the apostles of Truth, and their opposers were the enemies of God, the supporters of error. They manifested great excitement of mind, at times, and no doubt, were often partially under derangement of the intellect. Some of them manifested much turbulence, and coming to the meetings of Friends took seats in the upper ministers' gallery, with swords by their sides,—and one brought in with him an axe, "to hew down," as he said, "the corrupt tree." Among the leaders in this wild movement, were some women. Let us give a sketch of one. For a

few years before this religious distemper broke out, she had been concerned to labour in the ministry, in which her services had been acceptable to Friends; and in the private circle of her familiar acquaintance, who was much beloved. She had a fatal facility of entering into mystical speculations,—had a great flow of thought, and much fluency in expressing it. To these causes, aided no doubt by the foolish adulation, and praises of her friends, and her own want of abiding in humble watchfulness, we are to ascribe her fall. The spiritual distemper, with which her unhealthy mind, and that of other plague-spotted labourers in this evil cause had affected a portion of the community, ran its course in a few years. As the violent febrile symptoms subsided, a typhoid state, equally dangerous, supervened. They gave way to the "Light within" as a guide, and fell back upon Reason. Their plain attire was changed for the habiliments worn by the fashionable world. Their refused spirituality which would submit to no rule,—which would be governed by no discipline,—which would not bear to be tried even by the revelations of another,—gave place, in the minds of some of them, as a religious guide, to the printed creed of the Unitarian Congregationalists, with all its lifeless forms. There they had water baptism, outward bread and wine, and a stated man-made, man-pit ministry, in which no woman was permitted to participate. Some of the deluded ones after the excitement was over, never joined any religious society, remaining apparently, spiritually dead to the end of their race. Some of them still survive, in New England, keeping much about sight, comfortless, forgotten, or disregarded in the neighbourhood in which they dwell.

During the time of their greatest zeal, they travelled much about, and the meetings of Friends even in Philadelphia, were frequently disturbed by them. At first they were respectful and courteous to each other, but as they sank deeper and deeper in fanaticism, sometimes whilst one of them was preaching, a second would commence singing, and it occasionally happened that three were speaking at once.

Our Friend Micajah Collins, who was one of their most successful opposers, being in Philadelphia on a religious visit not long before his death, received intelligence of the marriage of a young man, one of their leaders. He was destitute of property, and married a young woman about his equal in that respect. They were without means of subsistence, and without habits of industry, but expected, according to their own declaration, to live upon Faith. Micajah smiled at the assertion, and after reading it aloud, said pleasantly, "I guess they will need a few clams." This remark brought a smile on the countenance of his hearers,—in answer to whose inquiring glances, he added, "The early settlers in New England, after the hardships of the first winter were past, wrote to their friends over the sea, that they had lived on faith, and a few clams." What a moral absurdity it is, for those who are blessed with health, and the opportunities of earning their living by the sweat of their brow, to remain in idleness, under a pretence of trusting

in Providence to provide the necessary food to sustain life. It is an absurdity, which if the world around did abound with unwise charities, would soon cure itself. He who provideth not for his household is worse than an infidel, the apostle tells us, and the Divine blessing need never be expected by those who are not performing the duty they owe to their families. The true-hearted children of God, having done all in their power to provide the necessities of life, for themselves and those dependent upon them, have a right to look unto the Lord in faith, that in his good pleasure, he will provide for them all things needful. Those who are not his children through the redemption and adoption which is in Christ Jesus, have no right to look for the exercise of his providence, than an old man in Berry had, who many years ago, made a fire in his oven, and put in some round stones in expectation that they would bake into bread. This plan of living without labour failing,—he tried flying from his gate post with no better success, coming into contact with the ground with sufficient energy to convince him by physical suffering, that those who tempt Providence by calling on him to help in dilemmas they purposely bring on themselves, will be likely to find themselves woefully mistaken.

(To be continued.)

Important Discovery in Ventilation.—Dr. Clowne has enrolled a patent for improvements in Ventilating Rooms and Apartments, of the perfect efficacy of which, we believe, there cannot be a doubt, and on a principle at once most simple and unexpected. Without going into details, we may state that the improvements are based upon an action in the syphon which has not previously attracted the notice of any experimenter, viz.: that if fixed with legs of unequal length, the air rushes into the shorter leg, and circulates up, and discharges itself from the longer leg. It is easy to see how readily this can be applied to any chamber, in order to purify its atmosphere. Let the orifice of the shorter leg be disposed where it can receive the current, and lead it into the chimney (in mines, into the shafts), so as to convert that chimney or shaft into the longest leg, and you have at once the circulation complete. A similar air-syphon can be employed in ships, and the lowest holds, where disease is generated in the close berths of the crowded seamen, be rendered as fresh as the upper decks.

The curiosity of this discovery is that the air in a syphon reverses the action of water, or other liquid, which enters and descends or moves down in the longer leg and rises up in the shorter leg! This is now a demonstrable fact; but how is the principle to be accounted for? It puzzles our philosophy. That air in the bent tube is not to the surrounding atmosphere as water, or any heavier body, is evident; and it must be from this relation that the up draft in the longer leg is caused, and the constant circulation and withdrawal of polluted gases carried on. But be this as it may, one thing is certain,—that a more useful and important discovery has never been made for the

comfort and health of civilized man. We see no end to its application. There is no sanitary measure suggested to which it may not form a most beneficial adjunct. There is not a hovel, a cellar, a crypt, or a black, close hole anywhere, that it may not cleanse and disinfect.—*London Literary Gazette.*

For "The Friend."

The Happiest Man.

He is by no means the happiest man whose principal delight is in the fleeting things of time; while his affections are hovering about them, they may take their flight forever from his view. He is the truly happy man whose chief enjoyment is to live in strict conformity with the Divine command and fear, who is willing to go over rough places, as well as over smoother ones, and even down as into deep waters, trusting to the arm of Omnipotence to bring him forth at the right time, and to set him on the immovable Rock of Ages.

The man whose primary desire is to live in this way, will find that the Redeemer's kingdom is not of this world, and that it will not tend to his happiness to press, in the strength of his carnal mind, for the mastery, especially in things appertaining to the welfare of the church. Instead of seeking some method to avenge either real or supposed injuries, he is by far the happiest man, who endeavours to bear them, with Christian resignation and fortitude; and in humility and meekness, aspires for that Divine strength, which can enable him to return good for evil.

The happiest man, is he who does not look upon his external blessings as the source and substance of his happiness; but who looks up to his Creator with gratitude for them, endeavouring to centre in the Spirit of Truth, and grow from stature to stature in grace,—who has "put off the old man with his deeds," and has put on the new man, which is renewed in knowledge after the image of him that created him" (Col. iii. 9, 10); seeking ability to perform all Divine requirements faithfully. Such only can feel a settlement and an assurance of blessings below, as well as of spiritual favours, and are doubly capacitated even to enjoy the things of time.

When all the pleasing objects upon earth must be left, are fast fading from the sight, the staff of faith would bear up in this trying extremity; that staff which can only be found by the devoted Christian, and which can support him to see incomprehensible glories beyond the grave. And when we reflect that this time shortly awaits all, it seems indeed needless to query who is the happiest man, he who strives to live continually in a preparation to meet it, or he who idly and carelessly loiters away his precious moments in the mere enjoyment of temporal gratifications, and can see nothing but gloom and uncertainty at the end of this transitory scene.

State of New York.

Increase of New Orleans.—It is said that the present population of New Orleans is probably over an hundred and fifty thousand, having increased about fifty thousand since 1840.

Educated and Uneducated Labourers.

Taking for illustration the result of an experiment which has been actually made, let us suppose a labourer to be employed in moving blocks of squared granite, each weighing 1050 lbs. To move such a block, along the floor of a roughly chiseled quarry, requires a force equal to 755 pounds. An ignorant man, therefore, must employ and pay several assistants, or he can never move such a block an inch. But to draw the same block over a floor of planks, will require a force of only 652 pounds. The expense of one assistant might therefore be dispensed with. Placed on a platform of wood and drawn over the same floor, a draft of 606 pounds would be sufficient. By sawing the two surfaces of wood, the requisite force would be reduced to 182 pounds. Placed on rollers, three inches in diameter, a force equal to 34 pounds would be sufficient. Substituting a wooden for a stone floor, and the requisite force is 28 pounds. With the same rollers on a wooden platform, 22 pounds only would be required. And, now, by the invention and use of locomotive and railroads, a traction or draft of between *three and four* pounds, is found to be sufficient to move a body weighing 1050 pounds. Thus the amount of force necessary to remove the body is reduced about two hundred times. Now, take away from these steps the single element of intelligence, and each improvement would have been impossible. The ignorant man, would never have discovered how nearly synonymous are freight and friction.—*Horace Mann's Reports.*

Prophecies of Peace.—On the 21st of January, 1792, the French National Assembly recorded a solemn resolution not to enter into any war, except strictly in self-defence. On the 31st of the same month, George III. opened the British Parliament with a speech congratulating the country on the prospect of continued peace, and a consequent reduction of our naval and military expenditure. Towards the close of the same session, Mr. Pitt said, in the House of Commons, "England never had a fairer prospect of a long continuance of peace. I think we may confidently reckon on peace for ten years." The treaty of 1793 had then established all but perfect freedom of trade between England and France, and the trade between the two countries had increased rapidly during the intervening six years. In the same year (1792) the people of Orleans had, in a burst of enthusiastic good-will towards England, thrown down the statue of Joan of Arc erected in their market-place, for the avowed reason that it had been erected to commemorate a triumph over their new allies. But in February, 1793, France had begun with England, Holland, and Austria, the war which lasted almost without intermission till 1815.—*English Paper.*

Never willingly offend any person; but never omit the performance of a Christian duty for fear of giving offence.

No syllogism gives us as much wisdom, as does the humble look upwards to God.

THE FRIEND.

TENTH MONTH 20, 1849.

TERRITORIAL SLAVERY.

In a speech made by Senator Benton at Lexington, Kentucky, on the 17th of the Seventh month, it appears that he advocated with great effect, the right of Congress to prohibit the introduction of slavery into any of the newly acquired territories. The Daily News says, according to the Lexington Journal:

"Col. Benton insisted that the power of Congress over the subject of slavery in new territory had been acknowledged and exercised by our government for sixty years past. That the last act of exercise of this power was under the administration of Mr. Polk, in the passage by Congress and approved by him of the two separate bills organizing the territories of Oregon and Minnesota. That when the Oregon bill was pending before the Senate, he (Benton) introduced the amendment that passed the bill through both Houses of Congress with the said slavery provision in it. That pending the meeting of Mr. Calhoun's committee of Southern Members of Congress last winter, Mr. Calhoun admitted that the anti-slavery clause in the Oregon bill was the strongest expression of Congress upon the subject that had ever been made; and that it was more fatal to the interests of the slave States because it contained no compromise, no concession, no equivalent to the South. Mr. Benton admitted that the clause was introduced by him for the purpose of securing the unqualified power of Congress over the subject of slavery in territories, and that it was a naked, absolute, unconditional exercise of the unlimited power of Congress over the whole subject, and as such receding the *expressing signature of Mr. Polk, with the sanction of his whole Cabinet.* Mr. Benton insisted that no unqualified was the recognition of both Houses of Congress, as well as that of President Polk, of their unlimited power to prohibit slavery in the territories of the United States, that when the Minnesota bill was before Congress containing similar prohibitory clauses against the introduction of slavery in that territory, that Calhoun and his friends had not the heart or the courage to master up the slightest opposition to it, and it passed even with his passive assent. That after all this it was too late now, at this enlightened period of the age, to question either the power or the propriety of Congress exercising that right for the humane and philanthropic purpose of confining the institution of human slavery within its present limits."

On the position assumed by another member of Congress, that the law of the Mexican Government, abolishing slavery in California and New Mexico, has been annulled by the act of acquisition, the same paper asserts,

"It is in direct opposition to the highest legal authorities. When a conquest is made of one country by another, all the local municipal laws of the conquered people, excepting those affecting their political relations, remain in force till changed by the conquerors; and as the Mexican Government had abolished slavery in California and New Mexico, a slave carried there must become free until slavery shall be re-established there by some power competent to re-establish it. 'There is another kind of moderation in victory,' says Grotius, 'to leave to the conquered, either kings or people, their own government.' * * * But if it be not perfectly safe to leave to the conqueror their entire liberty, yet it may be so moderated, that some part of the government may be left to them or their kings, * * * Yet when all Empire is taken from the conquered, they may be left to them their ordinary laws, about their private and public affairs, and their own religions and constitutions.' Vol. 3, chap. 15, sec. 4, 9, 10. Vattel, speaking of the conquered of a State, says—'the conqueror,' on the submission of the people is bound to govern them according to the laws of the State.—*Laws of Nations*, 388, Justice Bidwell in delivering the unanimous opinion of the Supreme

Court of the United States, says: 'According to the established principles of the laws of nations, the laws of a conquered or ceded country remain in force, and altered by the new sovereign.'—9 *Peters*. Judge Wiley, in treating of the cession of territory by one country to another, says: 'The act transferring the country transfers the allegiance of its inhabitants. But the general laws, not strictly political, remain as they were until altered by the new sovereign.'"

RECEIPTS.

Received of John F. Hull, agent, for C. C. Hall, Richard Marriott, Solomon C. Barton, Fiehe H. Church, and Mary Hoag, each \$2, vol. 23; for Burleigh Holbeck, \$2, to No. 30, vol. 24, and for Solomon Hull, \$2, vol. 24. Samuel H. Smith, for himself and for Nathan Smith, each \$2, vol. 23. William F. Baer, \$2, vol. 23. 'A'ch Bracken, agent, Flushing, O., for John W. Smith, \$2, vol. 23, and for Ruth Conner, \$1, to No. 30, vol. 23. Andrew A. Schidlo, per A. L. Bredet, amount enclosed, with 30 cents for G. W. T. Spencer Ballard, \$2, vol. 23. Nathan P. Hall, agent, Harrisville, O., for Isaacell, \$1, to No. 30, vol. 23, and for Nathan Cook, and David Hume, \$2, each, vol. 23. Ashton Richardson, per T. W., \$1, vol. 22. Joseph J. Hopkins, agent, Baltimore, for Thomas C. Hopkins, and Isaac Brooks, each \$2, vol. 22, for Rebecca Snowden, \$2, to 15, vol. 23, and for William Procter, \$2, vol. 23.

WANTED.

A young man, a member of the religious Society of Friends, qualified to teach the common branches of an English education, is wanted to take charge of Friends' School at Medford, Burlington county, N. J., to commence about the 1st of next month.

JOHN N. REEVE,
JOHN LIPPINCOTT,
JOHN SHINN,
JOSHUA BALLINGER,
ROBERT B. STOKES,

Tenth month, 1849. Trustees.

WEST-TOWN BOARDING SCHOOL.

The Winter Term of West-town Boarding-School will commence on Sixth-day, the 26th of Tenth month. Parents and guardians intending to send children to the school, will please make early application to Joseph Snowden, Superintendent, or Joseph Scattergood, Treasurer, No. 84 Mulberry street, Philadelphia.

Sings will be provided to convey the children to the school, and will leave Douglas's Hotel, Sixth street below Arch street, on Sixth-day, the 26th, and Seventh-day, the 27th of the Tenth month, at 12 o'clock, M.

"The Friend," and other periodicals, &c., sent upon reasonable terms, at this office, No. 50 N. Fourth street, up stairs.

WANTED

By a young man who has a knowledge of double and single entry book keeping, a set of books to keep through the day, at his place of business, or at the evening, wherever he may be wanted. Apply at Friends' bookstore, No. 84 Arch street.

Tenth month, 1849.

PRINTED BY KITE & WALTON.

No. 50 North Fourth Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XXIII.

SEVENTH-DAY, TENTH MONTH 27, 1849.

NO. 6.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

JOHN RICHARDSON,

AT NO. 50, NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

All communications, except those relating immediately to the financial concerns of the paper, should be addressed to the Editor.

For "The Friend."

Visit to the Menomonesies.

(Continued from page 24.)

The infatuated attachment of the Indians to their national organization, in spite of the evil it entails upon them, is the more striking, in the case of the Stockbridges, as they have daily before their eyes practical proof of the benefit arising from its abandonment. Their neighbours on the south—the Brothertons—have shown themselves to be a wiser people. They have given up their little republic, and consented to become part and parcel of the great community of white men. They have dropped their native language and speak English only; doffed the Indian dress, abandoned the chase, taken to the plough, divided their lands, become citizens, and they participate in public affairs. They vote at elections and are voted for. A thing, without precedent, has been done in the State of Wisconsin. Alonzo Dick, said to be a full-blooded Brotherton Indian, has been elected a member of assembly, taken his seat among the grave legislators of the commonwealth, and sustained himself with reputation.

It is a pleasant thing to visit such a people—a fragment of the great wreck, after the buffetings of many storms, in length, thrown upon a friendly shore, beyond the reach of the devouring waves. They are the gathered remnants of the Pequods and Narragansets of New England, with a few Delawares, from Pennsylvania. How many dark deeds of blood and devastation do those names recall! Through all the slaughter and ravages committed against these people, a few have survived and struggled on. "As the shepherd taketh out of the mouth of the lion, two legs or a piece of an ear," so hath the great Shepherd of the flock preserved these scattered fragments. They are monuments of past iniquity, and undeniable evidence of the capacity of those "barbaric savages"—as they were scornfully termed—to receive the light of civilization and religion. If under all the griev-

ous wrongs, inflicted upon them by men called Christians, they have been able to recognise and adopt, in a good degree, the great truths of Christianity, what would have been the effect upon the thousands who have perished, had they been treated with justice and humanity?

The Brothertons live exceedingly well. There is not the want of tidiness about their premises, observed in some cases, elsewhere. They build neatly, have many snug accommodations around them, and begin to pay some attention to the planting of shade trees and shrubbery near their houses.

The Friends lodged with Alonzo Dick; one of them, twice. They found him a modest and kind man, disposed to exert himself to make them comfortable. On one of these occasions, he was away from home, when they arrived; being engaged in attendance at the only Indian celebration still kept up by the Brothertons—the national game of ball. This amusement is common to many, perhaps to all, of the North American Indians, and they are particularly partial to it. Great activity is necessary to play it well, every muscle being brought into requisition. It was, no doubt, encouraged formerly by their leading men, as an appropriate exercise for lads, by which they were trained to that swiftness of foot and play of limb, needful for the hunter and warrior. Those uses having, happily, become obsolete, the practice is now maintained only out of respect to the past.

The Friends found Alonzo Dick in the enjoyment of a quiet, clean and orderly household. They were served with plain and satisfactory food, coffee and iced water, and with comfortable beds. There was some lack of appropriate furniture and tasteful arrangement, but that was no hindrance to feeding and sleeping. Rather less clutter and the rule of a proper place for every thing, and every thing in its proper place, would, to be sure, have been of some advantage.

The display of bed linen, from the ceiling of the sitting-room, though calculated to convey an idea of the thrift of the good mistress of the mansion, was somewhat in the way of the head-piece of a moderately tall man, and might convey the impression, to one ignorant of western devices, that he had blundered into the washerwoman's department; and the number in which a tiny bed-room, some twelve feet by six, was crammed with a large double French bedstead, a mahogany bureau and marble-topped wash-stand, of corresponding dimensions, a big rocking-chair and several *et ceteras*; and then hung all round with a profusion of women's gowns and young ladies' dresses, by way of drapery, showed quite conclusively, that some progress might yet be

made in the minor proprieties and conveniences. Closets seemed to have been an invention unknown of by the builder of Alonzo's house. But this may not all be laid to account of Indian misdeeds. It is probably one of the ways of the Great West, where luxury is continually treading upon the heels of sylvan simplicity and making curious mixtures of incongruous things.

Alonzo Dick much regretted the near departure of his good neighbours, the Stockbridges; yet, in justice to the Government, thought it should be acknowledged, that in this instance, at least, a liberal equivalent had been allowed for their land. He thought, that, considered merely as a pecuniary transaction, the Stockbridges had made a good sale.

John W. Quinney, one of their chiefs, shortly after this visit to their settlement, called upon the Friends, in Astor. He was a thoughtful, dignified, and intelligent looking man, with a strongly marked Indian physiognomy, of medium stature, rather thin, and dressed in a nice suit of black cloth. He had the taciturn habit of the Indian and only when brought out, took part in conversation. He did not seem sensible of the mischief their system of joint-occupancy was doing them. He thought those of their friends, who recommended them to a division, did not understand the Indian character, nor, consequently, the unhappy result which must follow, if every Indian should have the title to the land he occupied vested in himself. Had such advice been taken, he had no doubt their enemies would have attacked them in detail, and buying out one at a time, soon have gotten possession of the whole.

He is a leading member of the Stockbridge aristocracy, and like men of that stamp, on a larger stage, has little confidence in the wisdom and ability of the common people.

The example of the Brothertons did not disturb his conclusions. They are better educated and have more wit. Perhaps, in time, the Stockbridges may come up to the same mark; but, he was sure, they were not yet prepared to live and act as white men. They might make the attempt; but an Indian would be Indian still.

It was in vain to remind him, that the very evil he predicted, from separate possession, had resulted from their community system. It seemed strange that a man of his natural sense, should be so stupid upon a plain subject. It is hard to relinquish that which we have been educated to believe.

The Stockbridges are reported to have selected land for their future home "in the Sioux country, near St. Peters." The Minnesota Pioneer says, that the exploring expedition, consisting of Austin E. Quinney, and six others, lately visited that country, upon the tour of observation, and that the people were

much pleased with them, and with the prospect of becoming their neighbours. Jer. Stangerland, one of the party, preached in St. Peter's, and is highly spoken of.

Thus is the cruel policy of our government taking advantage of the weakness of amiable and exemplary men, and driving into the wilderness, for no fault whatever, but purely to gratify the cupidity of the avaricious, a respectable body of people, acknowledged, (so says the editor of the Green Bay Advocates, confirming the opinion of men who know them well) to be "very intelligent, and as good farmers as any in the State."

What a shame for a nation, so sensitive upon the subject of human rights, and so vigorous against the despotism of Europe! When Russia exiles the Poles to Siberia, our sympathies are deeply touched and we protest indignantly against the outrage; but when our own Government is guilty of a similar crime, all are silent—no man raises his voice against the deed. Even the editor of the Advocate, sensible as he is of the merits of these poor exiles, coolly closes his notice, by wishing "success to them, in their new home."

In company with John W. Quinney, was Pierre Bernard Grignon—a gentleman in appearance and manner, of Menomonic and French blood—an influential individual of the class among whom the \$40,000 were to be distributed. He spoke English with a French accent—the latter being his paternal tongue—had been sheriff of Brown county, and was a member of the Roman Catholic church. The Friends had not expected to find such people, objects of the bounty of the poverty-stricken Menomonies.

Along with him was a man of marked appearance—such an one as would not excite surprise in the Roman Catholic towns of Europe, or even at Green Bay, in the days of the Jesuit Fathers—a short, thick-set person, with a broad, open countenance, expressive of intelligence and benevolence, with the courteous address, characteristic of the European Catholic priest. His name was no more in keeping with his looks, than he was with this locality, for he was announced as one Eleazar Williams—and, what surprised one more, a chief of the St. Regis Indians, and an ordained minister of the Episcopal church.

There was something in these incongruities to excite interest and curiosity. How should a man of education and refinement, without the slightest indication of Indian descent or any of those alien traits which attract the admiration of the uncivilized man and confer distinction and power upon the possessor, nevertheless, have become a chief of a well known tribe? His features were not only unlike those of an Indian, but were directly in opposition to them. The face was round, the forehead broad, the cheek bones by no means prominent, the hair, short and crisped, and the body possessed of a rotundity, anything but aboriginal.

He was represented to be a man of scholarship and literary taste, who, with scanty means, had, by industry and tact, collected a valuable library, rich in the lore of the Jesuit missionaries and early voyageurs of the lake country. He had devoted a good deal of time

to researches connected with the early history of the Indian nations of the north-west, and stated to the Friends, that he had once contemplated the composition of an historical work upon the subject. He had made some progress in it, and, at different times, published a number of essays, embracing some of the conclusions at which he had arrived. They had been printed in newspapers and were not now to be had.

In boyhood, he had lived with the St. Regis Indians, near Montreal; whence he had been withdrawn, through missionary influence, to be educated at a theological school of the Episcopal church, in New England. On completing his education, he had been stationed as a missionary priest, among the Oneidas, in the State of New York, and remained with them there, until the period of their removal to the Green Bay country. When the Oneidas bought a tract of the Menomonies—about the year 1822—and went out to settle upon it, Williams accompanied them, and had a residence on the west bank of the Neenah, about ten miles above its mouth.

Whilst in New York, he became acquainted with Friends, and was a correspondent of the late Thomas Eddy. He was pleased with the Society, on account of their kindness to the Indians, and always bade them welcome, when they visited his little flock. His liberality, in this respect, brought him into some difficulty with Bishop Hobart. A woman Friend had preached in his "church." The bishop, who was friendly to Williams, privately censured him. He excused himself, by saying, that he so seldom met with any man who had the welfare of the Indians truly at heart, that when he did meet with such an one, of whatever denomination, he could not but offer him the right hand of brotherhood; that what the woman Friend had said was grateful to him, and he believed, for their good; that under similar circumstances, he could not promise to act differently hereafter.

The bishop dropped the matter, but Williams, owing, perhaps, to that and some other manifestations of liberality, has since been looked upon somewhat askance by the orthodox dignitaries of the church. The bishop of his present diocese drives with a tight rein, and it is understood, that no Quaker shall profane a steeple-house of his.

Williams fell into disrepute, and when the Government disturbed the settlement of the Oneidas, on Fox river, and they moved to their present location on Duck Creek, he was not suffered to go with them. He hopes, however, to be permitted, before long, to resume his pastoral care over them.

His family, happily is small, consisting of a wife and one son—a young able-bodied man of about 22 years old. The wife is Menomonic. The Friends did not visit, but saw, from the opposite side of the river, his humble dwelling, tastefully placed on the margin of a grove which crowns the green and sloping bank of the Neenah. There are finer houses along the beautiful shores of that stream, but the Friends saw none more attractive.

Some circumstances have recently come to light which increase the interest, while they

do not lessen the mystery of the life and character of this remarkable man.

ERROR.—Last week, 1st column, 9th line, for 1847, read 1848.

(To be continued.)

For "The Friend."

Modern Astronomy.

(Continued from page 36.)

It is now 47 years since the elder Herschel announced to the Royal Philosophical Society, as the result of the patient investigation of a quarter of a century, the existence of sidereal systems, composed of two stars revolving around each other in regular orbits. More than a hundred such systems are now known to exist, and as there are more than 3000 double stars whose distance does not exceed 32", the probability is that many of these constitute binary systems. Several of these systems have completed an entire revolution since their discovery, and the phenomena they present, have established in the completest manner the sway of the Newtonian law of gravitation over those distant regions of space. Happily for the cause of science, the stars in the Centaur and the Swan whose parallax has been determined, are double stars, constituting binary systems, "so that we can speak," to use the language of Sir John Herschel, "with an approach to certainty as to the absolute dimensions of both their orbits, and thence to form a probable opinion as to the general scale on which these astonishing systems are constructed." The distance of the two stars of 61 Cygni subtends at the earth an angle, which, since the earliest micrometrical measures in 1781, has varied hardly half a second from a mean value of 15". On the other hand, the angle of position has altered since the same epoch by nearly 50°, so that it would appear probable, that the true form of the orbit is not far from circular, its plane at right angles to the visual line, and its periodic time probably not short of 500 years. Now, as the ascertained parallax of this star is 0".348, which is therefore the angle the radius of the earth's orbit would subtend if equally remote, it follows that the mean distance of the stars is to that radius as 15.5:0".348, or as 44.54:1. The orbit described by these two stars about each other undoubtedly, therefore, greatly exceeds in dimensions (by about one-half) that described by Neptune about the sun. Moreover, supposing the period to be five centuries—the laws of Kepler and Newton enable us to calculate the sum of the masses of the two stars, which, on these data, we find to be 0.353, the mass of our sun being 1. The sun, therefore, is neither vastly greater nor vastly less than the stars composing 61 Cygni.

"The data in the case of a Centauri are more uncertain. Since the year 1822 the distance has been steadily and pretty rapidly decreasing at the rate of about half a second per annum, and that with very little change in the angle of position. Hence, it follows evidently that the plane of its orbit passes nearly through the earth. As the observations we possess afford no sufficient grounds for a satisfactory calculation of elliptic elements, we

must be content to assume what at all events they fully justify, viz., that the major semiaxis must exceed 12° , and is very probably considerably greater. Now, this with a parallax of 0.913 would give for the real value of the semi-axis 13.15 radii of the earth's orbit as a minimum. The real dimensions of their ellipse cannot therefore be as small as the orbit of Saturn; in all probability exceeds that of Uranus; and may possibly be greater than either."

It was first observed by Halley that three principal stars, Sirius, Arcturus, and Aldebaran, had respectively a southward motion in latitude of 37° , 42° , and 33° , since the time of Hipparchus; and a great many other stars have been observed to be thus carried away from their places by small but unequivocal motions.

"Motions," says Sir J. Herschel, "which require whole centuries to accumulate before they produce changes of arrangement, such as the naked eye can detect, though quite sufficient to destroy that idea of mathematical fixity which precludes speculation, are yet too trifling, as far as practical applications go, to induce a change of language, and lead us to speak of the stars in common parlance as otherwise than fixed. Small as they are, however, astronomers, once assured of their reality, have not been wanting in attempts to explain and reduce them to general laws. No one who reflects with due attention on the subject, will be inclined to deny the high probability, nay, certainty, that the sun, as well as the stars, must have a proper motion in some direction; and the inevitable consequence of such a motion, if unimpeded by the rest, must be a slow average apparent tendency of all the stars to the vanishing point of lines parallel to that direction, and to the region which he is leaving, however greatly individual stars might differ from such average by reason of their own peculiar motion. This is the necessary effect of perspective; and it is certain that it must be detected by observation, if we knew accurately the apparent proper motion of all the stars, and if we were sure that they were independent, i. e., that the whole firmament, or at least all that part which we see in our own neighbourhood, were not drifting along together, by a general act, as it were, in one direction, the result of unknown processes and slow internal changes going on in the sidereal stratum to which our system belongs, as we see motes sailing in a current of air, and keeping nearly the same relative situation with respect to each other."

In 1783, the elder Herschel took up this subject and concluded that the apparent motions which had at that period been detected in the stars, would be explained by supposing the sun to have a proper motion of its own towards a point in $266^{\circ} 34'$, right ascension; $63^{\circ} 43'$ north polar distance, that is, to a point near the star α Herculis. This subject has been recently examined by several eminent astronomers on the continent of Europe, who have confirmed the general result of Sir William Herschel's calculations, and the mean of whose determinations is for the year 1790, R. A. $259^{\circ} 9'$, N. P. D. $55^{\circ} 23'$.

More recently, observations in the southern hemisphere from 1751 to 1832, have been reduced and compared, and the point towards which our system is travelling, is fixed by them to be R. A. $260^{\circ} 1'$; N. P. D. $55^{\circ} 37'$; "a result so nearly identical with that afforded by the northern hemisphere, as to afford a full conviction of its near approach to the truth, and which may fairly be considered a demonstration of the physical cause assigned."

But astronomers have gone still further, and have computed the rate of this motion.

"The velocity of the solar motion which results from Otto Struve's calculations is such as would carry it over an angular distance of 0.3392 if seen at right angles from the average distance of a star of the first magnitude. If we take with the elder Struve the parallax of such a star as possibly equal to 0.209 , we shall at once be enabled to compare this annual motion with the radius of the earth's orbit, the result being 1.623 of such units. The sun then advances through space, (relatively, at least, among the stars,) carrying with it the whole planetary and cometary system with a velocity of $154,185,000$ miles per annum—being nearly its own semi-diameter per day, or in other words, with a velocity a very little greater than one-fourth of the earth's annual motion in its orbit."

Such are some of the sober and ascertained results of astronomical research—results which overpower the mind that attempts to conceive their gigantic dimensions. The solar system is a mere point in the great system of the milky way, of which it is a part. The most distant stars of that system are not less than 750 times more remote than the bright star in the Centaur, and their light does not reach our earth but after a journey of 2000 years.

Yet there are, without doubt, points of observation in the starry sphere, from which this system of the milky way, touching, as it seems to us to do—upon the infinite—is a scarcely visible cloudy point in the skies!

Beyond and above the galaxy, there are, scattered over those parts of the sky most thick, where the stars are fewest—myriads of nebulae—each a distinct system of suns and stars, far, far beyond the remotest star of the milky way,—each no doubt, to the inhabitants of its lesser worlds, filling the visible heavens with light and suns, and stars of its own, and presenting to other Newtons, and other Herschels, congenial themes for religious meditation, and scientific research.

Wool Growing in Illinois.—The Peoria Register gives a good account of the sheep pastures of that part of Illinois. They are becoming numerous and stocked with very superior qualities of sheep. The entire number of head in the county is stated at $30,000$, and the wool clip of the past spring at $90,000$ pounds. The ancient Bishop Chase is one of the chief wool growers of that immediate vicinity, owning a flock of 2000 head. C. Stoeke has also a flock of the same size, and there are several other flocks of from 1100 to 1500 head. The Register gives an interesting account of a flock

of pure French Merinos just introduced into that country by Trumau Humphreys, of Elmwood. These sheep are represented as distinguished for the extraordinary firmness and thickness of the fleece, large frame, and strong constitution. The head and face is completely covered with wool, down to near the end of the nose. The imported buck weighs some 250 pounds, and shears 22 pounds of wool. The average weight of fleece from these sheep is said to be from 10 to 14 pounds per head.

For "The Friend."

Poems by John G. Whittier.
B. B. Mussey, Boston, 1849.

"There's Whittier, whose swelling and vehement heart,
"Strains the straight-breasted drab of the Quaker apart; * *
"Both singing and striking in front of the War,
"And hitting his foes with the mallet of Thor,
"Ane hinc, one exults on beholding his knocks,
"Vestis filii sui; Oh leather-cledd For
"Can this be thy son—in the battle's mid din
"Preaching brotherly love,—and then driving it in
"To the brain of the tough old Goliath of Sin,
"With the smoothest of pebbles from Castaly's spring,
"Impressed on his hard moral sense with a sting."
[Loud's Fable for Critics.

There are doubtless few of the readers of "The Friend" who are not familiar with the name of our Quaker Poet, and who have not often with pleasure perused his spirit-stirring lines. And though perchance to some of them, as to the author of the fable, his language may at times sound harsh and somewhat discordant with the gentle spirit of the Quaker profession, yet to judge rightly of the character of his poetry we should carefully consider the period at which his more questionable productions were penned, and the monstrous nature of the inequality at which his bolts were hurled.

We speak in the past tense; for though our literature is still continuous, and it is to be hoped will long continue, to be refreshed by the effusions of his flowing pen, yet on the subject of slavery there has been a marked change in the character of his writings. This may be attributed partly no doubt to the softening influence of maturer years upon his ardent temperament, and partly to the gradual discovery which the true friends of emancipation have arrived at, that invective and abuse are not the most potent or the wisest instruments with which to assail error.

It is equally certain however, that many causes of irritation and excitement which once existed in the discussion of the question of slavery, have been in great measure removed by the slow but sure progress of light and co-vivition.

It requires no great effort of the memory to recall scenes enacted in our own city, which were worthy only of a barbarous age and country; when our innocent fellow-men, or guilty only "of a skin not coloured like our own," were assailed in the performance of their lawful duties or the enjoyment of their lawful rights; and when he who raised his voice on their behalf, did so at the peril of his life and property.

At such a time lived one of the warmest and truest friends which suffering humanity ever knew—Thomas Shipley. When the voice of the rabble was the loudest and its threatenings most vehement he would fearlessly present himself in their midst, and by his calm manner and Christian persuasion would frequently succeed in allaying the excited mob, and in inducing them to separate peacefully to their homes. When, after an active and useful life, the hand of death released him from his labours, he was followed to the grave by a long train of coloured inquirers whose sorrowful countenances told their real grief; and though the procession was not gathered from the high or the noble of the land yet we doubt whether so many heartfelt tears have been often shed in the funeral retinue of kings.

But we are digressing from our subject, and merely intended to illustrate the difficulty and danger which attended a fearless defence of the Right in those days. "All honour," as Whittier's fellow poet above quoted has said,

"All honour and praise to the right-hearted bard,
Who was true to the Voice, when such service was hard—"

"Who himself was so free he dared sing for the slave
"When to look but a protest in silence—was brave;
"All honour and praise to the women and men
"Who spoke out for the dumb and the down-trodden then."

And if the "Voice" should grate harshly upon the ear of some peaceable and gentle friend of the negro in these days, let him remember that it had grown hoarse in thundering against the oppressors of his fellow man, and that the zeal which inspired it had been warmed at the fires of "Pennysylvania Hall."

But it is not to that class of Whittier's productions, termed his Abolition poetry, that we wish to call for a few minutes, the attention of the readers of "The Friend."

The edition of his works now before us, adds another to the elegant and valuable collection of American books, which as specimens of the publisher's skill, will compare favourably with any English production. It is embellished with a number of steel engravings, among which is an excellent likeness of the author, the conflicting lines of whose countenance seem to display all the gentler and sterner elements of his character.

Passing however from the Publisher's to the Poet's merits, the reader is delighted by an introduction to the volume, which for classic beauty and chaste simplicity, we venture to assert would do credit to any poet of any age. It tells its own story with such modest elegance, that we shall make no apology for running the risk of introducing it to some of the readers of "The Friend" for a second time.

PROEM.

I love the old melodious lays

Which softly melt the ages through;

The songs of Spencer's golden days,

Arcadian Sydney's silvery phrase;

Spinning our moon of time with freshest morning dew,

Yet teasily in my quiet hours,

To breathe their marvellous notes I try;

I feel them, as the leaves and flowers

In silence feel the dew and showers,
And drink with glad still lips, the blessings of the sky.

The rigour of a frozen climate,

The harshness of an untaught ear,

The jarring words of one, whose rhyme

Heat often labors hurried time,

Or Duty's rugged march through Storm and strife,
are here,

Of mystic beauty, dreamy grace,

As rounded art the lack supplies;

Unskilled the subtle hues to trace,

Or softer shades of Nature's face,

I view her common forms with unalloyed eyes.

Not mine, the seat-like power to show

The secrets of the heart and mind;

To drop the plummet line below

Our common world of joy and war,

A more listless despair, or brighter hope to find.

Yet here at least, an earnest scope

Of human right and weal, is seen;

A hate of tyranny intense

And hearty in its vehemence,

As if my brother's pain and sorrow were my own.

Oh Freedom!—to me long

Nor mighty Milton's got divine,

Nor Marry's wit and graceful song,

Still with a love as deep and strong

As theirs,—I lay, like them, my best gifts on thy shrine."

It has been said of Campbell and Moore, that, notwithstanding the merit of their longer productions, their fame will rest with posterity chiefly on their minor poems. Though many will dissent from this opinion with regard to the author of the "Pleasures of Hope," yet it must be admitted to be true in the case of many writers of the day; and among others with John G. Whittier.

His lines on Channing, Follen, Randolph of Roanoke, Barclay of Ury, The Charter-Brakers, Raphael, The Cypress Tree of Ceylon, with many others in this volume, all contain sentiments of true morality and passages of exquisite beauty.

Time would not permit us at present to enlarge upon these, our object being mainly to call attention to the present edition of his writings, which is by far the most complete and valuable one yet published.

The pen of the ready writer is still at work however, and more than one stirring poem has made its appearance since the date of this volume.

In one of the late numbers of the "National Era," Whittier pours out in a strain of unsparing invective, his indignation at the apparently recent course of Pope Pius IX., the first great leader in the recent revolutionary movement throughout Europe. This however we hope is premature censure. The notions of the pontiff have yet to be fully developed, and his life has yet to be written. Posterity may pass a far different judgment upon his temporary pause in the progress of Reform, till the fearful spirit which he had evoked from every quarter of the globe and which threatened to overthrow the whole fabric of society, and to tear in pieces their mighty eucharist himself, had been trained by slow discipline to regular and moderate movement.

It is interesting to observe how the zeal of our author in the cause to which he has dedi-

cated so large a portion of his time and talents, seems to have tinged the whole character of his poetry.

For even where his pen is employed on other themes; in the delineations of nature, in a tribute to departed Friendship, in a hasty contribution to an album, on such sober subjects as "Barclay of Ury," or the "Quaker of Olden Time," we find through all the same restless and glowing inspiration.

So long has his weapon of steel been smiling against old opinions and prejudices as hard and unyielding as flint, that it seems to have learned to love the contact; and even when employed on the softest mould it seeks—and such is the frailty of human nature it can always find—pebbly particles of error against which to throw off its sparkling shower.

Like a veteran warrior he has so often marched and charged to music on the battlefield of human rights, that his old fire is rekindled and his fiercest passions evoked by what seem to others the sweetest strains of harmony.

The noblest instances of human virtue and of gentle endurance, serve ever to suggest to his mind the vices and intolerance of the age which called them forth,—and he would find that the same illumination which he kindles around his heroes, walking unscathed and immortal amid the persecutions of ignorance or bigotry, should serve also as a burning fiery furnace for the immolation of their foes. * *

CASTOR.

NOTE.—The writer proposes at a future time to consider in connection with the present subject, the all-absorbing character of the question of Abolition; and the evil effects of permitting it to swallow up all other duties and interests, and to take the place of moral and religious obligations.

For "The Friend."

LOVEDAY HENWOOD.

(Translated from page 27.)

Being introduced into a state of great conflict and desolation some time before she became a member, and a Quarterly Meeting occurring at Truro, she says, "I thought I might as well stay at home, as it only increased my wretchedness to go, but not feeling easy to do so, I went. Soon after I entered the house, my spirit was covered with deep solemnity. The Lord helped me to wait before Him, and praised be his holy name, he refreshed my soul, and enabled me to rejoice before Him in solemn, silent adoration; and this language saluted my spiritual ear, Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. My soul rejoiced in God my Saviour, who had been thus gracious unto me."

About this time she was attacked with disease of the heart, which caused her much suffering, and with occasional intermissions continued to the close of her life. She was frequently confined to her bed, or otherwise rendered unable to pursue her business, and having but very small means, and her aged mother to support, her trials were many, and her faith often reduced very low. Speaking of her attendance of meeting, she says, "The

meeting was held on Fifth-day, and I nearly always went if it was by any means possible, as I not only felt it a duty, but a privilege, and often when walking there, the language of my heart has been, It is thy holy fear; a fear lest I should grieve thy Holy Spirit, O my God, as well as thy tender love, that constrain me to keep. Many things appeared necessarily to keep me at home, if I would consent to it."

"One night awaking, as I generally desired to do, that I might worship my heavenly Father in spirit and in truth, even in the night season, I remembered the precious promise, 'God will avenge his own elect which cry day and night unto him—avenge them of their spiritual enemies.' On examining [my state during] the night and day that were passed, and feeling the sluggishness of nature, and my half-heartedness in watching unto prayer, and being made sorrowful before my Maker, desiring pardon for my unfaithfulness and strength to serve him acceptably in all diligence, watchfulness, and obedience, in future, these words were powerfully spoken in my heart, 'Having nothing to pay, he frankly forgave them all.' I felt myself the insolvent debtor in such a sense as language cannot describe; [and that] my blessed high priest, Jesus Christ the righteous, had paid the price of my full redemption. I would at this time bow in reverence before thee, and adopt the language as my own, My soul doth magnify the Lord, and my spirit doth rejoice in God, my Saviour. He that is mighty hath visited me, holy is his name. My heavenly Father has blessed me with a hungering and thirsting after righteousness—intensely so lately; and the scriptures are become more precious and delightful than ever, the reading of them is as drinking of the brook by the way."

Another time she writes, "When I feel the weight of any difficulty or trouble, my adorable Father enables me to call upon Him. I fly to him for protection, feeling that I cannot think, speak, or act aright, without his divine wisdom to direct me in all my ways. The Lord has given me such a sense of the new wine being put into new bottles, that my longing desire is, that all old things may pass away and all things become new. I thank my God through Christ for the sweet peace I feel, and for the unity with all that love and fear Him, with the holy church triumphant above, and with the church militant below. Earnest is my cry that my heavenly Father would pour out of his Spirit upon all flesh, and that all the ends of the earth may see the salvation of God."

"At seasons, a longing desire arises to be dissolved and to be with Christ, which is far better, for then I should never for one moment cease to love, adore, and magnify my dear redeeming Lord. Yet the desire is attended with a willingness to remain until I have done all the will of my heavenly Father, which he has appointed for me to do. I long that all who name the name of Jesus may depart from iniquity, and that all who have tasted of the powers of the world to come, may not settle down in a form of godliness. O Lord, most holy and most righteous, grant that all such as have tasted thy sweet love, may press after

holiness of heart, without which no one can see thee to thy joy."

Speaking of attending the Quarterly Meeting at Falmouth, she says, "I felt extremely weak and poorly when I went to the meeting, but as my soul gathered spiritual strength, so my body gathered natural strength, and after sitting in the meeting between four and five hours, I was stronger at the end than at the beginning. O what a precious time of the overshadowing of heavenly goodness was it to my poor soul. Surely it was sitting with Jesus in heavenly places. Light, life, and peace did indeed surround us. I felt that it was a time of drawing water, living water, from the fountain head."

"After my return home, I became very unwell with a return of all my former pains, which were extreme while they lasted. Frequently when lying down in my work-room, for I was not able to sit up, I have felt thankful in the belief that my heavenly Father dealt with me in wisdom and in love, that I might not be taken up unlawfully with lawful things. From the time I first met with Friends, I always attended meetings both on week days and First-days, for at my most cold and indolent times, I dared not neglect to meet with those who assembled for worship. From my first illness in 1825 to the present time, 1831, I have scarcely had freedom from pain and weakness many hours at a time."

"We were favoured about this time with the company of C. H. from America, on a religious visit to Friends and others in England. There was a sense of Divine overshadowing in a peculiar degree in the meeting. Many were refreshed; the language of my soul was, This is none other but the house of God, this is the gate of heaven."

In reference to a season of great trial, she writes, "I remembered how it was with me before I gave up the greater part of my business. I had then a very comfortable income, always money for every purpose. I never wanted the disposition to give a sixpence nor one to give. But now, although my wants were mercifully supplied from season to season, yet it was a stronghold of Satan tempting me to think I should not have money to pay my just debts, with a poor, aged, and afflicted mother to support." "At last I said inwardly, Well, if I do come to want, and my dear mother also, and if I perish on a dunghill, let me perish cleaving to the Lord. He lifted my head above the waterhoods and comforted me again."

"On the 8th of Eleventh month my dear Mother was taken very ill, and was in a high fever. Medical aid was called in; they were faithful to me, and did not give me the least hope. My precious mother was dear to me as my own life. O! the earnest engagement of spirit I was brought into, [on her account.] I could not be satisfied until my heavenly Father gave me some evidence that he would fully save her." "For about twelve months past she had been renewedly stirred up to seek after heavenly things, and when we were alone our general conversation was on such subjects. The hidden work in the heart and its purification, and the earnestness of spirit with which

she was engaged to seek unto God, were at this trying time a great comfort to me. About the middle of the day when she was dying, (though I was not aware of it, never having seen any one die before,) the family being down stairs, I fell on my knees and began to pray earnestly for her in my heart, with strong breathings to Him who looketh thereto. Soon, my prayer was turned into praise for what the Lord had done for her—that he had redeemed her from iniquity and saved her. Thus was the evidence, in tender mercy, given me, in answer to my simple request, and a few hours after, she departed this life. I sat and watched the gentle departure; as the close came, the face settled into a sweet smile; it was lovely in death. It is impossible to describe my feelings at that awful time. I felt as if on the verge of heaven, and the gates of the new Jerusalem seemed open to my view, with the glorified host. My soul was in solemn adoration."

"When thinking and feeling much about my dear mother, one day, I was graciously warned by these words, 'Worship God.' After some exercise of spirit, my faith was strengthened, and I was kept from sinking in the mighty waters."

"About this time I thought to give up house-keeping, and to live in lodgings. I committed my whole care to the Lord, and entrusted, simply as a little child, that he would mercifully grant that some one should come and offer me lodgings,—not that I would tempt my heavenly Father by seeking a sign, but I felt my utter inability [of myself] to know the right place. In a few hours after, a person came to offer me lodgings; the circumstance was remarkable to the individual, and I received it with grateful feelings."

Again she writes, "Blessed be the name of my God, he does not hide his face forever, nor leave me in my low estate, but in tender compassion he has restored my soul to a degree of heavenly favour. For a season I felt almost constant aspirations to my Father which is in heaven; and I was led to [recur to] the sweet days of my childhood, when the breathing of my soul was heavenward."

"I have been desiring particularly, of late, for a deeper work of grace in my heart, so that I may be brought to perfect holiness in the fear of the Lord. I desire that this may be the means of deepening my spirit in humility, and that not only the earthly nature, but the heavenly also, that wants to be shaken, may be taken away, that nothing may remain but the pure, uncorrupted seed of life in my soul; which may bring forth fruit an hundred fold, to the glory of Him who hath called me out of darkness into his marvellous light. Whatever may arise to oppose, I know that my record is on high, and I know also that my Redeemer liveth. What shall I render unto the Lord! For although he hath permitted me to be tempted, tossed, and distressed, He hath not suffered me to be destroyed. Praised be his name; it has been a time of cleaving to him, with deep searching of heart."

"I believe the effectual, fervent prayer of the righteous availeth much. We are enjoined to pray one for another, and I believe if we

endeavoured to turn our attention toward the suffering state of those who are enduring temptation, and pray earnestly one for another, it would be pleasing to our heavenly Father.

"I am now about forty-five years of age. I have been remembering something of the way in which my heavenly Master has led me. Strait is the gate and narrow is the way that leadeth unto life. Yes, my dear friends, whoever you are that may read these lines, the way of self-denial is a strait and narrow path, not allowing even one indulgence to the flesh. O mistake not your path! you cannot serve God and mammon; for be that soareth to the flesh, shall of the flesh reap corruption, but he that yieldeth obedience to the Spirit's requireing, shall reap life everlasting. It may be instructive to some to consider, as the remembrance has often been to my own mind, that however unimportant things may appear to the human understanding, there is nothing in which the Lord requires us to deny ourselves, however little it may appear, but that if we retain it, it will mar our peace and stop our progress in the way of life."

These observations coming from one who had been called to make many sacrifices for the sake of her Lord, are worthy the observation of all, especially those in younger life, who may feel the restraints of the cross in dress, language, behaviour, and other things, to be irksome, and at times are tempted to evade them by reasoning that they are but little things, and it can be no great harm to disregard them. Let such call to mind the testimony of one who has trodden the path before them, and suffered much on these accounts, that disobedience in these respects, "will mar our peace, and stop our progress in the way of life."

The following is the concluding extract from her journal: "While looking back on the way in which my heavenly Father hath marvelously led me, and instructed me, both in heights and in depths, and the many sore conflicts [I have had] with the powers of darkness. I cried, what advantage it me, if the dead rise not? My soul did cry that I might fully witness the resurrection from the dead; that I might know Christ and the power of his resurrection. I craved for full dedication to serve the Lord in newness of life, and I was enabled to rejoice that I had been brought through divers temptations, being favoured to feel in some degree that tribulation worketh patience, and patience experience, and experience hope. But I have thought of how much sorer punishment shall be thought worthy, who treadeth under foot the Son of God, counteth the blood of the covenant wherewith he was sanctified, an unholy thing, and doth despite unto the Spirit of grace. Oh! that the children of men would consider this, and would lay these things to heart; and when God mercifully visits them by the light of Jesus Christ, who is the light of the world, maketh manifest in their hearts the hidden works of darkness, may they not turn from it, but bear the judgment of the Lord against the evil; for Zion shall be redeemed with judgment, and her converts with righteousness. It has left to me, that wheresoever we turn from this reprover

in our own hearts, which is the Spirit of Christ, there striving with us, if we turn our backs on this, and choose our own way, will not this stand more against us than all the vain words and thoughts of our life."

In her last illness she endured much suffering, which was greatly increased by any mental excitement, and she was able to see but few of her friends. When informed of the probable early termination of her life, she received it without any alarm, and calmly settled her outward affairs, destroying some of her letters and papers, and making arrangements about some poor persons, for whom she had been accustomed to care. Having completed these, she seemed to feel that she had only to wait the time for her dismissal, and was at seasons almost ready to query why it should be so long delayed. Confiding, however, she was usually the covering of her spirit, with the assurance that he who had visited her in the morning of her day, and had, marvelously to herself, followed her through life with his mercy and goodness, would not forsake her now in the time of greatest need. She delighted to trace the loving-kindness of the Lord, while the sense of her unfaithfulness to so gracious a Father often enabled tears to flow; yet under all she was enabled to trust in his never-failing arm. She assured those around her, that "all was peace—all was quietness within—not a cloud, not a shade over the bright prospect before her—it was all joyous."

She was often deeply exercised on behalf of our religious Society, very earnestly desiring that its members might be redeemed from everything of a polluting nature, and that they might be a pure people, walking worthy of their high and holy calling, prepared to uphold the standard of truth and righteousness, and be as lights in the world. Glorious was the view opened to her mind respecting them, if they would thus be faithful to their holy Leader. She apprehended that a season of deep proving and even persecution awaited them, bringing her mind at seasons, as she expressed herself, into sympathy with the martyrs of former days. One day in a solemn manner she committed to a friend who was with her, a concern which impressed her mind to be communicated to Friends in her native land, beginning with the passage, "Him that is weak in the faith, receive ye, but not to doubtful disputations." She said her heavenly Father had opened to her mind, as it regarded Friends, that great care should be exercised in admitting any into membership in the Society. They should not be received to doubtful disputations, but Friends should be clear that the eye was single, the motive pure, the life and conversation consistent, that there might be a pure church, a glorious, holy remnant; and the beauty and glory of which had been revealed to her.

Although the suffering caused by the progress of the disease was such as words cannot describe, and opiates were the only means of relief, yet after she became sensible that they tended to cloud her faculties, she steadily refused taking them, choosing rather to endure bodily agony, than be interrupted in the enjoyment of that which was more to her than her natural life, communion with her great Creator.

On the evening preceding her death, she repeated the passage, "The preaching of the cross is, to them that perish, foolishness, but unto us which are saved, it is the power of God," saying, she never before had so clear a sense of it. Toward morning her breathing became difficult, and the power of animation was gone, but her consciousness appeared unimpaired; and on the 31st of Fifth month, 1844, she quietly passed away.

For "The Friend."

Thomas Scattergood and his Times.

(Continued from page 20.)

As the New Light difficulties died away in New England, the dissension springing out of the Unitarian doctrines promulgated by Elias Hicks, broke forth throughout the Society of Friends in America. Early in the controversy, Moses Brown wrote to Elias Hicks as to an old friend, who he believed had fallen from "soundness of principles and practice," in hope that he might "be restored." Elias had expressed his unity with the "Christian Magnet," a series of essays written by a young man named Slack, and devoted to Deism, Unitarianism, and to the support of various changes in the moral and religious world, some of which might possibly have been entitled to the name of reform. Moses Brown in his letters, after referring to some of the doctrines of Elias, and to some incorrect statements made by him, urges him to feel after the inward operation of Truth, and submit thereto; for he tells him, that the humble penitents, through self-abasement, are through mercy restored to favour. This letter was not acceptable to Elias, who in his reply justifies Slack's writings, saying that in them he found as "full and decided testimony to our foundation principle, the Light within, supported by as full and conclusive arguments as he had met with in any Friend's writings." Although Moses Brown was thus clear in his testimony against this attempted Unitarian innovation in the doctrines of the religious Society he belonged to, yet some of the advocates of Elias Hicks did nevertheless assert that he was in unity with them. This assertion reached him after he had filled up the 96th year of his age, and stirred him up even at that late period of his life, to take his pen in hand to rescue his memory from such a stain. On the 22d day of the Twelfth month, 1844, he addressed a letter to a Friend in Pennsylvania, in which, alluding to the report above, he says, "I should be sorry to leave behind me any reason for the followers of Elias Hicks to consider me as one of his followers; I therefore inform thee that those have full right and liberty from me to say, that I have no unity with Elias Hicks's principles in sundry respects, as I do not believe him to have been sound in our early Friends' principles." "I have sufficient evidence of it in his own handwriting in answer to a letter I wrote him, wherein I expostulated with him, and desired he would return to the unity of his Friends. He answered, he had it, when I knew he had not. I mentioned his encouragement of a deistical pamphlet, written by a deluded young

man, who told me himself, when I laboured with him, that his work might be considered deistical. I mean the Celestial Magnet, that I had been informed Elias had spread. In his answer to me he said, 'It contained as good arguments for our principle as he had ever read in Friends' writings,' or words to this meaning. We here, and I particularly, examined it, and found it as full as any deist could write, laying waste the Divine nature of Christ our blessed Lord. I never believed, as Elias has publicly declared in his first volume of sermons, that Christ kissed Judas, raising doctrines from such a false quotation." "His speaking of Christ as a common man, signifying, we could all be as good as he if we were faithful,—laying aside all Divine purposes in his mission, and many things else that I have considered unsound. Even before the elders in Philadelphia, attempted to have an interview with him, I thought it was quite some such measure was adopted to stop his further progress in error. The best apology for him was made by one of his Friends in Baltimore, whose name was Tyson, who laid all his contradictory sayings and doings to his having lost his memory." "I told Tyson it was the most charitable excuse for him I had heard." "The writer of that pamphlet [The Celestial Magnet] has lately become deranged, and is now in the Insane Hospital in or near Boston, to the great grief of his wife and family, and all acquainted with him. So I leave the subject of Elias and turn to a more agreeable one."

We shall have other opportunities of speaking of the separation which took place in the Society of Friends, occasioned by the opposition of the living portion of its members to the Unitarian doctrines of Elias Hicks, and therefore shall say little about it in this place. It may be well, however, here to remark, that the Lord gave some of his faithful members a sight of it long before it came. Many were the intimations given by worthies, some of whom were gathered to their eternal rest before the storm burst on the Society they loved. Thomas Scattergood lifted up a voice of warning on this subject, foretelling greater trials than the Society had ever known—so also did Samuel Smith. In a public meeting at the Northern District meeting-house, in the Ninth month, 1910, Richard Jordan had a very remarkable communication, of which we give the substance. He was deeply solicitous that his Friends might be spiritually-minded, rooted and grounded in the faith, and really engrafted into the True Vine. He sought to incite his hearers to be prepared for a habitation for the Lord of glory to dwell in. He told them that although the ark formerly rested within the curtains, yet in all the dispensations of Almighty Providence, the Lord condescended to be with his people. Even under the law,—though heaven was his throne, and the earth his footstool, he promised to that man he would look who was poor, of a contrite spirit, and who trembled at his word. As he was speaking, it seemed as though he was permitted to see what was coming on the Society, and he expressed a fervent desire that some present might remember these instances of heavenly

mercy, adding, that though perhaps not now needed, yet it might stand them instead on a future day. He said that although in the progress of the Christian, his mind was not always assuably impressed with the conviction of the great Master's presence, yet to know it and to lean on it in faith, was attainable. He added with great solemnity, "We do not know what new, and uncommon, and unexpected waves of affliction Almighty Wisdom might permit to roll over his people—over those who had called on his name, and had known something of his power." He then said that although the Saviour of men might apparently lay aside his care for his followers, and, as it were, be gone down to the sides of the ship to sleep; yet, in the hour of peril there was access to him, who had said to the stormy waves, 'Peace, be still.' During this communication such weight and authority attended, as powerfully to reach the hearers, and produce in some a state of trembling.

Others beside those who remained faithful, had at times a sense of what was coming on the Society. Some, no doubt through the universal mercy and providence of the Almighty, had intimations given them for their own sakes. Yet, if they rejected the path of salvation, which in mercy was opened before them. Like Balaam, they saw the goodness of the tents of Jacob, the happiness of dying in the fear of the Lord,—the death of the righteous,—yet were found at last in league against the Lord's people.

As the late eccentric Edward Hicks some time before the breaking out of the difficulties connected with the unsoundness of his cousin Elias, was sitting one day in the house of a Friend, of Philadelphia, with whom until these difficulties he made his home, he was observed to be weeping bitterly. No one was present except the female head of the house, whom he always styled aunt. She inquired kindly the cause of his grief. He replied, "Oh aunt! I shall live to be disowned from the Society of Friends, and so will my cousin Elias." The Friend told him, that as he saw what danger he was in, he ought to take warning, and escape it. The warnings were in vain. His mind was discursive, imaginative, and unsettled, and being naturally eloquent, he was a fit subject for a leader among the followers of Elias Hicks, in the great agitation which unsettled the Society of Friends on the American Continent. He does not appear to have had any definite ideas of religious faith, giving forth at one time sentiments much at variance with those he delivered at another. His expressions were bold and startling, and he appeared more anxious to utter full, emphatic sentences, than solid, heart-tendering truths. In one of his discourses, speaking of death, he said, "Then shall the dust return to the dust as it was, and the spirit resolve itself into God!" It would be too much to say that he believed the unsound sentiment held up in the above sentence, for it was probably spoken without a full understanding of its import.

There were many wordy speakers about the time of the Separation, visiting through the limits of our Yearly Meeting, trying Friends with the lifelessness of their long discourses.

One such had been passing through a neighbourhood holding large crowded meetings, and a diffident female minister who generally had but few words to communicate, felt a concern to follow him. This was a great trial to her. She knew her weakness and littleness, and mentioned her feelings to Richard Jordan. That honest father in the Truth encouraged her to attend to her concern, saying in reference to the smallness of her offerings, "A little with the Master's blessing will feed multitudes, but without it, it requires wagon-loads!"

(To be continued.)

For "The Friend."

Darlington's Memorials of John Bartram and Humphry Marshall.

The collating and selecting of the letters of these Pennsylvanian pioneers of Natural History, has been a labour of love for the editor, which no one could have performed more skillfully. The volume which he has thus prepared, is a valuable addition to our literature, and exhibits one of the most pleasing pictures of the colonial days of Pennsylvania that has ever been drawn. John Bartram and Humphry Marshall, although the former was twenty-three years older than the latter—thus preceding him by almost a generation—were sisters' children, and were both educated after the strictest manner of our Society. The principal part of the volume is occupied with the correspondence of the former, and the chief portion of that with the letters to and from Peter Collinson, of London. We have marked many passages in this delightful correspondence for insertion hereafter, and must at present content ourselves with the following lively sketch of John Bartram, drawn by a Russian traveller, Iwan Alexoowitz, in the year 1769.

"In order to convince you that I have not bestowed undeserved praises in my former letters on this celebrated government, and that either nature or the climate seems to be more favourable here to the arts and sciences, than to any other American province,—let us together pay a visit to Mr. John Bartram, the first botanist in this new hemisphere, become such by a native impulse of disposition. It is to this simple man that America is indebted for several discoveries, and the knowledge of many new plants. I had been greatly prepossessed in his favour by the extensive correspondence which I knew he held with the most eminent Scotch and French botanists; I knew also that he had been honoured with that of Queen Ulrica of Sweden.

"His house is small but decent; there was something peculiar in its first appearance, which seemed to distinguish it from those of his neighbours; a small tower in the middle of it not only served to strengthen it, but afforded convenient room for a staircase. Every disposition of the fields, fences, and trees, seemed to bear the marks of perfect order and regularity, which in rural affairs, always indicate a prosperous industry.

"I was received at the door by a woman dressed extremely neat and simple, who, without courtesying, or any other ceremonial, ask-

ed me with an air of benignity, who I wanted to answer, 'I should be glad to see Mr. Bertram.' 'If thou wilt step in and take a chair, I will send for him.' 'No,' I said, 'I had rather have the pleasure of walking through his farm; I shall easily find him out, with your directions.' After a little time I perceived the Schuylkill, winding through delightful meadows, and soon cast my eyes on a new made bank, which seemed greatly to confine the stream. After having walked on its top, I at last reached a place where ten men were at work. I asked if any of them could tell me where Mr. Bertram was? An elderly-looking man, with wide trousers and a large leather apron on, looking at me, said, 'My name is Bertram, does that want me?' 'Sir, I am come on purpose to converse with you, if you can be spared from your labour.' 'Very easily,' he answered, 'I direct and advise more than I work.' We walked towards the house, where he made me take a chair, while he went to put on clean clothes; after which he returned and sat down by me. 'The fame of your knowledge,' said I, 'in American botany, and your well-known hospitality, have induced me to pay you a visit, which I hope you will not think troublesome. I should be glad to spend a few hours in your garden.' 'The greatest advantage,' replied he, 'which I receive from what thee calls my botanical fame, is the pleasure it often procureth me in receiving the visits of friends and foreigners. But our journey into the garden must be postponed for the present, as the bell is ringing for dinner.' We entered into a large hall where there was a long table full of victuals; at the lowest part sat his negroes, his hired men next, then the family and myself; and at the head, the venerable father and his wife presided. Each received his hand and said his prayers, divested of the tedious cant of some, and the ostentatious style of others. 'After the luxuries of our cities,' observed he, 'this plain fare must appear to thee a severe fast.' 'By no means,' replied I, 'this honest country dinner convinces me that you receive me as a friend and old acquaintance.' John Bartram having remarked that it was a very great compliment to us that a stranger should come so far as to visit us, he replied, 'I have been most amply repaid for the trouble of the passage. I view the present Americans as the seed of future nations, which will replenish this boundless continent. The Russians may be in some respects compared to you; we, likewise are a new people—new, I mean, in knowledge, arts, and improvements. Who knows what revolutions Russia and America may one day bring about! We are, perhaps, nearer neighbours than you imagine.'"

Strange words of vaticination to have been uttered—eighty years ago—in that humble dwelling on the banks of the Schuylkill!

(To be continued.)

From the Annual Monitor for 1849.

ELIZABETH MARTHA PEACOCK.

Elizabeth Martha Peacock, of Ackworth, daughter of George and Elizabeth Peacock, of

Castleton, deceased First month 17, 1848, aged 28 years.

'This young woman was taken off by consumption, after a lingering illness, during which there is good ground to believe that the work of the soul's redemption was mercifully carried forward, and that she was permitted to have a humble confidence of acceptance through her Saviour. When in health, her conduct and deportment were orderly; but she was of a retiring disposition, and had not been remarked by her fellow members as a decidedly religious character. It appears, however, by a few loose memorandums, which were found after her decease, that she had been anxiously concerned for her soul's salvation, and that she was jealous over herself, with a godly jealousy.

At the close of 1842, she reviews the circumstances of the past year, and laments over the small progress which she fears she has made in the knowledge of spiritual things.

At another time, she notices the impression which had been produced on her mind, (and surely there is a solemn word of caution and instruction in it,) by the confidence at times expressed as to the future happiness of those, respecting whom there was little ground for hope, except some serious writings found after their death. She considered the effect had been, in times past, injurious to herself, and she proceeds: 'I cannot depend on such hopes—and this has often checked my inclination to be put to my thoughts on paper, for were I to be called to give up my account in my present state, I have no wish that any one should be buoyed up with a false hope of me, and thus my walk prove a stumbling-block to others, were they to take example by it.'

Again, she notes the fervency of her daily desires after spiritual things, adding, 'Often have I been melted to tears for my backslidings and short-comings, when only seen or heard by the unsleeping Shepherd of Israel.'

On another occasion, she inquires, 'What returns have I made for all my favours and chastisements, which have no doubt been intended for my purification, yet, alas! too often forgotten;' and noticing some of the trials through which she had recently passed, refers to her prayers for relief, and to the vows she then made, to serve the Lord more faithfully than heretofore.

During her illness, she repeatedly expressed her earnest desire that she might not be taken as an example by others; and was fervent in prayer, though often in broken sentences, for purification and acceptance.

THE FRIEND.

TENTH MONTH 27, 1849.

PROBABLE SAFETY OF SIR JOHN FRANKLIN AND CAPTAIN ROSS.

The last steamer from England brings intelligence of the arrival at Hull, of a whale ship from Baffin's Bay, the captain of which states, that an Esquimaux had visited his ship who drew a rude sketch of four ships, and gave

them to understand that two of these had been fast in the ice on the west side of Prince Regent's Inlet, for four seasons, and had been in the same condition for one season on the east side of the same inlet; he said he had been on board these ships in the spring, and that the crews were alive and well. The same intelligence has just reached this country by a vessel arrived at New London, from Davis's Straits. It will renew the hopes of the whole civilized world for the safety of these brave men, and the efforts of the British Government to rescue them from their perilous and dreary imprisonment.

A meeting of the Female Society of Philadelphia for the Relief and Employment of the Poor, will be held on Seventh-day, Eleventh month 3rd, at the House of Industry, No. 79 North Seventh street.

RECEIPTS.

Received of John Newlin, per A. H. L., \$2. vol. 22; Jesse Henley, Caraway, N. C., \$1, vols. 22 and 23; William Wright, agent, Pickering, Canada West, for himself and for Jeris Cornwell, and Ambrose Boon, each \$2.50, vol. 22, and postage, for Robert Richardson, and Thomas Riden, each \$2.50, to No. 30, vol. 23, and postage; and for Ammon Powell, \$2.50, to 45, vol. 23, and postage. Daniel Corbit, \$1, vol. 22. Jonathan Sharpless, \$2, to 37, vol. 23, \$1, vol. 22, and George Gilbert, each \$2, vol. 23. Samuel Shaw, E. Fairfield, O., per C. D. R., \$2, vol. 23. James Austin, agent, Nantucket, Mass., for Prince Gardner, Mary S. Paddock, Frederick Arthur, Eliza A. Easton, Deborah Ray, Ann Barney, Francis B. Huse, to N. Mima Austin, Margaret Sewall, David G. Husey, Peleg Mitchell, Alex. G. Coffin, John Paddock, Jos. B. Swan, John Bosdell, Edward Mitchell, Benjamin Gardner 4th, Christopher C. Husey, John Monro, Gorham Husey, and Stephen Swift, each \$2, vol. 23.

WANTED.

A young man, a member of the religious Society of Friends, qualified to teach the common branches of an English education, is wanted to take charge of Friends' School at Bedford, Burlington county, N. J., to commence about the 1st of next month.

JOHN N. REEVE,
JOHN LIPPINCOTT,
JOHN SHINN,
JOSHUA BALLINGER,
ROBERT B. STOKES,

Tenth month, 1849. Trustees.

MARRIED, at Friends' meeting-house in Farmington, Ontario county, N. Y., on Sixth-day, the 26th of Ninth month, WILLARD R. BOYERMAN, of Wheatland, Monroe county, to MARY E. MACMURDO, of the former place.

—, on Fourth-day, the 10th inst., at Friends' meeting-house, Buckingham, Bucks county, Pa., ELIZABETH B. LEMMON, of Philadelphia, and ELIZABETH S., daughter of Dr. David Fell, of the former place.

DIED, near Frankford, Pa., on the 8th ult., ANNA, wife of Thomas Thorp, in the 24th year of her age.

—, at her residence, near Costleville, Chester county, Pa., on the 26th of Ninth month, SEANAN, wife of James Yearley, in the 70th year of her age; an elder and member of Bradford Monthly and West Cain particular Meeting. Although unable to express much during an illness of ten weeks, yet the patience and quiet resignation with which she was favoured, evinced to those around her that all was peace.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XXIII.

SEVENTH-DAY, ELEVENTH MONTH 3, 1849.

NO. 7.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

JOHN RICHARDSON,

AT NO. 59, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

All communications, except those relating immediately to the financial concerns of the paper, should be addressed to the Editor.

For "The Friend."

Visit to the Menomones.

(Continued from page 42.)

Some of the readers of "The Friend" will probably remember, that several years ago, a paragraph, taken from a New Orleans paper, went the rounds of the newspapers in this part of the country, in which it was stated, that an elderly French gentleman, who had recently died in New Orleans, had, in the presence of respectable witnesses, made a very singular declaration, to this effect:—that he was resident in France, at the time of the first Revolution, and in communication with some prominent actors, on the popular side, at that period of violence and blood. He had some knowledge of the parties under whose custody the different members of the royal family were kept until the day of slaughter, and had reason to know, that some of them revolved at the extreme cruelties which were perpetrated in the name of freedom. Yet they were afraid almost to breathe a sentiment in favour of humanity, unless before those in whom they felt perfect confidence. They had not courage to brave the storm which would have burst upon them had they openly flinched from the work assigned them. The heads of Louis, of the Queen, and of the Princess Elizabeth had, in succession, fallen from the block, and the Dauphin had been placed in the hands of the brutal shoemaker, whose business it was to bring him to an untimely and miserable death, by a system of privation and cruelty. What became of him, was never certainly known. The common belief was, that he had perished, and that his body had been consigned to an unknown grave. But, this gentleman declared, on his death-bed, that the parties before alluded to, disgusted at the abominable treatment to which this innocent child was exposed, took him from the custody of Simon and placed him in his hands, after binding him by a solemn obligation, quietly to convey him from France, place him where he would never be heard of again, and keep the secret buried

in his own bosom. He stated, that he had faithfully performed his engagement, brought his precious charge to America, and deposited it among a tribe of Indians, under the special care of a chief, who had adopted the offspring royally, as his own son. The boy had grown to man's estate, was then living as a missionary to the Oneidas, and his name was Eleazar Williams.

This strange story was looked upon, by most persons, as a hoax or the wild fancy of a disordered mind, and was soon forgotten. It reached, however, the ears of some who had knowledge of Williams, and, taken in connexion with the mystery which really hung over him, which he was not able himself to explain, it excited their serious attention. One of these persons, a man of investigating habits, has examined into the probabilities of the story and recently communicated the result of his inquiries to the Democratic Review. His name is Herman B. Ely, of Rochester, in the State of New York. The editor of the Green Bay Advocate says of him, that "he is one of the pioneers of Western New York, one of the best and most prominent citizens of Rochester—upright and universally respected. A personal acquaintance with Mr. Ely goes farther to make us believe what he believes, than all the statements or conjectures from other quarters."

Ely informs his readers, that his "materials have been procured with difficulty, from different sources, and compiled with care. Whatever is stated may be relied upon implicitly. He deals only in facts susceptible of proof. He has not permitted, nor will he permit himself to go into conjecture or argument upon the subject. His only motive has been to arrive at the truth in the premises. And if, after much investigation, he has his own convictions, he will not express them. From what is presented, the public may form their own conclusions."

Having traced, briefly, the proceedings of the assembly against the royal family, to the time of the king's death, Ely proceeds:

"After the death of Louis XVI., the education of the Dauphin was still carefully pursued by Marie Antoinette and Elizabeth. Various plans were projected for their escape, but none of them carried into execution. To guard against efforts of this kind, the committee, in whose charge they were placed, resolved to separate the boy from his mother. He was delivered into the custody of Simon, the particular and faithful agent of Robespierre.—

"What is to be done with the young wolf whelp?" he asked; "Was he to be slain?" "No." "Starved to death?" "No." "Poisoned?" "No." "What then?" "He is to be got rid of."

"Too well he executed the work. The boy was subjected to every abuse and indignity ingenuity could devise. Such were the cruelties practised upon him, that he trembled, sometimes to convulsions, at the sight of his keeper.

On one occasion, Simon, in a paroxysm of rage, snatched a trowel, hanging in the casing of a window, with such violence as to draw out the nail from which it was suspended, and struck him in the face, inflicting a deep cut over the left eye-brow, and on the right side of the nose. He fell ill under the weight of these severities, and, as some writers have it, died on the 8th of June, 1795.

"There is another account of the matter.—What reliance can be placed upon it remains to be seen. After the boy fell ill, two physicians, M. Dumangin and Surgeon M. Pelleleau, were appointed to take care of him; they were secret loyalists, or inclined that way. A plan was projected for his escape, and carried into execution. They reported him worse, and finally dead. The officers were bribed, and the guards intoxicated. A dead body was introduced from the Faubourg St. Antoine, and the living boy immediately passed beyond the power of bolts and bars.

"In the year 1799, Nathaniel Ely, a gentleman of Long-meadow, Hampshire county, Mass., requested two persons, then on a tour in Canada, to visit the Caughnawaga Indians, at their village, on the right bank of the St. Lawrence, a few miles south of Montreal, and procure two of the descendants of John Williams, a clergyman of Dorfield, Mass., who had been taken prisoner in the irruption and destruction of that town by the savages, in the year 1704, and with his family, carried into captivity. One of his daughters, Euaisie, an infant of seven years, had been adopted by the Indians, and afterwards married an Indian chief. It was the object of Ely to obtain two boys from this descent; (and, as he supposed, he did so,) in order that he might give them a Christian education, and fit them to act as missionaries for the conversion of the Indians. He was prompted to this work of benevolence from a religious turn of mind.

"Accompanied by their father, the boys, Eleazar and John Williams, accordingly came to Long-meadow soon after, and were taken into his family. It is proper to observe here, that among the North American Indians generally, as in this case, the names of families are continued in the female line, and do not change, as among us, to the male on marriage. So, in this instance, the daughter of John Williams, though married to an Indian, continued to retain her own name, as well as her descendants. 'I well recollect the time they came to Long-meadow,' states a gentleman of Rochester, N. Y., in 1849, 'though I think I did not see

either of them until about the year 1810, when I first saw Eleazar, and have always been well acquainted with him ever since. John, I do not recollect even to have seen; but it was reported, that he was much more of an Indian than Eleazar.

"The boy Eleazar was sent to the academy connected with Dartmouth College, N. Hampshire, and sustained a good reputation for scholarship and Christian character. He continued his studies, and was educated a clergyman. But war breaking out between the United States and Great Britain, in 1812, and strongly appealed to by the national and State governments, he took up arms. The crisis was momentous and trying, and he was urged to make vigorous exertion, since—much will depend upon your zeal and activity, as an Indian chief, in that section of the country, which is the principal theatre of the war." He was at the siege of Plattsburg, in 1814. Peace concluded, he returned to his former avocation, and was settled as pastor over the Oneida Indians, N. York. About this time, he formed an acquaintance with Bishop Hobart of New York, and possessed the affection and confidence of that eminent prelate to the day of his death. In the year 1821, he removed to Green Bay, where, for five years, he acted as chaplain to the garrison. He was followed by his former Indian congregation, among whom he now officiates occasionally.

"A French gentleman, M. Belanger, recently died at New Orleans, who declared on his death-bed, that in the year 1795, he brought from Paris the Dauphin, son of Louis the Sixteenth, by way of Holland and England, to the United States, and committed him to the care of an Iroquois chief, named Thomas Williams, from Canada. Eleazar himself states, out he is a man whose veracity was never questioned, that he supposed when he went to Long-meadow that he was 13 years of age; but it may be he was fifteen. He was informed, by his reputed parents, that for four years, from 1795 to 1799, he was deformed. He never had distinct recollections of any events of his life, until about six months before going to Long-meadow. Ever since that time, faint outlines, as of dreams of buildings of great splendour, military array, men in martial dress, and similar images, have been associated with his first and earliest recollections; one object, however, was and has always been vividly before his mind—a monster, who was continually menacing and abusing him, and of whom he was always in great fear.

"In December, 1799, when his reputed parents were debating the question of complying with the request of Nathaniel Ely, he was lying in bed, in the same room, and, as they supposed, asleep. His mother objected to letting the children go to be educated among heretics and lose their souls. This was overruled by the father. The mother rejoined—

"If you will do it, you may send away this strange boy; means have been put in your hands for his education; but John I cannot part with." Other expressions were used, which indicated her willingness to sacrifice him. This raised many queries in his mind,

then and afterwards, in regard to his connection with the family.

"In the month of October, 1795, Jacob Vanderheyden, a well known Indian trader of Albany, N. Y., encamped at Caldwell's on Lake George, and remained there many days, waiting for the Indians to come down from the north, to purchase their furs and supply them with goods, previous to their winter hunt. While there, a French gentleman came among them, having a French boy with him, about ten years old. He was in the Indian camp for some time, and departed, leaving the boy with the Iroquois chief, afterwards the reputed father of Eleazar. The boy came with the chief to the camp of Vanderheyden, and was evidently deranged; he spoke the French and German languages, and was well dressed. Afterwards, he was taken by the chief to his winter hunt, as one of the family, and continued with him until the year 1800.

In the year 1818, Eleazar was at St. Regis, and, furnished with introductory letters from the priest of that mission to Dr. Richards, of the Seminary at Montreal, called upon him (by request), and was well received. He was informed by this gentleman, that Abbe Calane, for many years chaplain to the Convent at Three-Rivers, Lower Canada—a priest who had escaped from the fustilades of the French Revolution, and who was the brother of the state minister under Louis XVI.—had declared that Eleazar was a French boy, from one of the best families in France. When questioned more particularly relative to the matter, he never could be prevailed upon to go into an explanation.

"In the last interview with the reputed father, now dead, Eleazar inquired of him about the visit of a certain French gentleman at Lake George, many years before; but he kindly declined entering into any conversation about it. Soon after, he inquired of him his age. He replied rather sharply, 'Why do you ask me? go to the priest: he keeps the records.' He went to the priest at Caughnawaga, was shown the records, and found there the date of the birth of each of his father's children, eleven of them, at regular intervals, with little exception, of from two to two and a half years, but no record of his birth, or the time that he was adopted. These baptismal records have since been examined, and with the same result.

"He is now apparently from 63 to 65 years of age, about 5 feet 9 inches in height, and inclined to embonpoint. His complexion is rather dark, but not so much so as very many Americans, and especially Europeans from the continent. His eyes are dark, but not black. His hair may be called black, is rich and glossy, and interspersed with grey. His eyebrows are full, and of the same colour; upon the left is a scar. His beard is heavy, and nose equiline. The nostril is large and finely cut. His mouth is well formed, and indicative of mingled firmness and benignity of character. Most remarkable, however, is the full, protuberant, maxillary lip, the distinctive feature of the Austrian family. This, the experienced observer is well aware, is never found in the aboriginal, and very rarely among

the Americans themselves. If there is any thing in family resemblance, whoever has seen Louis the Sixteenth, or likenesses of him, or is acquainted with his family, in beholding this man, would notice the similitude.

"The Prince de Joinville visited Eleazar, at Green Bay, in 1841, and spent three days with him. What transpired between them will probably go down to the grave unknown. It is sufficient to state, that overtures were made to him to renounce all claim to the throne. De Joinville received the same answer which De Provence rendered the Ambassador of Napoleon, at Warsaw, on a similar errand: 'Though I am in poverty, sorrow and exile, I shall not sacrifice my honour.'

"Whatever may be the result, the fate of our friend appears fixed. He has endured trials and sufferings. With them, or without them, he has no ambitious aspirations. Wisely, he would prefer the seclusion of private life to occupying an earthly throne, even though it were offered him."

What shall be said of this story? So many tricks have been played, of latter time, upon the credulity of men, that it behooves one to be cautious of belief. Yet here is certainly a very remarkable concatenation of circumstances respectably authenticated. Of the visit of the Prince, there can be no question. It is as well known at Green Bay as any other fact. That Williams is of French origin, no one who sees him will doubt. That his family is of high standing, would seem probable from the attention paid to him by so distinguished a person, as well as from the presents subsequently sent to his wife, from France; discontinued, since the overthrow of Louis Philippe. The description given by Ely, agrees with the recollection of the writer, except as to the scar over the left eye, which he does not observe. Yet, as the brows were heavy, a small scar would not be conspicuous, or might be quite hidden in the hair.

The Friends saw him several times. His conversation was chiefly on Indian affairs, in which he appeared to feel a deep interest. He only once, in speaking to one of them, alluded to the story of his birth, and then simply in these words:—"Brother, you do not know my history yet."

Ely's publication had not then appeared.

(To be continued.)

For "The Friend."

SENECA INDIANS.

(Continued from page 33.)

"Eighth month 1st.—I was basely employed about home; in the afternoon two of the natives were here, one opposed, and the other favourable to improvements, with whom I had considerable conversation upon farming and other subjects.

"13th.—Having been requested to go to the school-house at Tunawanna, I accordingly went, and found several of the chiefs and natives collected there, and the house nearly completed. One of the chiefs requested me to come and sit with them, they having something to say. Skindiquahdo then said, he felt

glad that we had all been preserved in health to the present day—that as the school-house was nearly finished, they had thought proper to send for me, and wished to know my mind about opening the school at present; he was glad that I still continued among them, and they found I was willing to assist and attend to them as ever I had been, and the chain of friendship continued the same between us as it had been time back; that at the return of their people, opposed to improvements, from the late council at Tonawanda, they were informed that all schools were to be put off from their lands. He said they had requested their own party to say but little, and not get into disputes with the opposition, but they had felt disposed to go on and finish the school-house; and they now wished to hear any thing I had to say respecting it. I informed him that I had been pleased with the manner they had conducted themselves in building the school-house, on account of the care they had taken not to irritate the feelings of the opposite party; and as it respected my commencing the school I had nothing to say, as it was wholly left with them; whenever they said the school should be resumed, I was ready to undertake it. I had a desire however, that it should not commence until the Indians generally returned home; as many of those opposed to it were now hunting, and if it should be resumed during their absence, they would probably say advantage had been taken thereof, with which I should not be satisfied. I then went to the blacksmith's, cut some bread, butter, and milk there; and after taking an account of the work done by him for the Nation, returned again to the school-house, and from thence home.

"10th.—A remarkably warm day; the thermometer stood at 109° in the shade.

"11th.—One of the natives came here, with whom I had an open time. He informed me that the difference of opinion continued amongst the natives relative to opening the school immediately; also that one of the opposition chiefs had said, their intention was, (not the approaching council to be held at Buffalo,) to use their endeavours to have all the Indians removed from Allegheny, who were in favour of improvements, schools, &c. He felt much attached to his native residence, notwithstanding the land was not so fertile as upon some of the other Reservations. Various subjects were introduced in conversation, among others the straightness of the path which leads to bias. On this he expressed himself clearly, stating the difficulty there was in keeping it, whilst maintaining intercourse with a mixed multitude of people, on account of our liability to say things we had to repent of. In touching upon the situation of the natives, he said that some of their people who observed the First-day of the week, would on other days commit improper acts, which he regretted, as he considered religion to be an every day work, and without attending thereto daily, all would be in vain.

"20th.—Early this morning one of the chiefs came here, and in the course of our conversation he told me, their difficulties were very great since the school-house had been built—that those of the opposition had sent a

message to the different Reservations, inviting some of the natives to come to Allegheny and assist them; and he did not know what the result thereof would be. He said he thought the best plan would be to postpone it for two years, and by that time possibly, the opposition would in measure wear away. During our interview another of the natives came in, and they entered into conversation relative to their situation, and expressed themselves anxious to have a meeting-house built, and collect together in a meeting capacity, upon the First-day of the week. One of them said the Quakers had not encouraged them to be hasty about it, and inquired if that was not my sentiment. I told them it was; and that I believed they were not yet prepared for such a measure—that I did not think they were under sufficient exercise and concern, to be able to hold meetings amongst themselves, and advised them to continue under their present exercise, and perhaps after a time they would be able to move forward. One of them related the manner in which he had been gradually brought out of Indian customs. He said that many years ago he became uneasy with their dancing, and after some time he pretty much declined it; he would occasionally practice it, but finding no life therein, he declined it altogether; he also became uneasy with paying attention to dreams, as Indians formerly did, and at length prevailed on his wife to disregard them. After the school commenced, and the children attended, when First-day came, he set them to work as usual, on account of having much to do, and continued the practice until he became somewhat uneasy therewith, and thought it would be best to lay aside work on that day of the week, which he complied with, and his mind became easy; and now he said he had a desire to have a meeting-house erected. He was recommended to be attentive to that which had led him thus far, and the opportunity ended satisfactorily.

(To be continued.)

For "The Friend."

NOTES FROM BOOKS.

SOUTHEY'S COMMON-PLACE BOOK.

It seems scarcely worth the trouble to print any man's common-place book, for the value of the passages which a reader selects, depends so much upon the object in view in making the extract, often upon some mere whim, or capricious fancy, that such a book can be worth little to any but the maker of it. Yet this of Southey's is curious, as shewing how far and widely he ranged in his literary rambles. He has brought strange companions together—Quakers, Roman Catholics, Unitarians, and Infidels. In turning over the pages of the volume, among a great mass of uninteresting quotations, a few passages worth inserting here have been selected.

Luther's Declaration against War.

"Luther and his followers among their other heresies, hold for a plain conclusion, that it is not lawful for any Crysten man to fight against the Turk, or to make against him any resistance though he come into Crysten domes with a

great army, and labour to destroy all. For they say that all Crysten men are bounden to the counsaile of Cryst, by which they saye that w^e be forebode to defend ourselfe; and that St. Peter was reproved by our Saviour when he strake of Malchus ere, alle be it that he did it in defence of his own Master; and the most innocent man that ever was. And unto this they say, that with the time that Crysten men first fell to fighting, it both never increased, but always mynished and decayed. So that at this day the Turk hath estrayed us very nere, and brought it within a right narrow compass, and narrower shall do, say they, as long as we go about to defend Crysten domes by the sword; which they say, Cryste be as it was in the beginning encreased, so be continued and preserved only by payce and charitye."—*Sir Thomas More's Dialogue*, f. 145.

Sir Thomas More on Scripture.

"The faith came into Saynt Peter his harte as to the prynce of the apostles, without herenge, by secrete inspyracion, and into the remenaunt by his confessyon and Cryst's holy mouth; and by them in lyke maner, fyrste without wrytyng by onely words and preaching, so was it spredd abroad in the worlde, that his faythe was by the mouthes of his holy messengers put into menes eares, and by his holy laude, wrythen in menes hertes, or ever any worde thereof almost was wryten in the booke. And so was it convenient for the laue of lyfe, rather to be wrythen in the lyvely myndes of men, than in the dede skynnes of bestes. And I nothyng doubte, but all had it so ben, that never gospell had bene wryten, yet shoulde the substance of this fyth never have fallen out of Crysten folkes hartes, but the same spyrite that planted it, the same shoulde have watered it, the same shoulde have kepte it, the same shoulde have encreased it."—*Dialogue*, f. 46.

Faith and Opinion.

"Faith," says the "Public Friend," Samuel Coleridge, "overcomes the world; opinion is overcome by the world. Faith is triumphant in its power and in its effects; it is of divine tendency to renew the heart, and to produce those fruits of purity and holiness which demonstrate the dignity of its original; opinion has filled the world, enlarged the field of speculation, and been the cause of producing fruits directly opposite to the nature of faith. *Opinion has terminated in schism. Faith is productive of unity.*"

Moral Censorship.

"A censor may maintain, he can never restore the morals of a state. It is impossible for such a magistrate to exert his authority with benefit, or even with effect, unless he is supported by a quick sense of honour and virtue in the minds of the people, by a decent reverence for the public opinion, and by a train of useful prejudices constituting on the side of national manners. In a period when these principles are annihilated, the censorial jurisdiction must either sink into empty pageantry, or be converted into a partial instrument of vexatious oppression."—*Gibbon*.

Young the Poet.

"When I first read Young, my heart was broken to think of the poor man's afflictions. Afterwards I took it into my head, that where there was so much lamentation, there could not be excessive suffering, and I could not help applying to him sometimes the lines,

Believe me, the shepherd but fayres;
He's wretched to show he has wit.

On talking with some of Dr. Young's friends in England, I have since found that my conjectures were right, for that while he was composing the Night Thoughts, he was really as cheerful as any other man."—*Beattie*.

Quaker Dress.

Samuel Fothergill says to a young man who had laid aside the dress of the Society, and with it some of the moral restrictions it imposed, "If thou hadst appeared like a religious, sober Friend, those companions who have exceedingly wounded thee, durst not have attempted to frequent thy company. If thou hadst not other inducement to alter thy dress, I beseech thee to do it to keep the distinction our principles lead to, and to separate thee from fools and fops. At the same time that by a prudent distinction in appearance, thou scatterest away those that are the bane of youth, thou wilt engage the attention of those whose company will be profitable and honourable to thee."

Conversion of the Indians.

"As to the conversion of the Indians, of all or any nation or nations to the Truth, I believe the Lord will call them after the power of antichrist is overthrown; but it seems to me that learning or the historical part of religion, or their own language, (which is very barren of pertinent words,) will not be much instrumental in it; but the Word of Life, whose divine and life-giving intellectual speech, is more certainly known in the mind, will tender their hearts, in a silent state and retirement, by means of some instruments that the Lord will raise up and qualify for that purpose; who shall not confound them with a long fruitless history of needless things; but when the Lord shall send forth his Word, the light of the Gentiles, the quickening Spirit of Jesus, into or upon any of them in holy silence, or in prayer, their minds shall be directed to the Spirit himself, as the present object of their faith, obedience and love, and Author of their present joy and salvation; and so believing in the light shall become children of that light and day of God, and heirs of eternal life in him: And then the Histories in the Bible, the prophecies of the prophets of God and the fulfilling of them; the evangelical account of the conception, birth, life, doctrines, miracles, death, resurrection, ascension, glorification, mediation, intercession, and judgment of Him, who is the substance of all and that true light which lightest every man that cometh into the world; will be the more clearly received by the Indians, when the Almighty shall think fit to acquaint them therewith."—*Journal of the Life of Thomas Story, p. 163.*

Barclay's Apology.

It is probable that after the Holy Scriptures no work has been more eminently useful in promoting the religious welfare of individuals, than Barclay's Apology. Instances where it has been blessed to its readers, are very numerous and are frequently occurring. My attention has been arrested by the following circumstance from the Journal of Henry Hull, in volume 4th of Friends' Library. In his account of a journey into New England, he says, "I then proceeded up the Connecticut river toward Coos in Vermont, and on the way lodged at a tavern, where was a pious young man, a traveller, who entered into conversation with me on religious subjects, and expressed his surprise on finding that I held views respecting war and some points of doctrine, which did not accord with his own. I told him I admired that such sentiments should be new to him, as he had informed me he was educated at college, and I understood Barclay's Apology was in the library; querying of him, Didst thou never read it? he replied, 'No;—but there is a man near where I live, who has become crazy by reading it, so that our priest has advised us not to have any discourse with him.' When we were about to part, I inquired of him where this crazy man lived, and he told me we should pass through the town on our way to Coos. I took his name, and on the day following called at the door of his house, and inquired, before getting off our horses, if he were at home. A woman who came to the door said he was not; on which the Friend who was with me proposed going on, but I said I had rather stop and go into the house, suspecting the woman did not speak the truth. When we went in and sat down, the man came from another room, and sat down by us, appearing very serious. I informed him that we were strangers in the country, and wished to know if he could inform us where any of the people called Quakers lived. He replied that he had heard there were some of that people living twenty or thirty miles to the northward, but had no knowledge of them except from report, and then asked, 'Are you of that people?' I answered that we were; on which he arose and took down Barclay's Apology from a shelf, saying, 'Here is a book I have read, and my mind has become satisfied with the doctrines of the Quakers; but you are the first of the people I ever saw.' The aforesaid woman, who was his wife, now appeared extremely agitated, her countenance bespeaking great dissatisfaction with our company, and upon her husband asking us to have our horses put up, and take some victuals ourselves, she hastily replied, 'there is none for them.' He very mildly said, that they had enough in the house; but we excused ourselves, not being willing to increase the poor man's difficulties. He seemed very cheerful, asking us many questions, and making remarks, as he turned to different parts of the Apology, from which we found he was fully convinced of Friends' principles. He had been a colonel in the militia, but had resigned his office, and was grieved that his sons, in oppo-

For "The Friend."

sition to his advice, continued to muster. We saw nothing like his being crazy, and found that the priest's advice arose from his fears, that others might be led away from a dependence on himself; and such was his influence, that he had persuaded the people to think this poor man was in a state of aberration, not fit to be discoursed with. After spending about an hour with him, much to my satisfaction, we proceeded."

A more recent case occurs in the following extract of a letter lately written to a Friend, by a person in Australia, viz., "I cannot thank you sufficiently for those excellent books,—certainly I have had few opportunities of reading enlightening books of a scriptural tendency—but Barclay's Apology is, without any exception, the most spiritually enlightening work of man's effort that has ever been presented to my view; and I am satisfied that I am indebted to you and the author, under God's Spirit, for a true and correct revival of my religious sentiments. If you have any other such spiritual publication, you will render me more deeply your debtor by letting me have it. I will most gladly pay the value."

For "The Friend."

Lines by Deborah Logan.

The following chaste and beautiful lines are from the pen of the late Deborah Logan, of Sinton. She rose through the year at 4 o'clock, and employed herself till breakfast in study and meditation. Some of the fruits of these "hours of morning prime,"—her selections from the correspondence of William Penn and James Logan,—have been deposited with the Historical Society of Pennsylvania, and will some day, it is hoped, be made public.

"When morn arises that sweet hour of prime."

Malvov.

Hail to the hour of morning prime,
The sweetest on the face of time,
Before the "busy hum" of day
The joys of quiet chase away;
Before the sun with flaring beam,
Hurls upward from the eastern stream;
Whilst night unsated yet remains
Full mistress of Cerealian plains,
And gives to my delighted eyes
The twinkling glories of the skies.
Oh say, what raptures then are brought
Before the mind by science taught?
Nay, placed by busy thought, surveys
Revolving worlds from Saturn's blaze,
Sees there our glorious orb of day
A sparkling star of paegeant ray;
Whilst the broad arch of ring supple,
With softened radiance stripes the skies,
And his fair moon, a handmaid plain,
Like beauteous sisters erom the plain;
But slight and thought, alike declare,
The "Sovereign Architect" is there.

Now let me to my room retire
And heap my faggots on the fire,
The crackling noise shall put to flight

* See a beautiful description of the celestial bodies as seen from Saturn, in Rittenhouse's Orionion.

† "The sun will put on something of a star-like appearance, but with excessive brightness. The ring will sometimes appear, by night, like a prodigious luminous arch, almost equal to one quarter of the hemisphere."—*Rittenhouse*.

Each lingering goblin of the night,
 Whilst passengers the light shall view
 Down the shade's dark avenue,
 As journeying their vinda take
 For profit to the market wale,
 No distant knell to poets dear^a
 With solemn swell salutes mine ear;
 'Tis silent all, for sleep stirs apace
 His Poppies o'er mortal heads,
 Save that the watchful house-wag's way,
 May start the murdering man's away;
 Or the shrill sound of Chacoteiler
 Proclaim the opening dawn as near.
 The silver light and lucid moon
 Gives to my eyes "The Mooring Moon,"
 But o'er her crescent head she rears,
 See Phosphor's lovely form appears!
 But not with Phosphor's lucid beam
 Brings to my mind that hapless Queen,^b
 Who seemed to Burke's admiring eye
 Like yon bright planet of the sky,
 When sweet in dreams, with youth close,
 And gay as young, and fair as great,
 Her sweet enchainments throng around,
 And Gallia's court was fairy ground:
 Such splendour, life, and joy she gave,
 As Venus dancing in the sea;
 Nor saw, o'er fared the whirlwind's away
 That fatal cloud that stormy day.

But if, with evens clouds the skies
 Are hid, employment, aid supplies;
 I trace the characters long made
 By hands now tenants of the glade,
 And feel with Pnyx expanded mind
 The ill be felt—the good design'd.
 That "golden age" as now appears,
 Was still on earth, a "vale of tears"
 Though justice bound, and love subdued
 The hand who trod the forest rude,
 Whilst Charity with angel eye,
 Taught man to emulate the sky,
 And friendship blest with joy serene
 The strangers in this wretched scene;
 Yet still 'twas Earth, and Discord came
 To light her torch, the fury dame,
 Who now with snaky boom bare,
 Rides with Helios in her car,
 Then check'd, and ruled, was kept at bay,
 By Penn's firm hand and Logan's sway,
 Whilst o'er these scenes with curious eye,
 And lingering thought, I love to pry,
 My heart with honest pride elate,
 Traces its airs as good and great;
 And careless leaves to those below,
 The pomp of Life, the glare of show,
 And oft when thus my lamp is seen,
 E'er morning dawns with ray serene,
 The classic page I love to trace,
 And mark the monarch's radiant grace;
 But chiefly then the soul can soar
 (Led by the sacred volume's lore)
 On wings of Faith, and God adore!
 These pictures, more beloved, are mine;
 And such the joys of Early Prime.

^a Milton, Grey.

^b See Burke's beautiful eulogium on the unfortunate Queen of France.

For "The Friend."

Some of the Fruits of Slavery.

It is not unfrequently attempted to be proven that the outrages connected with human slavery, are lessening in the United States, with the advances of refinement, and as a just estimate of the blessings of liberty are progressing in the world. But almost every day's paper presents us with instances of barbarity and injustice, arising from this criminal system. Men, attempting to obtain their natural right of freedom, are often destroyed; and at other times, exasperated at the cruelty of their mas-

ters and overseers, they take revenge upon them. A person at Vachon Grasse, Arkansas, was recently murdered by his slave, while the two were going to Fort Smith for the purpose of selling him. He was pursued by a party who overtook and shot him, but he succeeded in escaping, though he was supposed to be mortally wounded. A runaway slave said to belong to Sanderford, residing in the parish of West Feliciana, La., was shot recently, and died immediately. He was deemed a desperado, in coming near taking the life of his pursuers. A free man of colour was shot near St. Francis, La., by an overseer of a slaveholder, and he expired instantly. The reason for murdering the free coloured man is not stated, nor is the overseer who destroyed him, called a desperado by the editor; it is said he was arraigned before a justice, and on examination, discharged. Slaveholders and their overseers appear to think the life of a man, if he has a coloured skin, may be taken with perfect impunity, but little more thought of than that of a swine, excepting from the difference of value in dollars and cents, between the two kinds of property.

Another degrading effect of slaveholding upon those who were once deemed respectable, is the temptation to steal and sell, men and women who have been robbed of their liberty. The Helena Shield, (Ark.) is stated to contain an account of a system of slave stealing, in which several residents there, who had borne high characters were implicated. Two slaves were sold by these men, and the latter shared the profits with them, and then got them to run away again. Another paper states, that two men, one white, the other black, have lately been convicted at West Chester, Chester county, Pa., of kidnapping a free black boy, and taking him to Baltimore, where they deposited him in one of the slave dens for the purpose of selling him. The court sentenced the white man to six years imprisonment in the Eastern Penitentiary, with a fine of five hundred dollars and costs—the coloured man to five years imprisonment in the same place, with a smaller pecuniary penalty. In the State of Delaware, a man named W. C. Parkhurst, was lately arrested, and carried to Richmond on the charge of having sold three free coloured children to Ash Levy, of that city, as slaves. He has been committed for trial.^a As long as slavery exists, there will be found among those who have no principle against it, persons to steal and sell human beings, and persons to buy them, and provided it can be managed without detection, it is of little matter to them whether they had been previously held as slaves or not. Where is there any more sin in stealing a free coloured man in the United States, than a free man or woman in Africa? Slaveholders think it very wrong to steal their slaves, because they claim them as property, but they would buy a free African who has been stolen, and try to reconcile it with the Southern standard of Christianity.

Many slaves living near the free States are frequently making efforts to obtain their natural freedom, and in arresting them, slaveholders often fire upon them, totally regardless of the sin of destroying human life.

"On the 16th ult., six runaway slaves were overhauled by a party of white men in the neighbourhood of North River Mills, Hampshire, Va. The negroes made a desperate resistance, being armed with corn-shuslers, and would not yield till the whites had fired on them. The shots discharged took effect on two of them, wounding one slightly, and the other so severely, that it is feared he will not recover. The slaves were from Frederick county, and belonged to different owners."

"*Runaway Negroes.*—The three negroes who ran away, on Sunday night, from their owners, J. Young, and J. G. Guthrie, at West Point, were overtaken and captured by Guthrie and two other persons, on Monday night about 11 o'clock, at the first toll gate on the Salt river road. When the negroes were surrounded and required to surrender, two of them immediately did so. The third, Tom, took the double-barrelled shot gun which was in the hands of one of his companions, from him, called upon them to stand, swearing at the same time that he would never be taken alive, cocked, and commenced raising the gun. At this moment, one of the white men discharged a double-barrelled fowling piece, loaded with buck-shot at him. One of the shot took effect in the upper jaw, fracturing it throughout almost its whole extent, and afterwards passing upward and backward in the direction of the ear, where it could be no longer traced. His recovery is doubtful.—*Louisville Free. 5th ult.*

The murders committed on these occasions, are a part of the fruits and horrors of slavery; and there can be no valid claim to the character of a Christian by those who are guilty of them.

For the purpose of more effectually recovering their slaves, the farmers ^a of the eastern shore of Maryland are projecting a magnetic telegraph from Snow Hill, in Worcester, north, across the State, to intersect the great Atlantic line at Elkton. The particular object is its agency in apprehending absconding slaves, who, enticed by the promises of the abolitionists, are constantly making their way into Pennsylvania. If constructed, it will probably penetrate Northampton and Accomac, in Virginia.

In South Carolina, they appear to be perfectly reckless of the laws, resorting to violence against white as well as coloured persons.

"The Charleston Mercury of the 21st ult. publishes a letter dated at Pendleton, S. C., stating that a number of copies of an abolition circular, directed to the 'Committee of Vigilance,' were received there by the last mail from the North. The 'Executive Committee,' it seems, called upon the postmaster for the documents, but that functionary refused to deliver them; whereupon said committee entered the post office and took them by force. The 'incident' creates quite a sensation in the neighbourhood where it occurred, and numerous threats are thrown out as to some sort of retaliation against the aggressors."

What bitter enmity is exhibited in the following incident against the happiness of a poor coloured woman. They make the condition of free persons little better than that of the slaves, denying them the right of leaving the State, under the penalty of losing their freedom, or paying a heavy fine.

"*Forfeiture of Citizenship.*—Marion Richardson, alias Marion Gladden, a free mulatto woman, was arraigned before the Mayor on Saturday, and required in the penalty of \$100 to leave the commonwealth in the space of ten days. It appeared in evidence that Marion had in March last, taken a Northern tour, visiting, among other places the city of Philadelphia,

where she spent a portion of a day, and then returned to this city. The laws of the commonwealth explicitly declare that no free negro or mulatto shall, under any pretext be permitted again to reside within the commonwealth of Virginia, after having come to any free State in the Union. The trip to Philadelphia coming within the purview of the statute, Marian was considered to leave State,"—*Richmond Times*.

"*Tragedy in Alabama*.—In Cedar Grove, Jefferson county, Ala., a negro killed Mr. McDaniel with a knife, wounded Mr. Pearson and Mr. McDaniel with a gun, and then cut his own throat and died. Pearson, McGuire, and others of the patrol undertook to arrest the negro. He was prevented from killing his owner, McDaniel, by the interposition of McDaniel's daughter."

For "The Friend."

JOHN BARTAM.

(Continued from page 45.)

The grandfather of our botanist, John Bartam also by name, emigrated to this country in 1682, and settled near Darby, where the botanist was born. In his own recollection of the manner in which his attention was first attracted to Natural History, is contained in Hector St. John's letters of a Pennsylvania Farmer. Whether Iwan Alexiowicz was a real Russian traveller, or a mere name assumed by St. John himself, matters but little. It is plain that a real visit to John Bartam is described, and that John's history of himself was then told. Wearing one day in the plough, he sought repose beneath the shade of a tree, and cast his eyes on a daisy: so true is it that nothing is made in vain—for this is the only good, as far as we have ever heard, that can be laid at the door of that auspicious of our pasture fields. He examined it attentively, and the thought that flashed into his mind, haunted him day and night. What a shame to have employed so many years in tilling the earth, and destroying flowers and plants, without ever becoming acquainted with their structure and uses! His prudent wife did what she could to discourage the plans that were slowly maturing in her husband's breast under the influence of this absorbing reflection. He went to Philadelphia, imparted his yearnings to a bookseller, who furnished him with such books on plants as he had, and with a Latin grammar. John learned enough Latin of a schoolmaster in the neighbourhood, to understand the terms used in the description of plants, and with these scanty helps, and the eye and the zeal of native genius, set himself to work to collect whatever plants he could lay his hands on. All this happened before he was thirty. He married at the age of 24, and in the year 1728, when he was 29 years old, bought the farm which his residence has made so famous. In the year 1731, he built with his own hands the stone house in which he lived and died, and laid out that garden of five acres, which he so enriched with the fruits of his numerous journeys into all parts of the then colonies, and which the contributions of his European friends still more beautified.

His garden soon attracted the visits of persons fond of horticulture, and his collections increased, so as to induce his friends to urge him to turn his labours to profit, by sending plants and seeds to Europe for sale. He was in this way introduced by Joseph Brintnall, a

merchant of Philadelphia, and his intimate friend, to Peter Collinson, of London. The correspondence which ensued, and which began about the year 1739, continued until the death of the latter in 1769, forms the principal part of the Bartam letters, and the most curious and amusing portion of the volume. Sciddon have there been letters more characteristic of the writers.

Peter Collinson was the senior of John Bartam by about five years. Born and bred in London, he acquired an ample fortune as a woollen draper, although he cultivated a passion for natural history, which grew upon him as he advanced in years, and the indulgence of which appears at length to have materially lessened his wealth. He was a useful member of the Society of Friends, and intimate with Dr. Pethergill, and maintained an extensive correspondence with the principal men of science of his day.

Nothing can be more simply unaffected than honest Peter's letters. His whole soul seems bent upon increasing his collection of American shrubs and plants; he exults with rapture upon the beauties of John's beetles and butterflies—gives him and his sons directions how to catch and preserve them—sends his good wife a present of a calico gown and other things, and begs him in another letter to give nobody a hint how she came by the suit of clothes, lest others may think they deserve something of the same nature. He scolds him with a sort of good natured pettishness when he thinks him a little unreasonable, and pours out the most affectionate expressions of gratitude for his kindness, and admiration of his genius and industry. The friendship that grew up between these two simple-hearted enthusiasts of nature, was singularly warm and tender. A few extracts taken almost at random, will exhibit these traits of Peter Collinson's character.

"Dear Friend John,—I can now only tell thee that I have sent a parcel of seeds in a parcel to your proprietor Thomas Penna. Dress thyself neatly in thy best habits, and wait on him for them; for I have in a particular manner recommended thee to him. First inquire his leisure time, and then wait on him." * *

"Now dear John, I have made some running remarks on thy curious letter, which contained so many fine remarks, that it deserved to be read before the Royal Society; and there has their thanks for it, desiring thee to continue thy observations, and communicate them. Pny make no apology. The style is much beyond what one might expect from a man of thy education."

"I have heard of thy house, and thy great art and industry in building it. It makes me long to see it and the builder."

John had asked him to buy Turncroft's botanical writings; Peter tells him they will cost 50s., and adds, "Now I shall be so friendly as to tell thee, I think this is too much to lay out. Besides, now, there has got Parkinson and Miller. I would not have thee puzzle thyself with others; for they contain the ancient and modern knowledge of botany. Remember Solomon's advice, in reading books there is no end."

"The *systema nature* is a curious performance for a young man (*Linnaeus*); but his coining a new set of names for plants, tends but to embarrass and perplex the study of Botany. As to his system, on which they are founded, botanists are not agreed about it. Very few like it. Be that as it will, he is certainly a very ingenious man and a great naturalist."

"I will now tell thee something that very much pleased me, and will surprise thee. The box of turtle eggs (which was an ingenious thought of thine to send.) on the day I brought it from on board ship, I took off the lid, having a mind to see the eggs, and on peeping about, I saw a little head just above ground, and while I was looking, I saw the ground move in a place or two more. In short, in the space of 3 or 4 hours, 9 tortoises were hatched. It was very well worth observing how artfully they disengaged themselves from the shells, and then with their fore-feet scratched their eyes open."

Peter, it seems, sent him a worn cap as a present, which John not wanting, gave away; for which picaresque he received this rebuke, "One thing I forgot to mention before, and what very much surprises me, to find thee who art a philosopher, prouder than I am. My cap it is true had a small hole or two in the border, but the lining was new. Instead of giving it away, I wish thee had sent it back to me again. It would have served me two or three years, to have worn in the country in rainy weather."

The following probably gives the origin of the Ginseng trade to China, by which so many large fortunes have been accumulated. It is dated in 1739.

"I sent some ginseng roots to China. If they did well, a good profitable trade may be carried on. In the mean time sow the seeds, and raise a stock to furnish my friend when he returns. I intend the benefit for thyself. Keep that a secret, and raise what thee canst; for I have an opinion it will turn to account if my friend manages it rightly."

(To be continued.)

From the Annual Monitor for 1849.

CUTHBERT WIGHAM.

Cuthbert Wigham, of North Shields, died at Funchall, Madeira, Third month 17, 1849, aged 26 years.

He was the son of Thomas and Sarah Wigham, of Cornwood, Northumberland; and in early youth, came under powerful convictions for sin; and as he abode under the Lord's humbling, contriving influence, he was favoured with an evidence of the pardon of his transgressions, through faith in the Redeemer.

From this period, his life and conversation were marked with Christian circumspection, and his amiable disposition endeared him to a large circle of acquaintance; particularly was he esteemed for his strict integrity in business—keeping close to the convictions of his own mind, in plainness and Christian simplicity of speech and behaviour; he gave those with whom he had to deal a full confidence that

what he said was truth. Though much engaged in business he made it his daily practice to retire into his own room to commune with his God and Saviour, in the silence of all flesh.

About three or four months before his decease, symptoms of consumption appearing, he was advised to try a voyage to Madeira, with another young Friend, under similar circumstances, who had a kind relation to accompany him.

On their arrival in Madeira, it was soon discovered, that his disease was too deeply seated to be removed. Under these circumstances, the state of his mind may be best exhibited by a few extracts from his diary.

Second month 3d. "Feeling improved with my present position, and an earnest desire after the best things, I find the enemy of my soul is trying in various ways, to keep me in darkness. Oh! my God, be pleased to deliver me from his many snares, that all that is contrary to Thy holy will may be removed, that Thou alone mayest reign in me."

4th. "I felt more comfortable in retiring to rest last night, and also this morning, for which I desire to be truly thankful. Oh! my soul, seek thou the Lord, for He is the God of the whole earth! My mind is too much occupied with earthly things. I can hardly settle it to wait upon God. Oh! let me not give up; let me stand more on Zion's watch tower."

6th. "Oh! the blessed state of those who walk in the way required of them, believing that he who promised is able to perform. Oh! Lord, thou knowest me as I am; be not far from me I pray thee! Shouldst thou see meet to restore me, I do desire to serve thee with my whole heart, soul, and body, putting my trust in thee."

7th. "Still poor and needy; yet thankful, in being enabled to say, that my Saviour has not left me. Whom have I in heaven beside Thee, or in all the earth in comparison with Thee. Oh! my Saviour, be near to help me! for vain are my endeavours in my own strength. My earnest desire to God is, that He may do with me, as may seem good in his sight. If thou, Oh Lord, shouldst be pleased to take the life thou gavest, be pleased, I beseech thee, to take me to thyself; earnestly do I beseech thee, to enable me to keep my hopes steadfastly fixed on thee."

25th. "May I stand prepared to receive, at the Lord's hand the cup of blessing, or that of affliction, for He knoweth what is best for me. Oh Lord! Thou who broughtest me out of the horrible pit, and out of the miry clay; and didst in part, set my feet upon a Rock, and established my goings; Thou, oh my Saviour! will not now cast me off. Without an omnipotent Saviour, I should feel most gloomy. Oh my soul remember this,—that if thou art careful to make God thy friend, thou wilt find that He is able to do all things for thee; and cause, from this lowly couch, prayer and praise to ascend to his great and excellent name."

Thus did he, at times, pour forth the precious breathings of his pining soul, until the

3d of Third month, when increasing illness led him to cease the record.

He closed his life among strangers; but therein is comfort in believing, he was prepared for the summons. It was remarked by a friend, who had been in the practice of occasionally visiting him previous to his leaving his native land:—"the holy fervour which pervaded his mind, was denoted by a countenance glistening with joyful expectation of a glorious change, which was deeply instructive and encouraging to behold."

Thomas Scattergood and his Times.

(Continued from page 47.)

In 1822, Obadiah Brown, the only son of Moses Brown, died. This was a sore trial to this aged patriarch, then 84 years old. In writing of this bereavement, he speaks of it as the loss of "My beloved son in my old age, on whom I was looking to lean." Various trials incident to long life came upon him, and he had learned where to look for help, and was not cast down below measure. He saw the discussions occasioned by the unsoundness of Elias Hicks, die away from the Society of Friends, and almost immediately he beheld unsoundness of a contrary nature and doctrine creeping in. His large correspondence furnished him with information as to what was transacting in other parts, and his acute observation enabled him to detect what was going on in his own immediate neighbourhood. After watching the progress of events, listening to the ministerial labours and the conversation of some, and reading through the medium of the press and pen, the operations of others, he was enabled openly and fearlessly to declare, that HE KNEW that a combination had been made to change the doctrines of the Society of Friends. As the principals in this thing, he enumerated three, one of whom, after joining the "Independents," united himself to the Methodists, became a paid preacher among them, and now, of little account in the eyes of any, frequently attends the meetings of the Society he sought to destroy.

From the influence of the spirit tending to episcopacy and an outside religion, which Moses Brown was concerned to warn his Friends against, his arisen dissensions which have been shaking the Society of Friends for the last fifty years. It showed itself in many of the writings of members,—it grew to a head in what was termed *Credonism*, in England, and in every place, where there was spiritual vitality, sufficiently active in any to make them willing to contend for the Truth, it stirred up dissension. Thus the harmony of religious association was impaired, and party feelings arose. A watchful spirit of jealousy sprang up in those who stood for the good old way,—and a spirit of persecution manifested itself in some who wished to spread the new views, or to screen from censure those who did so. These dissensions have been grievous to the lovers of peace, yet have they been of singular service in arousing many. Housed-hearted watchmen and watchwomen, are calling the

alarm from the walls and through the streets of different parts of our Zion, and the spirit of change, stands in measure rebuked. Yet is it in some places sanguine of its present power, and ultimate success. If we may judge from the language of a recent attack on Robert Barclay, published in England, by one of the leaders in this last attempt to modify Quakerism.

A concern for the maintenance of the original doctrines of the Society of Friends, manifests itself in M.D.'s last will. Having left some property for certain designated purposes to the Yearly Meeting of New England, he adds, "It is my will that the same, and all estates herein given to them, do vest in, and remain to the said Yearly Meeting, and to their successors holding the same Christian faith and doctrines as exemplified in the writings of G. Fox, G. Whitehead, Wm. Penn, Robert Barclay, and others of our early Friends, professors of the Christian religion of our blessed Lord and Saviour,—both as to his outward manifestations in the body, and inward Divine Light, Spirit, Grace, and Truth, for the conversion, regeneration, preservation, and sanctification of the mind and soul of man, and is truly taught in the scriptures when opened by the same Divine Spirit which superintended the writers thereof."

This aged patriarch having filled up a long life of usefulness,—having dedicated the strength of youth, of manhood and of age, to the services of his Divine Lord and Master—was sustained in a quiet, comfortable faith, as he approached the borders of the grave. His comfort sprang not from looking over his past life, and enumerating supposed good deeds.—No! he felt, in himself, poor, and weak, and destitute of all claims on the kingdom of grace and glory; but in the Lord Jesus he had hope, he had peace, he had confidence of attaining the rest of the righteous. On the 23rd of the Eighth month, 1836, he was taken unwell, and gradually yet constantly declined in strength. He felt that the issue was uncertain, and arranging all his temporal affairs, awaited in calmness the result. His mind continued vigorous, and no cloud of doubt appeared to overshadow his spirit as he entered the valley of the shadow of death. On the 6th of the Ninth month having nearly completed his ninety-eighth year, he was released from all the trials of time.

A Friend has furnished the following sketch of Moses Brown, as he appeared in his extreme old age. "A few months previous to his decease, I enjoyed the privilege of spending an afternoon in conversation with him. He was then in his 98th year, yet apparently in the enjoyment of good health. Although his body was slightly bent, his step was firm, and I observed that he could read without the use of glasses. He was very abstemious, and his food was of the simplest character. So vigorous was his frame, that he regularly attended to his outward affairs, and was diligent in the attendance of religious meetings. In one for discipline, I heard him deliver an impressive exhortation to young persons, in which the necessity of inward and vital religion, was clearly set forth. Considering his age, the powers of his mind were truly astonishing,—

particularly his memory. Few persons, in the meridian of life, can recall to mind past events, with the accuracy which he could, after having almost lived out a century. Whether he referred to occurrences of his early years, or to those of recent times, it was with equal clearness and precision. He appeared to be able to mention the day and year, in which any event took place of which he was speaking; and to describe the smallest particulars respecting it. He must have been distinguished for order and method, for having occasion to refer to various letters received, at widely separated periods of time, he could tell, without a moment's hesitation, where each one was to be found.

"In conversation, he was very animated and instructive. His memory being stored with anecdotes, he was enabled to illustrate the various subjects of discussion, and to interest those with whom he conversed. With the history of the Society of Friends, he was very familiar, and was deeply interested in its welfare. He was a firm believer in the soundness of the doctrines and testimonies, into the profession of which Friends were originally gathered,—and in their adaptation to all times and all conditions of society. To those, who, he feared, were in danger of making shipwreck of faith and of a good conscience, he pointed out the rocks upon which many who had sought an easier way had been lost, and faithfully warned them of the consequences of a departure from the true ground of old-fashioned Quakerism."

Thomas Scattergood after his return from his journey to the east in 1781, passed through many fiery baptisms and spiritual exercises, and was thereby prepared in humble faithfulness to wait on the gift committed to him, and to minister in the Lord's time, and under the fresh anointing, in life and power. In the First month, 1788, the elders of the meeting he belonged to, called the attention of the meeting to his public appearances as a minister amongst them. Great unity was expressed with his Gospel labours, and a proposition was made to acknowledge his gift in the ministry, by "recommending" him to the Quarterly Meeting of Ministers and Elders. Some Friends, though uniting with him, yet were not disposed to move along so fast, and proposed that the case should lay over another month for consideration. Others thought that as the meeting had entered into the subject, and had fully and freely expressed its unity with him, the business had better be finished at that time. Some discordant remarks were made, and as the discussion continued, Thomas, who had been sitting under religious exercise, arose, and after premising that though the unity of his Friends was precious to him, yet the time of publicly acknowledging it was of no consequence, proceeded to labour in Gospel power and authority. So remarkably was he favoured, that when he took his seat, the subject of recommending him at that time being revived, not a dissenting voice was heard. It seemed as though the overshadowing of heavenly good attending, was a seal of Divine approval appreciated by all present.

(To be continued.)

Sugar.—It is estimated that the exports of sugar from Cuba for 1850, if nothing occurs to injure the crop between this and the early part of December, will be equal to 1,500,000 boxes—worth, at present rates, (molasses included,) \$33,000,000. The largest crop ever exported hitherto was in 1847, amounting to near 1,300,000 boxes; since which date the cultivation has been increased, and the present season has been uncommonly favourable.—*Late Paper.*

THE FRIEND.

ELEVENTH MONTH 3, 1849.

AMUSEMENTS.

A Friend of New Jersey, who appears to be deeply concerned for the welfare of the Society, has forwarded us some remarks respecting the excellent essay published on page 30 of the present volume, called "Corrupt and Debauching Exhibitions." He says, "I could but rejoice that there was one faithful Friend made willing to proclaim against this great evil."

He compares these exhibitions to "traps hidden under beautiful flowers to catch the innocent youth, and those further advanced in life, who may be tempted in an unwelcome moment to visit" these synagogues of Satan. He supposes the enemy of all good presents his baits to the unwary, when in "a low-spirited mood,—on a little discouragement in business,—or on some unpropitious occasion in the domestic scene,"—and for present relief they fly "to these dens of sin, instead of turning their minds inward unto Him who can and will comfort his faithful dependent children under the various trials and afflictions of this life, if they look to him in deep humility of soul desiring to be preserved in innocence."

Our correspondent appears to have long been exercised on this account, and affectionately desires the youth "to take up the cross to these sinful pleasures, which will prove as poison to their souls." "Let me plead with you, dear young people," he says, "to be faithful in the day of small things, remembering the precious promise, 'he that is faithful in a little, I will make ruler over more.'"

"Let me persuade you not to pass these things by as unworthy of your notice, lest the Lord may pass you by in the day of trouble; remembering all things are seen by his penetrating eyes."

The concern expressed by both correspondents is not only good in itself but seasonably timely. Philadelphia probably never had so many places of demoralizing amusements open as at the present period; and it behoves parents, guardians, and masters in this respect to watch over those committed to their charge with diligence, as "those who must give an account."

INDIANA YEARLY MEETING.

By a letter received from a member of Indiana Yearly Meeting, we are informed that it convened at the usual time and place. The

meeting was smaller than it generally is, the small-pox prevailing at Richmond, and there were but few in attendance with minutes or certificates from other meetings. A document agreed upon by the conference in Baltimore, was read and united with, and the Meeting for Sufferings directed to have it printed, it approved by the other meetings which sent representatives to the conference. We will give further particulars of the meeting when we receive a printed copy of the minutes.

We shall probably next week give some account of Baltimore Yearly Meeting.

An adjourned meeting of the Female Branch of the Auxiliary Bible Association of Friends of Philadelphia Quarterly Meeting, will be held on Fourth-day, the 7th of Eleventh month, in the Committee-room at the Bible Depository. Eleventh month.

RECEIPTS.

Received of Samuel Satterthwaite, Tecumseh, Mich. \$1, vol. 21 and 22. Josiah M. Reece, \$2, vol. 22; D. Buffum, Jr., per D. B. S., \$4, vol. 22; John Kennedy, per Wm. Carmichael, \$6, vol. 20, 21 and 22; Nathan F. Hall, agent, Harrisville, O., for Nathan Hall, \$1, to 26, vol. 23; Jacob Planner, \$2, to 13, vol. 23, and Isaac Brown, \$2, vol. 23. John King, agent, Lehigh, N. Y., for Richard Wreford, Henrietta, Willcox, Charles Gifford and Mary F. Smith, each \$2, vol. 23; John Wanner, \$1, vol. 21 and 22, and Nicholas D. Tripp, \$2, vol. 22; Eliza Middleton, Crosswicks, N. J., per N. K., \$2, vol. 23. Correction in No. 2.—Samuel B. Shore, &c., should read Sarah B. Shore, \$2, vol. 23.

WANTED

A teacher for the Girls' Elementary School at West-town Boarding-school.

Apply to Hannah Rhoads, Marple, Delaware Co.; Hannah Warrington, J., Moorestown, N. J.; Sidney Coates, No. 330 Arch street, Philadelphia.

MARRIED, on the 18th ult., at Friends' meeting, Medford, N. J., Jos Haines, M. D., of Mount Laurel, to MARY S., daughter of John N. Reece, of the former place.

DIED, at West Chester, Pa., on the 30th of Eighth month last, ABRAHAM SHARPLES, a member of Birmingham Monthly Meeting, in the 91st year of his age. The deceased usually filled the station of overseer, during a time of peculiar trial and difficulty in Society; he was faithful in the attendance of meetings until within a short period of his decease; and was preserved, it is believed, in a state of spiritual life and innocence of character, until the close of his lengthened-out days.

—, on the 15th of the Ninth month, at Ipswich, England, aged 82, ANN ALEXANDER, of that place, widow of William Alexander, late of New York. The name of this dear Friend will be familiar to many of our readers, in the remembrance of her acceptable services as a minister; in which capacity she travelled extensively in Great Britain, Ireland, and North America. Her removal was very sudden, but her friends consolingly believe, that she has been gathered as a shock of corn fully ripe.—*British Friend.*

—, on Fourth-day, the 3rd ult., ELIZA B. SARRE, in the 67th year of her age, a member of the Monthly Meeting of Friends of Salem, New Jersey.

PRINTED BY KITE & WALTON.

No. 50 North Fourth Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XXIII.

SEVENTH-DAY, ELEVENTH MONTH 10, 1849.

NO. 8.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

JOHN RICHARDSON,

AT NO. 59, NORTH FURCH STREET, OF STAIRS,
PHILADELPHIA.

All communications, except those relating immediately to the financial concerns of the paper, should be addressed to the Editor.

For "The Friend."

Visit to the Menomonic.

(Continued from page 30.)

While the Friends were waiting for the Indians to come in, trouble was brewing among the chiefs. Those of them who lived near the lake Powahnykoony—pronounced for shortness, Poygan—did not like the innovation proposed by the commissioner. The lake was the place where they had been used to assembling in council, and there they intended to meet on this occasion, if they could have their own way. They despatched a delegation to Green Bay to see him and declare their will.

The delegates reached town on the evening of Sixth month 10th, and it was agreed to have the conference the next morning, immediately after breakfast, at the office of Wm. H. Bruce, the Sub-Indian agent. The United States interpreter was engaged as an indispensable aid, the Indians speaking only their own tongue. This occasion was interesting, as affording the first interview with the Menomonic chiefs, and the first opportunity, which the Friends had, to judge, by personal observation, of the character of the people to whom they had been sent and of whom they had, in one particular, received such deplorable accounts. On meeting these chiefs, they were therefore, the more pleased to find, that not one of them was drunk;—that all were as sober and quiet in their deportment, as could be desired. There were five of them, viz.:—La Motte, a large man with a composed countenance—the orator of the day; Chequetum or Laughing Hyena, whose merry eye and smiling face were not in keeping with the current notions of Indian gravity—a man of medium size; Oah-kish-he-nan-new—or young man—a diminutive, insignificant-looking subject, with a restless eye and anxious visage—a brother of the Head chief of the Nation; Ah-kéon-pow-wayo and Pe-quah-keo-nah—not remarkable for anything; and, along with them, a silent interpreter of their own, one Antoine Gauthier—a half-breed, French and Menomonic—a tall,

gaunt figure, with long black shaggy locks, and the face of a bandit, whose office seemed to be to listen and store in his memory, for the future use of his superiors, the remarks which might fall from the white men, and to report to them, privately, any misinterpretation, should there unhappily, be cause.

These sons of the woods were not, as one might have expected, dressed out in holiday trim. On the contrary, their clothing was scant, not very cleanly and a good deal worn. There was no dirty finery about it nor any relics of finery. They looked poor and, with the exception of the Hyena, downcast. The brother of the head chief had some trouble to arrange his garments to answer the purpose of a decent covering. The appearance of the delegation was calculated to excite commiseration.

On entering the room where the conference took place, they came forward, quite pleasantly, and gave each of the strangers a friendly shake of the hand. They then seated themselves, the Half-Breed in the rear, and forthwith got ready for a smoke. Each one had his own pipe—a common clay one, such as our Irish labourers use—and his private store of tobacco and *kini-kinnie*, stowed away in a muskrat or skunk skin. The tobacco was the cave-dried chewing tobacco, that manufactured for smoking not pleasing the Indian palate. Each one shaved a portion of his plug into the palm of his left hand and there chopping it up with the favourite bark, soon had it ready for the fire.

It is curious to see how the inventions of science reach even the wigwam of the Indian. Instead of rubbing two sticks together, in the olden style, each chief produced his own particular supply of *Lucifers*, and the pipes were speedily waving their ambrosial curls, to the delirious of those whose nostrils affect such savoury odours. The Friends would not have been unwilling to dispense with the fragrance; but upon discovering that they were not obliged to take part in the performance, they quietly inhaled the share of smoke which fell to their lot, and congratulated themselves that nothing worse had befallen them.

The Indians sat silently puffing, till their errand was demanded. Then La Motte arose and stated their business; which was to make objection to the payment of the \$40,000 at Green Bay. They wanted it to be made at Lake Poygan, where the treaty was made. Here there were too many houses and too little room. They felt as if they could not talk so freely and transact the business so well, as in the woods, where there was more space.

They were told, in reply, that the call of the chiefs was not to be present at a payment, but

to make out a pay-roll; and that a place to meet in, suitable for that purpose, had been secured for their accommodation; where the Friends would stay with them, where they should be provided with food and lodging, and could be entirely private.

Still they objected:—the distance was great; their old chief, I-aw-ma-taw, was too infirm to travel so far.

To which, answer was made, that it would be unreasonable to make all the other chiefs and all the half-breeds, some 400 in number, including old people and little children, go all the way up to the lake, to accommodate the nine chiefs living there. Green Bay was a comparatively, central spot, and most accessible to the majority of those concerned.

The business of the delegation being to start objections, they performed their function faithfully. But it was soon evident that they were much better at multiplying little difficulties, than at convincing the Friends of the propriety of changing their determination.

The first objection, which, according to the Indian custom of expressing themselves in figurative language, might be understood to mean, that they were afraid of the intrusion and interference of troublesome people, if they came into the heart of the white settlements, the Friends thought was obviated more effectually by the character of the place in which they wished to meet the Indians, than it would be by going to the lake; and from the faint resistance to the plan proposed, made by the chiefs, after a little explanation, it is probable they thought so too, though they did not consider it quite diplomatic to make any such acknowledgment.

But, before parting, they informed the Friends, with a smile, and as it were, by way of apology, for not giving their assent, that their instructions had been positive, to answer no questions, make no concessions, keep always in company, and return to the lake together, with their report.

The Sub-Indian agent cut short the discussion, in a tone more magisterial than was agreeable to the Friends, by telling the chiefs, peremptorily, that a place had been provided for the council at Green Bay, and they must come. They seemed too well accustomed to such usage and took it meekly—cheerfully, one might say. Yet it was pretty plain, they did not think any great hardship was going to be imposed upon them, in the present case.

One thing, in this conference, took the Friends by surprise and a little disconcerted them. They had imagined the fame of William Penn and his honourable dealings with the natives of Pennsylvania, were known, generally, to the North American Indians, and they had expected, that the brightness of his

reputation would have shed a little lustre upon his unworthy followers. They had hoped the Menomones would have welcomed them as men belonging to a people, proverbially, the fast friends of the Indian race and worthy of their confidence. But when they were inquired of, concerning their knowledge of Penna, they replied, that they had never heard of him. A short relation was then made to them of his character, principles and conduct, in founding and sustaining the colony of Pennsylvania, and they were given to understand, that the strangers then with them were of his people. They listened with close attention and interest to the narrative, but gave no outward token of surprise or satisfaction, and did not depart from the cautious and reserved, though not unfriendly manner, which they had before maintained; nor did they make any comment upon what had been communicated to them. Every thing, however, had to pass through the alchemy of an interpreter, and what it lost in the distillation, or what modification it underwent, before reaching the ears of the Indians, there was nobody to tell. It may afford some explanation of their ignorance of Penna to state, that this Nation is, probably, more isolated than any other on the continent, on account of the peculiarity of its language, the smallness of its intercourse with the French portion of the white inhabitants, almost exclusively, and its being, to a considerable degree, under the influence of the Roman Catholic priesthood. Protestant missionaries do not appear to have ever had free course among them.

The entire Nation does not exceed 2300 persons, agreeably to a roll prepared at the Fort a year ago. Williams, who has endeavored to trace their history, says, in a letter to one of the Friends,—"It appears by Charlevoix, in 1721, that the whole Nation consisted of only one village, and this too very numerous." They increased from that time, as we may see in the Report of Dr. Morse to Congress, in 1822; wherein he would make them appear—"in a number of villages"—to be 3000 souls." They have, from an early period, inhabited the region in which they now live, and, what is singular, have no tradition or will confess none, of the country from which their forefathers sprung or of the origin of their Nation. Gallatin, by analogy of language, places them with the Algonquin family; yet from the vocabularies which he cites from Hale, the relationship is not striking to a reader unskilled in such investigations. Charlevoix, as quoted by Williams, remarks:—"I have been assured, that they had the same original and nearly the same language with the *Nogwets* and the *Indians at the Falls* of Niagara. The *Nogwets*, Williams adds, "composed several roving bands of the confederates, who were more or less connected by marriage with the *Tolarines*, and emigrated with them to Green Bay, from the neighbourhood of Niagara." He thinks he has ascertained that—"They were allied with the Six Nations, and were called by the French *Taterus*, the English, *Toderiks*, and by the Confederates, *Tolariconon* or *Tolarines*." He says,—"Some of these people were seen, and

their language heard, as late as 1782, in the vicinity of the Falls."

The Roman Catholic missionary stationed with the Menomones, said to be critically familiar with several of the Indian tongues of this region, believes, from the analogies which he has traced, that this people belong to the Chippewa family.

They are, generally speaking, less intelligent than the Sioux and Chippewa—the principal Nations of the North-west—and inferior to them in physical development and muscular strength. They are pacific in disposition and have rarely been involved in war—only once of their own accord—since white men have known them. Twice they were drawn into contests between the whites, viz.:—during the war of the American Revolution, and that of 1812. "I am unable," says Williams, "to state precisely, the time, when their numbers began to decrease. From various circumstances, however, I think I may safely say, it commenced with the war in 1812. And this lessening of their numbers was not by sickness or battle, but by strong drinks, which were, at that time, more freely and abundantly introduced among them. This great evil did not cease with the war, but, as one justly observed, it was unhappily sustained, when Fort Howard was garrisoned by the United States troops, in 1816. And, may I here add, this dreadful evil is still making ravages among the lords of the soil! During the administration of the late President Jackson, my heart did not cease to bleed, from pity and compassion for my Indian brethren, as I found no justice nor righteousness in all his dealings with them." The Christian nation who led these poor Menomones into the path of destruction, has not raised a finger to turn them from it. Their downward career, if not speedily checked, must end in general misery and final extinction. Yet they are an amiable people, and from the feelings which they manifested, in the course of their communications with the Friends, there is reason to believe, that much might be done among them in the good work of reformation. It is lamentable to behold a nation sinking in the vortex of intemperance and to reflect they were plunged into the gulf by those who call themselves the followers of Christ.

(To be continued.)

From the North American & U.S. Gaz.

Review of the Weather, for Tenth month (October), 1856.

Though some snow fell early in the month, both north and south of us, the weather in this vicinity has continued most favourable to vegetation; abundant rains, and a temperature two degrees above the average of the month, have secured a plentiful crop of grass, and given to the young wheat its liveliest hue of green.

There usually occurs in the latter part of autumn, both in this country and in Europe, a period of mild, calm, and clear weather, lasting from one or two to several weeks. This season is called, in the rural districts of England,

"Michaelmas summer," and is peculiarly bland and agreeable; with us it has obtained the name of "Indian summer," and has the additional feature of business—the morning and evening sun seeming shrouded in smoke, and the stars near the horizon being invisible. This season, occupying the place between summer and winter, occurs at a time when the earth and ocean, near their surface, have the same temperature; and as inequality in temperature between these is a chief cause of winds in maritime countries, this fact well accounts for the calm that characterizes the period under consideration. There is, in truth, at this peculiar juncture, a thermometrical equilibrium between the air, the earth, and the ocean, each having attained its mean temperature (or nearly so), for the year, and their means being about equal.

Many speculations have been put forth in relation to the cause of our Indian Summer, characterised, as it is, by a hazy or smoky atmosphere, which, is, at the same time, nearly calm. Of the calm and its cause we have already remarked; and of the haze, many years of observation have convinced us that it is wholly due to a stratum of smoke upon the earth's surface, derived mainly from the practice of burning heaps of rubbish in their fields by our farmers. The writer has come to this conclusion chiefly from the facts:

That these fires are kindled at a time and under circumstances that seem to justify the conclusion, viz., in autumn, and in still and dry weather.

That the Indian summer is longest where burning in the field is most practised, as in the West, from three to six weeks; in this vicinity from one to two weeks; and in the eastern part of Massachusetts, where field burning is now rarely practised, this feature of the seasons is rarely witnessed, though sixty years since both were common, in the same locality.

That the obscuring cause is near the earth, is apparent from the fact that the stars are invisible near the horizon, while unobscured in the zenith.

But whatever be its cause, the season is charming, and we cannot but regret that it should recede with the progress of cultivation. The past month furnished a fair specimen of this autumnal summer, (from the 23d to the 29th.) and while the subdued light of the sun fell upon the earth, softening the landscape, and seeming to unite in harmony all within its influence, I was almost ready to say, with little Frank in the story, "Oh, that it would always be autumn!"

The mean temperature of the month was 56, which is 2 degrees above the common mean.

The coldest day was on the 8th, when the mean temperature was 50; and the warmest was the 17th, the average of that day being 66½ deg., and giving a mean range for the month of 16½ degrees only.

A northerly wind has prevailed for 10 days, and a southerly wind 8 days; on one day the wind was W., on two E., and one is recorded as calm.

Little, if any, ice has appeared in this vicinity, and a white frost on two or three morn-

ings only; yet, notwithstanding the absence of frost, trees had early in the month begun to assume their rich autumnal hues, and though by the 20th some had cast their leaves, many still retain their gorgeous covering.

Twenty days are put down as fair, and seven as cloudy; some rain fell on eight days, and the whole quantity for the month, as observed at the Pennsylvania Hospital, was 6½ inches. P. S.

Philade., Eleventh mo. 1st, 1849.

For "The Friend."

SENECA INDIANS.

(Continued from page 31.)

"Eighth month 22nd.—I left home this morning for the purpose of procuring some seed wheat for the Indians to sow this fall, and fell in company on my way with one of the natives, (a young man of good capacity,) who told me his father was very desirous he should relinquish his present views, and again adopt Indian customs; that no advantage whatever would be derived from following the example of the white people. His father wished him to put away his wife, because she was not a good woman; and told him if he followed Indian habits, and behaved himself, and kept to the truth, he would certainly go to heaven when he died. The old man, he said, was very anxious that he should unite with him; and I found by the young man's converse, that it was not unlikely he would concur with the wishes of his father. I felt much interested for him in his trying situation, and recommended him to consider well what he was about, and by no means to part from his wife. I stopped at Big Jacob's; one of the young men was eating breakfast, and invited me to partake with him, which I did; and told his mother I was pleased to find them so comfortable, and encouraged her to persevere, and keep her house and furniture clean, which would be agreeable to her husband, and both endeavor to live in love and harmony. A few more remarks were made which appeared to be well received. I resumed my journey, accompanied by the aforementioned young man, who wished me to assist him in selecting a suitable situation for a farm, which I did in the afternoon to his satisfaction. I went on to the house of one of the chiefs, who invited me to stay all night; and being weary, I accepted his invitation. During the course of the evening, I had much conversation with him and his family, relative to the improvement of their condition.

"24th.—I measured off near four acres of land for a young man, son of one of the chiefs, who promised me he would endeavour to clear and fence it against spring. I likewise divided two acres, one of which a chief was to chop, and the other, his two sons; and feeling very desirous of raising a spirit of ambition and industry amongst them, I promised a premium to the party that accomplished the business in the shortest period.

"25th.—I had much conversation with several of the natives relative to their using endeavours to sow wheat this fall, some of whom

gave me encouragement that they would do so.

"26th.—Party feeling runs so high, that one of the natives, an industrious persevering man, told me he was afraid to go on clearing his farm as he would desire, fearing great opposition would be manifested, and probably he and his party be obliged to leave the Reservation.

"29th.—The teacher had conversation with one of the chiefs favourable to improvements, also with the blacksmith, who appeared anxious to purchase the smith tools that had been lent by Friends; he was encouraged to use endeavours to effect it.

"31st.—I employed an Indian to go after the seed wheat I had promised to procure for the natives to sow this fall.

"Ninth month 2d.—One of the chiefs came here and said there was to be a council of all their people in two days, and he intended coming here to-morrow to lodge, as he wished to be informed upon some subjects relative to former customs amongst Indians, that he was ignorant of. This chief was one of the wavering ones, respecting an abandonment of their practices; his present spirit of inquiry was pleasant to me.

"3rd.—I went to the blacksmith's, and on my way thither stopped at Robinson's, who told me the opposite party had requested a general council of the Nation to be held, as Complanter and other chiefs had something to say. He stated that they said it was not to be a council of disputing and jarring, but one in which they were going to make some reasonable propositions to those favourable to improvements. The proposal appeared satisfactory to Robinson, and he said he felt rejoiced that the opposition manifested such a disposition.

After parting with Robinson, I met with several of the natives and encouraged them to sow some wheat this fall, and they appeared spirited upon the subject. On my return in the afternoon, Tekiando told me they were going to have a general council, and his party wished to make some reasonable propositions to the others, that they perhaps would not accede to; they intended to propose to them, that if they were still desirous of having their children educated, the schooling should be paid for out of their annuity; as many of their people were very uneasy on account of the Quakers doing so much for them gratuitously; that white people paid for the schooling of their own children, and it was their wish that Indians should also do so; their people's minds would then be at ease relative to their lands not being taken from them for what had been done for them. He said that Red Jacket had sent a message for all those in favour of Indian customs to attend a council at Buffalo; but the Allegheny Indians thought it would be useless for a part of their people to go there to council, and had declined attending thereto.

(To be continued.)

Prussic Acid.—A German paper says that suspension of life, caused by prussic acid, is only apparent; life is immediately restored by pouring *acetate of potash*, and common salt

dissolved in water, on the head and spine. In this country rubbia has at once recovered from the effects of prussic acid by this means.

For "The Friend."

NOTES FROM BOOKS.

LYELL'S SECOND VISIT TO THE UNITED STATES.

"This anecdote reminds me of another proof of negro intelligence, related to me by Dr. Leconte, whose black carpenter came to him one day, to relate to him, with great delight, a grand discovery he had made, namely, that each side of a hexagon was equal to the radius of a circle drawn about it. When informed that this property of a hexagon had long been known, he remarked, that if it had been taught him, it would have practically been of great use to him in his business."—*Vol. II., p. 16.*

Superior Intelligence of the Negroes in the Interior.

"I had many opportunities during this excursion, of satisfying myself of the fact for which I had been prepared by the planters on the seaboard, that the intelligence of the coloured race increased in the interior and upland country, in proportion as they have more intercourse with the whites. Many of them were very inquisitive to know my opinion as to the manner in which marine shells, snail's teeth, sea-urchins, and corals, could have been buried in the earth so far from the sea, and at such a height. The deluge had occurred to them as a cause, but they were not satisfied with it, observing that they procured these remains not merely near the surface, but from the bottom of deep wells, and that others were in flint stones. In some places when I left the railway and hired a gig to visit plantations far from the main road, the proprietor would tell me he was unable to answer my questions, his well having been sunk ten or twelve years ago. In that period the property had changed hands two or three times, the former owners having settled further south or south-west; but the estate had remained under the management of the same head negro, to whom I was accordingly referred. This personage, conscious of his importance, would begin by enlarging, with much self-complacency, on the ignorance of his master, who had been too short a time in these parts to understand any thing I wished to know. When at length he condescended to come to the point, he could usually give me a clear account of the layers of sand, clay and limestone, they had passed through, and of fishes' teeth they had found, some of which had occasionally been preserved. In proportion as these coloured people fill places of trust, they are involuntarily treated more as equals by the whites. The prejudices which keep the races asunder would rapidly diminish, were they not studiously kept up by artificial barriers, unjust laws, and the reaction against foreign influence."—*Vol. II., p. 20.*

"In Alabama as in Georgia, I found that the coloured people were more intelligent in the upper country, and I listened with satisfaction to complaints of their setting themselves

up, and being less content than formerly with their lot. That men of colour can sometimes make large fortunes in trade, was proved to me by a fact which came accidentally to my knowledge. One of them by standing security for a white man, had lately lost no less than 17,000 dollars; yet he was still prospering and kept a store, and being a free man, would willingly have sent his son to the college at Tuscaloosa, had he not been prevented by the prejudices of a white aristocracy ostentatiously boastful of its love of equality. In consequence of similar impediments, many thriving artisans of the coloured race, remain uneducated, and are obliged to have white men to write for them and collect their debts; and I found that many cabinet-makers, carpenters, builders, and other mechanics, earning high wages, who in New England, would send their sons to college, do not contribute here even to the maintenance of common schools, their children not being permitted by law to learn to read and write. I cannot believe however, that this state of things can endure many years, for I found that an excellent Sabbath school had been established by the Presbyterians in Tuscaloosa, for the children of negroes."—*II. p. 71.*

White and Coloured Labourers in Virginia.

"The British company at Blackheath (one of the Virginia coal mines) having resolved not to employ any slaves, and Mr. Gifford, having engaged 150 free negroes, found he could preserve good discipline without corporal punishment; and he not only persuaded several newly-arrived labourers from England to work with the blacks, but old Virginians, also, of the white race, engaged themselves, although their countrymen looked down upon them at first for associating with such companions. They confessed that for a time 'they felt very awkward,' but it was not long before the proprietors of other mines followed the example which had been set them."—*I. p. 217.*

"As we sailed down the Potomac from Washington, a landed proprietor of Fairfax county pointed out to me some estates in Virginia, on the right bank of the river, in which free had been substituted for slave labour since I was here in 1841. Some farmers came from New Hampshire and Connecticut, and having bought the land at five dollars an acre, filled it with their own hands and those of the family, aided in some cases by a few hired whites. To the astonishment of the surrounding planters, before the end of four years, they had raised the value of the soil from five, to forty dollars an acre, having introduced for the first time a rotation of corn and green crops, instead of first exhausting the soil, and then letting it fallow for years to recover itself."—*I. p. 207.*

Utility of Nettles.—It is a singular fact, that steel dipped in the juice of the nettle, becomes flexible. Dr. Thornton, who has made the medicinal properties of our wild plants, his peculiar study, states, that lint dipped in nettle juice, and put up the nostril, has been known to stop the bleeding of the nose when all other remedies have failed; and adds, that fourteen

or fifteen of the seeds ground into powder, and taken daily, will cure the swelling in the neck, known by the name of goitre, without in any way injuring the general habit.—*Medical Times.*

For "The Friend."

Thomas Scattergood and his Times.

(Continued from page 56.)

On the 10th of Second month, 1783, Thomas Scattergood makes the following note: "Introduced to the meeting of Ministers and Elders. Felt poor; little more about me than a desire to be what the Lord would have me to be; however, am thankful that I was there. O that I may be enabled more and more clearly to know and understand Wisdom's voice, and to follow it even again and again into suffering."

Third month 5th.—"Spent some time with Sarah Harrison with unusual openness, in comparing our getting along in a religious sense."

Sarah Harrison had been acknowledged as a minister a short time before Thomas Scattergood was; and a precious feeling of Gospel fellowship subsisted between them, until broken by death.

This may be a proper place to introduce a sketch of Sarah's life. She was a daughter of Rowland Richards, and was born about the year 1748, in what is now Delaware county, Pennsylvania. She was naturally cheerful and animated, and in the days of her youth suffered herself to give way to vanity and frivolity, which afterwards caused her much suffering and mental conflict. She says:

"In my youthful days, I gave way to things that proved a snare to me, and caused me many sorrowful days and nights, yea, months and years, before I witnessed reconciliation with my God; and I now stand as a monument of his mercy. All unrighteousness is sin; and the wages of sin is death. This I know by sorrowful experience; for it brought death upon the innocent life of God in my heart, and made me a long wilderness travel. I too lightly esteemed the early visitations of God to my soul, until I became somewhat like the deaf adder that would not hear the voice of the charmer, though he charmed ever so sweetly."

"But in these my young years, when I was flying away as upon the wings of vanity, the Lord was pleased to meet with me in a narrow place, where I saw there was no way for me to escape his righteous judgments, either here or hereafter. I was led deeply and awfully to consider the woeful consequence of my sins being brought to judgment after death, where there is no remedy; and I was made willing to bear his indignation, because I knew I had sinned against him many a time, though in what the world calls little things; yet I was convinced they were great enough to exclude me from the Divine presence forever, if I did not repent, and endeavor to walk more circumspectly. I can with thankfulness say, that the awful impressions that were then made upon my mind, have never been erased. No;

they were too deep for any blast of temptation to blow away."

The natural mind is, and ever will be, in enmity to the cross of Christ, and many youthful ones have experienced baptisms of an awful character before they have been brought to surrender their own will to the Divine will. Some, after having submitted, again rebel, and thus bring on themselves, trials and sufferings, deeper and heavier than those which they had previously encountered. I well remember that a valued minister, and no more, in speaking of the trials he passed through, in becoming a plain and consistent Quaker, stated the following fact. He had, under a conviction of duty, and through an obedience springing out of many fiery baptisms, become plain. But after a time, the cross appearing too great to be borne, he once more changed his attire, and in opposition to the dictates of conscience turned back to the world. It was not long that he could with any comfort pursue the old road he had once more taken. Reproofs were inwardly administered to him by the Holy Spirit, until he was thoroughly aroused to his awful condition. He saw the path of duty before him, but he saw no forgiveness for the passed acts of rebellion, particularly for his willful turning back from what he knew to be right.

He had been a youth of uncommon vivacity, constitutionally cheerful, and seeing the bright side of things,—now all was changed. He lost his animating the fear of eternal death, and everlasting punishment took hold of him; and for five long years he was travelling in the depths where no ray of light seemed to reach him. During these years, he said, "I never smiled." Divine Goodness at last extended forth a saving hand to him,—he felt his backsliding pardoned, and in due time a true Christian cheerfulness was given to his heart, and once more vivacity, tempered by the fear of the Lord, sat smiling on his face.

How much better had it been for him, how much better would it be for all, whom the Lord is calling to submission, to be like the young friend Richard Shackleton writes about: "I was and am glad at heart that our beloved E. P. is so completely reduced and humbled,—so willing to be anything, as well as nothing. Well, it is certainly the most spiritually-politic way; it saves the poor creature a deal of trouble, in giving up at once; not to be trifling and tampering about articles of capitulation, but surrender at the discretion of the conqueror."

Sarah Richards, about the twentieth year of her age, was married to Thomas Harrison, and became a resident in the city of Philadelphia. She fulfilled with faithfulness and activity the duties of her new sphere of life, was managing and neat as a housekeeper,—warm-hearted and kind to friends and neighbours, hospitable to strangers, and charitable to the poor, and ever ready to perform services of kindness to all. The Lord, her almighty Caretaker, did not permit her to pass along without trials. She lost several children while quite infirm, and was dipped into various baptisms to qualify her for the ministry of the Gospel, to which services her Lord had appointed her. During the time of the Revolutionary war she first spoke in the meetings of

Friends, and was acknowledged as a minister in 1791.

(To be continued.)

For "The Friend."

TIMES GONE BY.

Yes, there's a charm about the native home
Could make the wanderer at a while forget
His gold; and call his friends back to his door.

CARDELL.

Home of my childhood!—it is thine to bring
Feelings which teach us time's deep mystery;
How changing and how changed, life's joyous
Spring!
Times long-loved scenes alone seem left to me,
Since kindred spirits here I came to see.
What food alas! is found for pensive thought!
A blessing though in every change may be,
Yet, to man's sordid nature all consoling;
As by time's broken tie, the way of truth is taught.

For lost and loved ones, here the heart o'erflows;
Yet dear the spot where we, were doom'd to part,
The fragrant fruit tree and the breathing rose,
Still whisper of them softly to my heart:
How one by one life's dearest links depart;
All youth adored seems sleeping in the dust!
Oh! Time, harsh tutor of our age, thou art;
But thou hast warned me of the worst, I trust,
That dearest hopes decay, as all things earthly must.

How tender, docile, sensitive, was then
Each ligament of life; and to a child,
Wooding at Nature and the ways of men,
Thy wood oh! Death, brought feelings dread and
wild.
The hushed heart of life will lose its hold,
When those are gone with whom we wept or
smiled;
Though time hath taught what was to youth un-
told,
Yet Truth's unchanging light shall better hopes unfold.

Then Nature's plastic beauty least its powers,
To hearts onchoked by sorrow or by care;
Joy in the stars, and glory deigned the flowers,
While spring's fresh bloom, with fragrance fill'd
the air:
Love's rosy leaves seem'd scattered everywhere.
How fair was Nature then when life was new;
Why should she not to maddening seem as fair?
Why should the heart not have its spring-time
too?
It leaves put forth afresh, its branches bud anew.

Yes, when "the Day-spring from on high" shall
dawn,
The writer of the mind shall be no more;
The Light of Life no more will be no more,
—But man renewed, his Maker will adore.
Even now at seasons when from earth we roar,
Our dark afflictions but as dreams appear,
The thought of rest where these shall all be o'er,
Oh comes to cheer our chequered pathway here;
*The city of our God" will often gladden ear.

And thou who wast my childhood's sweet sup-
port,
To whom in sorrow I could ever fly;
Alas! through evil and through good report,
When other springs of charity were dry!
How precious now to feel thy spirit sigh;
To breathe the flowers a mother's hand did rear,
In silence listen as the soft winds sigh;
Whispering of those whom memory holds dear;
Oh! canst thou now behold thy joyous wanderer here?

Meek name of Mother! which mysterious word,
Could once the vengeance of a conqueror quell;
Struck by that sound, the Roman's drops his
sword,
Aimed at the home where dearest memories
dwell.
That charm had bound him with its mighty spell;

* Corinians.

Had changed the champion back again to child;
Against his country though he could rebel,
Lust's first fond feeling could not be exiled,
Although by deep revenge his breast had been be-
guiled.

Loved name of Mother! like the light above,
Which from some lovely, lovely star, is shed,
Still comes thy sweet remembered look of love,
To melt the heart, or heat it if it led it—
Though now thy days are numbered with the
dead,
And I from home and safety wide may roam,
Still dear to me what e'er thou loved or said;
Still thy inspiring, tendering tear will come,
To warn the heart from harm, to win the wanderer
home.

Blest thought of Mother! mingling oft among
Life's last illusions ere its part's last rung—
The first, the last, to filter on the tongue,—
When all emotions save that one seem dead:
Oil doth it hither round the dying bed,
As if its purest love the last longings—
To hope of heaven seem this affection dead;
Forgiveness, pardon, peace—these solemn things
Blend with this natural love, to which the memory
clings.

Sweet home, sweet home, oh! ever while on
earth,
Will we prefer to every other clime,
The spot however bleak that gave us birth,
Though not renowned in history or rhyme;
Who hath not lingered long, and many a time,
By his own native river, rock, or dome,
To feel that silent sympathy sublime.
Which binds the heart to memory of home;
In fancy oft return, if ever he should roam.

Yet there's a Friend more precious than a mother,
The child upon her breast may be forgot;
A Friend that cleaveth closer than a brother,
Who when that mother sleepeth, sleepeth not.
Oh! may it be our blessed, happy lot,
When friends, affection, kindred, all have flown,
To find in heaven, a more congenial spot,
That here on earth the heart hath ever known;
Where oft it feels betrayed, forsaken, and alone.

ERRA.

For "The Friend."

AMUSEMENTS.

It was a satisfaction to me to read in the
columns of "The Friend," the judicious re-
marks on the subject of "Debauching Exhibi-
tions," and I would that they should claim the
serious attention of our members. The season
has commenced in which a multitude of amuse-
ments are offered to the patronage and sup-
port of the public, and it seems as if every
year, the number and variety of these is
increased. Some are so obviously injurious
and demoralizing, as to shock the mind which
possesses a degree of religious sensibility,
others are less glaringly pernicious, and some
are so specious in their pretensions, and so
much is said of their innocency and utility, that
the superficial observer may easily be caught
with the idea that they are not only harmless
but even useful. The gradations in the scale
of turpitude are so gentle, and the lines which
separate the different degrees of evil, so indis-
tinct, that those who indulge themselves in
what are termed the most harmless, will find
it difficult to give a satisfactory reason why
they should not enjoy the next, and the next,
and another, until, by degrees almost imper-
ceptible to themselves, they are led to view
without dislike, and even to take pleasure in,

what would once have produced serious un-
sickness, if not deep condemnation. Let any
one look at our newspapers or the placards at
the corners of our streets, and observe the
kind of scenes they present to entrap our young
people. Besides those nurseries of every vice,
the theatres, there are Shakespeare readings,
soirees, gymnasia, bowling saloons, the nu-
merous panoramas and other paintings, the
accompaniments of which are often objection-
able, and many feats and performances, de-
signed to excite wonder and feed the appetite
for the marvellous.

When we consider that time is a talent of
inestimable value, entrusted to our care to be
improved to the glory of the great Giver, and
the good of our fellow-men, it should surely
induce us to pause and ponder well the manner
in which we spend it. A proper sense of its
worth, and of our accountability, would repress
the desire for mere amusement, and teach us
to study improvement and usefulness. Where
the mind is let out after gratification, whether
in seeing or hearing, and our dependence for
enjoyment is placed upon objects of sense, we
are not in a situation favourable to a just ap-
preciation of those quiet and peaceful pleasures
which flow from a sense of the Divine pres-
ence and approbation. Our judgment is
blinded and perverted; we live in an atmos-
phere of excitement, and when removed a little
from its influence, whether by sickness or other
affliction, the mind has nothing to rest upon;
no stay or comfort, but is left the sport of
every adverse wind that blows.

I remember to have read that a pious person
was riding in a stage with a woman who said
much in favour of theatrical amusements, set-
ting forth the pleasure she derived from them,
and what an advantage they were in forming
correct taste and modes. After listening for
some time, he observed, "There is one thing
you seem to have overlooked in your com-
mendation of the theatre." Surprised, probably,
to hear what she supposed was an approving re-
mark on her favourite amusement, from one of
his appearance, she eagerly rejoined, "Pray
what is that?" and received for reply, with great
seriousness: "The pleasure it will give you at
the judgment seat of Christ." She was struck
dumb—the words sunk deep in her heart, and
she found it impossible to shake them off. The
result was, that she totally abandoned the the-
atre and other vain amusements, and became
a pious and exemplary Christian.

Did those who are pursuing even what are
considered the more harmless class of amuse-
ments, seriously ask themselves what will be
their feelings respecting them in the solemn
moment of final retribution, I believe many
who now thoughtlessly indulge in them, would
feel restrained from such a mode of spending
their precious time.

When we see how these things abound and
increase in our city, and how many professing
Christians are eagerly catching at them as a
means of passing away time, and consider that
we are enjoined to avoid every appearance of
evil, it seems to me the Society of Friends is
called upon to hold up a faithful testimony
against them—to walk circumspectly, redeem-
ing the time, because the days are few and

evil; and to let the gravity and seriousness of our lives show that we are a people redeemed from vain conversation as well as amusements. Did a solemn sense of our high and dignified profession rest upon our spirits, and a conviction of our great responsibility for the many favours we enjoy, I apprehend our members would rarely be seen at any of the places of public exhibitions, and that the practice of gathering together large evening parties at our houses, where the object seems to be chiefly to see and be seen, and to indulge in trifling and vain conversation, would be discontinued, from a conviction of the disadvantages which it produces both to young and old. We need to be stirred up to a serious consideration of these things—to be called back to primitive example—when it was said of Friends that they were retired, grave people, shunning much company; of few words, weighty and savoury, when they were together, so that their language, their actions, nay, their very countenances, bespoke that they had been with Jesus, and struck an awe and respect into beholders.

Let us beware; the tide of fashion and custom is setting strong against us, and unless we are upon our guard, we shall be carried along with it into things, which, however little some may account them, are the first inlet to a stream which will swell by every successive indulgence, until it becomes a mighty torrent which may sweep us away.

Rule by which to Try Amusements.—If they are not easy of abuse;—if the advantages they produce balance their mischiefs when abused;—if their direct or chance expense does not break in upon our charities;—if they are not so closely allied to the amusements of the bad as to confound and incorporate men of the most opposite sentiments;—if they have no tendency to wean society from more profitable employments;—if lastly, they do not improperly encroach upon that brief period bestowed upon men to do the business of eternity;—if all this be true of any of them; I will say of him who uses such amusements, he may be a Christian; but the most distinguished Christian will need them the least. For he will seek his pleasure chiefly in the field of his duties; and though he suffers mere amusements, and is even thankful for that, as for every thing else, when it comes, will neither anxiously court it, nor repine at its absence.

"To make the idle happy, is to cut off the only bridge by which they might return to the society of the wise and good."—*J. W. Cunningham.*

Weeds in Gravel Walks.—An English gardener has, for more than twenty years past, kept down the weeds in gravel walks, without any apparent bad effect, by sprinkling over them annually dry salt, in dry weather, and then sweeping it thinly and regularly with a broom.

The Bishop of Oxford recently sent round the diocese a circular of inquiries, amongst which was the following: "Does your officiating clergyman preach the Gospel, and are his

conversation and carriage consistent therewith?" To this query a churchwarden, near Wallingford, replied, "He preaches the Gospel, but does not keep a carriage."

For "The Friend."

Degeneracy—Reformation.

How is it with us in the present day; have we sought Christ, and found him to be our all in all? Do we love Him, the unfading source of joy and comfort, above all things? Are we endeavouring to follow Him, who will lead us safely to the haven of rest and peace? This is, indeed, a day of degeneracy, and mournful declension on the part of many in our Israel.

There appears to be a willingness in some to lower the ancient standard; to evade the precious testimonies which occasioned our early Friends so much suffering; and to heal the hurt of the daughter of my people deceitfully, saying, "Peace, peace, where there is no peace." Jer. ix. 11. Is it not to be feared, that there are amongst us, (even some who are making professions of the Gospel,) who know but little of a daily, humble abiding with our blessed Saviour, who said, "I am the vine ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit, for without me ye can do nothing. If any man abide not in me, he is cast forth as a branch and is withered; and men gather them and cast them into the fire, and they are burned."—John xv. 5, 6.

How have these become as withered branches, for want of an abiding in the vine that they might receive the sap and nourishment thereof! Others have become tired of gathering the manna every day, and are satisfying themselves with reports of its virtue, and the friendships of the religious world. Yet hath the Lord reserved a remnant unto himself, even in this day of degeneracy, who have to go mourning on their way in sorrow and sadness of heart, and who are ready at times to cry out in the language of the prophet, "O that any seed were sown, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people."—Jer. ix. 1.

Were Friends more lovingly concerned to work out their soul's salvation with fear and trembling, they would become like a city set upon a hill which could not be hid; and there would be a gathering of the nations unto the Gospel of peace and salvation; yea, they would become as shining stars in the firmament, whose light would shine forth even to the ends of the earth, and all the kindreds thereof would come and glorify our Father who is in heaven.

But as regards the life and power of religion, what a careless, unconverted state many are in, and how deplorable is their condition! There is, indeed, cause of mourning and lamentation throughout all the borders of our Zion, notwithstanding the outside show and profession among us. The language of the prophet seems adapted to our present situation, "Yet I have planted thee a noble vine, wholly a right seed. How then art thou turned into a degenerate plant of a strange vine unto me."—Jer. ii. 21.

There is also that amongst us which may be compared to the wedge of gold and the Babylonish garment; and our Society never will witness prosperity, nor know a going forth conquering and to conquer, until it be removed from the camp of our Israel. Ah, what baptisms, what travail of spirit, will the upright-hearted have to undergo, before the cursed thing be removed. The mourners of Zion have to strew their tears as they go, when they behold the breaches in her walls and the waste places thereof. The words of our blessed Lord and Saviour remain true and unshaken; "Straight is the gate, and narrow is the way that leadeth unto life." Again, "I am the Way, the Truth, and the Life; no man cometh to the Father but by me."

He also declared himself to be the door into the sheepfold, and if any man climb up any other way the same is a thief and a robber. Nothing short of daily bearing the cross of our blessed Saviour, and humbly following in his footsteps, will lend us in by Him the door, into the sheepfold. Did not the immediate followers of our Lord find the path straight and narrow, often very trying to nature! Yes! and they also found Him to be the Way, the Truth, and the Life, leading them in this holy path, by whom an entrance was abundantly administered into his everlasting kingdom. And did not the early Friends witness his life and power in them, bringing them forth out of darkness, and a state of alienation, into the marvellous light of the Gospel? The same life and power which brought them forth and made them more than conquerors, through Him who died for them and rose again, sustained them in an hour of need, in time of affliction and hot persecution. It kept them in Christian patience, meekness, and humility, while passing through this vale of tears, and in the end gained for them an eternal inheritance in the kingdom of our Redeemer. As the Truth remains the same, yesterday, to-day, and forever, it will do as much for us as it did for our forefathers, who obtained the prize through suffering and tribulation, if we submit to His turning land, who would work wonderfully for us, even to the redeeming of our souls from all iniquity, by the washing of regeneration, and the renewing of the Holy Ghost; making us appear without spot before the world, having our robes washed and made white in the blood of the Lamb. But if we cannot bear the cross of Christ, we cannot expect to reign with him; for he hath declared, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."—Matt. x. 32, 33.

So that we see there is no half way work in the religion of our blessed Lord. If we are unwilling to come forth as faithful soldiers enlisted under our great Captain, and declare his truths in the earth without fear of man, we are none of his.

If any of us are seeking to climb up to heaven any easier way than that of bearing the daily cross, and entering by Christ the door into the sheepfold, let us remember that such are accounted thieves and robbers. O! what

will be the awful condition of such as these in the judgment day! It will fare no better with them, than it did with him who entered into the marriage chamber not having on the wedding garment; who was bound hand and foot, and cast out into outer darkness, where there was weeping and gnashing of teeth.

Although we may declare the truths of our blessed Lord, from the morning of our days until our heads become grey with old age, yet unless He is pleased to bless our labours, they will be unavailing, and may be accounted of men as idle dreams. Paul may plant, and Apollos water, but God giveth the increase.

Those who are striving in a cunning and designing way to lower the standard of Truth—to remove the ancient landmarks,—and still bear the name of Christ, unless they repent and do their first works, had better go out from us, and make no profession with us, that they may no longer remain as moths and as cankers to our poor, tried Society.

But into you who are yet struggling on bearing the daily cross, and who are still cleaving unto the good old way, may the language go forth: Journey on! be not dismayed, for through the power of Truth ye will yet be made to triumph over all! If we journey on trusting in the Lord, we shall be made victorious, yea, more than conquerors through Him who gave himself for us. And at the close of our earthly pilgrimage we shall find an admittance into the Celestial City, "Where God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away."

Rev. xxi. 3.

"And the city hath no need of the sun, neither of the moon, to shine in it, for the glory of God doth lighten it, and the Lamb is the light thereof." Rev. xxi. 23.

Vermont, Tenth mo, 1849.

For "The Friend."

GEORGE FOX.

It was a saying of the celebrated John Locke, that the reason why some men were so much against the Holy Scriptures was, that the scriptures were against them; and the same reason will account for much of the obloquy which was cast upon our early Friends. The strict and exemplary lives of those sincere and devoted followers of the Lord Jesus, were a standing testimony against the loose and irregular conduct of many of the high professors of that day, and the pure spiritual doctrines of the Gospel which they promulgated were at variance with the sin-plesing notions to which priests and people eagerly clung. Hence it was that Friends were derided as ignorant fanatics, and scorned and derided as persons unworthy of notice. Few among them had to endure a larger share of contumely and reproach than our honourable elder George Fox, and few bore it with greater meekness and patience, counting it an honour to suffer for the sake of his Lord and Master.

Those who read his writings with an unprejudiced mind, and whose spiritual senses are

quickened to discern and relish the saviour of Divine life, cannot but perceive that he was a man of enlarged mind and deep religious experience, eminently qualified, as a scribe well instructed into the mysteries of the heavenly kingdom, to bring forth out of the treasury, things new and old, for the comfort and edification of the church. "He was," says one of his intimate friends and contemporaries, "a naturalist, and a divine, and all of God Almighty's own making."

Sir James McIntosh says, "his Journal is one of the most extraordinary and instructive narratives in the world,—which no reader of competent judgment can peruse without revering the piety of the writer." "The Annual Review and History of Literature," has the following remarks:

"There is no character in Christian history since the days of its Divine Founder, more free from spot or stain, than that of George Fox. It is not less absurd to pronounce him insane from his writings, than it would be to pronounce Cromwell a fool from his speeches. By their actions they are to be judged. No form of civil polity so unexceptionable in its means and end, so beautiful in all its parts, so perfect as a whole, has ever been imagined in philosophical romance, or proposed in theory, as this man conceived and reduced to practice."

In perusing his writings we are often struck with the beauty, simplicity, and clearness of many passages, especially in his delineation of Christian doctrine. During his long confinement in Worcester jail where he suffered for his Christian testimony against oaths, he wrote a number of treatises, among which was one in "Answer to all such as falsely say the Quakers are no Christians," which contains the following excellent passages, viz.:

"It is the Spirit that beareth witness, because the Spirit is Truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one: and there are three which bear record in earth—which we own. 1 John v. 6, 7. And now let none be offended because we do not call them by those unscriptural names of 'Trinity' and 'three persons': which are not scripture words, and so do falsely say that we deny the Father, the Word, and the Holy Ghost, which three are one that bear record in heaven; which three we own with all our hearts, as the apostle John did, and as all true Christians ever did and now do."

"We believe concerning God, the Father, Son, and Spirit, according to the testimony of the Holy Scripture, which we receive and embrace as the most authentic and perfect declaration of Christian faith, being indited by the Holy Spirit of God that never errs;

"First, That there is one God and Father, of whom are all things. Secondly, That there is one Lord Jesus Christ, by whom all things were made, who was glorified with the Father before the world began, who is God over all blessed forever. Thirdly, That there is one Holy Spirit, the promise of the Father and the Son, the Leader and Sanctifier, and Comforter of his people. And we further believe, as the Holy Scriptures soundly and sufficiently ex-

press, that these three are one, even the Father, the Word, and the Spirit."

"When the fulness of time was come, God sent forth his Son, made of a woman, made under the law, that he might redeem them that were under the law, that we might receive the adoption of sons. By the grace of God, Christ tasted death for every man; and Christ died for our sins according to the scriptures, and he was buried and rose again according to the scriptures. For other foundation can no man lay than that is laid, Jesus Christ. And so we believe those things which God before hath showed by the mouth of all his prophets, that Christ should suffer; and he hath thus fulfilled it and is risen from the dead, and is at the right hand of God. He is alive again, and lives forevermore, and will reward every man according to his deeds, and is the Judge both of quick and dead, and his sheep now hear his voice and follow him, as in the apostles' days. Neither is there salvation in any other than in the name of Jesus; for there is none other name given under heaven among men whereby we must be saved."

"And in the fulness of time according to the promise of the Father, Christ was manifested in the flesh, and by the grace of God tasted death for every man, as before, is risen and ascended, and sits on the right hand of God in heaven, and is the only Mediator between God and man. He exercises his prophetic, kingly, and priestly offices now in his church; and also his offices as a Counsellor and Leader, Bishop, Shepherd, and Mediator. He, to wit, the Son of God, exercises these offices in his household of faith, whose house we are, that are believers in the light, and by faith are engrained into Christ, the Word, by whom all things were made, and so are heirs of eternal life, being elected in Him before the world began."

In an essay called "The Royal Law of God Revived," he thus writes, "And further, saith the Apostle, in John i. 1, 2: We have an advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins, and not for ours only, but for the sins of the whole world. Now mark, this is a large word, for all people to take notice of, viz., that Jesus Christ is the propitiation for the sins of the whole world. Therefore every one of you, in your own particulars, know this, that Christ Jesus who is crowned with glory and honour did taste death for every man; mark for every man. Whosoever denies this doctrine is an antichrist; and [he who] preaches another is a false preacher and seducer, and brings people to trouble and loss, from that which is right and their due, in which is their satisfaction. So these are universal things to all mankind, whereby all mankind might come out of the earthly old Adam, in the fall and transgression, to Him that hath died for them all, and enlightened them all, and gave his grace to them all; and he willeth that all might be saved and come to the knowledge of the truth of Christ, who doth this."

The Wars of France.—In the course of the last five centuries, says the Journal of Com-

merce, France has been engaged in wars the aggregate duration of which amounts to 326 years! Of these 35 were years of civil war, 40 of religious war, 76 of war on the soil of France, and 175 foreign. Great and sanguinary battles, 84. In the 16th century there were 85 years of war; in the 17th, 60 years, in the 18th, 53 years; making a total in those three centuries of 212 years of war to 83 of peace. Add to these the revolutions and wars of the present century, and who can wonder at the existing moral and political condition of the country.

LIST OF AGENTS.

MAINE.

William Hill, North Berwick.

NEW HAMPSHIRE.

Samuel Dennis, Dover.

MASSACHUSETTS.

James Austin, Nantucket.

George M. Eddy, New Bedford.

Israel Buffington, Fall River.

John M. Earle, Worcester.

George F. Read, Salem.

William B. Oliver, Lynn.

VERMONT.

Anna Batley, Starkboro'.

RHODE ISLAND.

Charles Ferry, Westerly.

NEW YORK.

W. Birdsell, City of New York.

John F. Hull, Stanfordsville.

David Bell, Rochester.

Thomas Townsend, Louisville.

John King, Ledyard.

Elihu Ring, Trumansburg.

Thomas Bedell, Coxsack.

Francis H. Williams, Jacksonville P. O.

William Keese, 2d, Keeseville, Essex co.

Smith Upson, Poughkeepsie.

NEW JERSEY.

John Bishop, Columbus.

David Roberts, Moorestown.

Hugh Townsend, Plainfield.

John Wilson, Rahway.

Benjamin Sheppard, Greenwich.

Wm. Carpenter, Salem.

PENNSYLVANIA.

George Main, Whiteand.

Charles Lippincott, West Chester.

Joshua B. Pusey, Londongrove.

Jesse J. Maria, Chester.

Joel Evans, Springfield.

James Moon, Attleborough, Bucks co.

Thomas Mendenhall, Beaton P. O., Columbia co.

Daniel P. Griffith, Brownsville, Fayette co.

Jacob Haines, Wolf Run, Lycoming co.

Daniel Thompson, Strickerville P. O.

MARYLAND.

Joseph J. Hopkins, Baltimore.

Dr. Thomas Worthington, Darlington, Harford co.

VIRGINIA.

William Davis, Jr., Lynchburg.

Robert White, Barber's & Roads P. O.

Aaron H. Griffith, Winchester.

NORTH CAROLINA.

John Russell, New Garden.

Thomas Newby, P. M., Newby's Bridge.

David Beard, Westminster.

OHIO.

James Taylor, Cincinnati.

James Stanton, Barreville, Belmont co.

Elisha Stubbs, West Elkton, Preble co.

John Fawcett, Salem, Columbiana co.

Gersham Perdue, East Moore, Highland co.

Arthur L. Benedict, Bennington, Delaware co.

Luke S. Mote, West Milton, Miami co.

Joshua Marmon, Zanesfield, Logan co.

William Foulke, Pennsville, Morgan co.

Caleb Bracken, Fitchburg, Belmont co.

John Hunt, P. M., Martinsville, Clinton co.

Samuel B. Smith, Smyrna, Harrison co.

Joshua Mauls, Colerain, Belmont co.
Reuben Wood, Lancaster, Delaware co.
Mark Wilets, Smithfield, Jefferson co.
Nathan P. Hall, Harrisville, Harrison co.
Aas Garrettsou, Somerset, Belmont co.
Dr. George Michener, Chester Hill, Morgan co.

INDIANA.

John S. Harned, P. M., Canton, Washington co.

James Siler, Rockville, Parke co.

John Parker, P. M., New Garden, Wayne co.

MICHIGAN.

Joseph Gibbons, Raisin, Lenawee co.

IOWA.

Joseph D. Harg, East Grove, Henry co.

CANADA WEST.

Augustus Rogers, New Market, Hovey Dist.

William Wright, Pickering. Do.

THE FRIEND.

ELEVENTH MONTH 10, 1849.

The reception of essays from our distant Friends is peculiarly grateful. That from Vermont in the present number, indicates that Zion's travellers however separated, are eye to eye respecting the mournful state of very many among us. Though it is necessary at times to portray the spreading degeneracy, producing feelings of lamentation for our beloved Society, yet it is a strength and encouragement to the watchmen on the wall, to find that their sense of its condition is very similar though they have little or no outward intercourse. It shows that one blessed Head and Master over all the members of his body, baptizes them into the same sense and feeling, and thereby qualifies them to administer the counsel which he imparts.

Baltimore Yearly Meeting convened on Second-day, the 22nd ult., the meeting of Ministers and Elders having as usual met the Seventh-day previous. The meeting was small; the usual business was transacted; and the report of the conferees adopted. The meeting concluded Fifth-day afternoon. From the printed minutes, when received, additional information will probably be given.

The obscurity which has so long rested upon Nineveh, the "exceeding great city of three days' journey," even as to its very site, it would seem, by the following paragraph, is likely to be yet further unfolded by the labour of the indefatigable Layard:

"The Nineveh Antiquities.—A vessel has arrived at Chatham from Bombay, with twenty tons of antiquities from Nineveh for the British Museum. The Treasury have given the necessary directions for the free delivery of the antiquities, and arrangements have been made for the packages to be forwarded direct to the Museum, without being previously disturbed. It is gratifying to add, that Mr. Layard has again left Constantinople for Trebizond, on his way to the scene of his late discoveries, accompanied by an artist, a medical man, and a secretary. He expects, with the resources now at his command, to prosecute his researches with even more success than before, and does not intend to confine his labours to

the Assyrian ruins in the neighbourhood of Mosul, but will visit Mount Ararat, and the whole of that part of the East, which abounds in religious and historical associations."—*London Paper.*

The deeply interesting subject relative to the long talked of Kentucky Convention to revise the Constitution of that State, has at length assumed a most discouraging aspect as regards negro emancipation. An article in the "National Era" of the 1st inst., says: "Although a heavy Emancipation vote was given at the late election for members of the Convention, yet, owing to the combined influence of the Whig and Democratic parties, not a single emancipationist was elected. Five-sixths of the voting population of the State are non-slaveholders, but every member of the Convention, we believe, is a slaveholder, and represents the slaveholding interest. What a striking illustration of the power of this interest, and of the subjugation of the masses of the people to its rule."

RECEIPTS.

Received of James Stanton, agent, Barnesville, O., for bimonthly, vol. 24, no. 24, for J. M. Roberts, \$2, vol. 22, John Bundy, \$4, vols. 23 and 21, Ephraim Williams, M. D., \$4, vols. 22 and 23, and William C. Williams, \$2, vol. 23. Abram Macy, and Samuel Marriot, each \$2, vol. 22. Jacob Haines, agent, for Joseph M'Carthy, \$4, vols. 21 and 22, Marshall Batlin, \$3, to 22, vol. 22, and Aaron M'Carthy, \$1, to 22, vol. 22.

FRIENDS' ASYLUM.

Committee on Admissions.—Samuel Bettle, Jr., No. 73 North Tenth street; Charles Ellis, No. 95 South Eighth street, and No. 56 Chestnut street; William Bettle, No. 244 North Sixth street, and No. 14 South Third street; John C. Allen, No. 180 South Second street; Horatio C. Wood, No. 210 Race street, and No. 37 Chestnut street.

Visiting Managers for the Month.—William Kinsey, Frankford; Benjamin H. Warden, No. 179 Vine street; Horatio C. Wood, No. 210 Race street.

Superintendent.—Philip Garrett.

Matron.—Susan Barton.

Attending Physician.—Dr. Charles Evans, No. 182 Arch street.

Resident Physician.—Dr. Joshua H. Worthington.

WANTED

A teacher for the Girls' Elementary School at West-town Boarding-school.

Apply to Hannah Rhoads, Marple, Delaware co.; Hannah Warrington, Jr., Moorestown, N. J.; Sidney Coates, No. 330 Arch street, Philadelphia.

MANIED, at Friends' meeting-house on Mulberry street, on Fifth-day, the 1st inst., ELIAS S. BROWN, M. D., and ELIZABETH, daughter of the late Joseph Price, all of this city.

PRINTED BY KITE & WALTON.
No. 50 North Fourth Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XXIII.

SEVENTH-DAY, ELEVENTH MONTH 17, 1849.

NO. 9.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

JOHN RICHARDSON,

AT NO. 50, NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

All communications, except those relating immediately to the financial concerns of the paper, should be addressed to the Editor.

For "The Friend."

Visit to the Menomonees.

[Continued from page 36.]

The 14th of Sixth month was fixed upon for the council. As the day drew nearer, the anxiety of the Friends increased. They did not know certainly whether the chiefs would come in, although reports were afloat that some of them were in motion. The result of the delegation from the Lake, was not known. People predicted, that Oshkosh—the Sachem—would not come, and that, without him, no business could be done; though a little man and a great drunkard, his word was law. Or, if he did conclude, that it consisted with his dignity to descend to the Bay, he would no doubt be tipsy, according to immemorial usage, and prepared for a carouse of a week—the Commissioner need not count upon getting to work before the 21st.

This was a disagreeable prospect. The idea of a week's delay was very unwelcome; but the thought of spending it in the company of drunken Indians was still more so. The Friends, however, kept all misgivings to themselves and hoped for better things.

On the evening of the 13th, not a chief had arrived. The next morning, the Friends, to set on example of punctuality, left their lodgings at the Astor House, and crossed the river to the Fort. The instructions given to the Commissioner were, to hold council with the chiefs and decide, with them, upon the apportionment of the money. He was at liberty to take no one else into council. A strong desire had been manifested, by some of the town's people, to be present at the deliberations, and it was likely, that if steps were not taken to prevent it, a crowd would press in and—whether intentionally or otherwise—embarrass the proceedings. There were persons in the town having a direct interest in the matter—being of mixed Menomonee blood—and there were others indirectly interested—having claims against parties who might be recipients;—and some of these, it was said, were people who

had acquired a certain influence over the Indians. It was feared, their presence might tend to prevent that impartiality and independence of judgment, necessary to the just disposition of this business. Besides, as the names and claims of individuals were to be discussed, privacy was altogether proper.

Dark hints, however, were thrown out, that a secret council was a thing unheard of in this part of the world, and altogether unsuited to the free and open genius of the people of Green Bay, and that, although the bars and bolts of the old Fort might still be pretty strong, the ancient hold was not impregnable; it was but a wooden defence, at any rate, and if impurity could not open it, something hotter might. To which, the Commissioner simply replied, that if people would do wrong, he could not help it: he intended to do right, and hoped they would.

But being sensible of the power of example, he thought right to try its efficacy in this case. Along with the Friends were three young men who had accompanied them, partly for recreation and benefit of health, and partly to render any assistance in their power. They anticipated much pleasure from seeing the chiefs assembled in full council and listening to their speeches. To ask them to give this up, was to ask a considerable sacrifice at their hands. Yet they cheerfully submitted, seeing it would materially strengthen the Commissioner in the exclusion of improper persons. If all were treated alike, not excepting the members of his own company, none would have a right to consider exclusion a personal offence.

The whole of the 14th was spent in the occlusion of the Fort, without the appearance of an Indian. It gave the Friends full opportunity to reconnoitre their novel quarters; for if they were not the first members of their Society who had ever been shut up in a fort, they were probably the first that had ever shut themselves in, and without question, were the first Quakers on record, into whose hands the keys of a fortress had been surrendered.

They found themselves in a quadrangular enclosure, with a front towards the river, facing south-east, of about 300 feet, and extending backwards, in a north-west direction, about 400 feet; surrounded by a stockade, composed of square logs, some 2 feet in diameter, and 18 in height, planted perpendicularly, side by side, their butts being sunk 3 feet in the ground. About 25 feet within the enclosure, and parallel to the north-east, south-east and south-west sides, were ranges of wooden buildings, designed for soldiers, but, at present, chiefly occupied by troops of marines. In the middle of the north-west side, was a handsome frame house, the front of which formed part of the enclosure, on that side, while the rear projected into the

open ground beyond; offering no great security, one would think, to the household of the commanding officer, for whose benefit this building was said to have been erected. The parlors of this roomy mansion, communicating by wide folding doors, were selected for the council chamber. There were about two acres of ground in the area within the buildings, in the centre of which stood the fragment of an old flag staff, about 60 feet in height, into the rotten top of which, a red-headed woodpecker, had pecked for himself a comfortable shelter. He occupied the highest post and was the best drummer in the garrison.

Near the eastern angle, was a detached double house, or two houses in one, considerably decayed, but still possessing habitable corners. There was one room up stairs, and two, down, which might be considered waterproof. The falling plaster and numerous coffee-coloured stains, on the floors, walls and ceilings of the others, were indications which could not be mistaken. In this rickety building was permitted to reside, a middle aged woman, the widow of three soldiers, with her two daughters and a son, scot-free. They might keep dry, if they could, but Government would not so much as tack a shingle over a leak—the property being no longer wanted for military purposes—and she was too poor to undertake repairs. So the leaks leaked on, and dry corners were in request. Nevertheless, this poor widow, scanty as her accommodations were, thought she could take in the Quakers; and they seeing she kept things as snug and tidy about her as the circumstances would allow, were willing to venture. They had no cause to repent. Martha Stoddart proved a notable housewife, and the cleanliness and overflowing kindness of herself and family, covered a multitude of little deficiencies, which she had it not in her power to supply. Fortunately it rained but once while the guests were with her, and that in the day time. By a diligent use of mops and buckets, the flood was kept in pretty good subjection and nobody drowned.

Near the opposite angle of the stockade, was another small family, which—the master having been formerly connected with the garrison—had been allowed to remain.

Outside, for perhaps 300 yards, around the fort, was a tolerably level, sandy space, on which grew abundantly, the beautiful *spiral-tail grass*, there called Fox tail (*Hordeum jubatum*) whose long, silken beards, tinged with a ruddy hue, waved gracefully in the wind. Beyond this, toward the north and west, was a moist tract of land, covered with hazle bushes and small timber, backed by a higher region and a dense forest of tall trees. In front was the Neenah, bordering on which,

above and below, was a belt of cleared land, under some cultivation.

The most tract just mentioned bore a profusion of flowers. A yellow lily and beautiful rose-coloured orchis were most abundant. A large variety of anemone—a foot to eighteen inches in height—whitened the ground in patches and presented a very pretty appearance. Strawberries were also plentiful and well flavoured. But he was a determined or very insensible man who would venture to meddle much with either fruit or flowers. The whole region swarmed with mosquitos of the most venomous and voracious description, and the moment a hand emerged from a pocket to seize a tempting blossom, they would pounce upon it with their poisonous stings. One who has not experienced it, can hardly imagine what a pest these little creatures are. They continually bring to one's remembrance the plague of the flies in Egypt. It would take stout fellows to withstand the assaults of any thing worse than Greco Bay mosquitos. The defence of the fort were no bar to these blood-thirsty marauders. Reading or other candle-light occupations, could seldom be enjoyed of an evening, the hands being commonly busy enough doing battle with the enemy. Late in the night however, when the mercury had fallen considerably, as it usually does in northern latitudes, they ceased to fly, and wakeful people could with safety enjoy the cool refreshing breezes.

There was neither spring, well, cistern nor running stream in the Fort, and except when water was brought from the town, that of the river was used, though by no means to be commended for clearness or coolness.

These premises were occupied by the Friends from the 14th of the Sixth to the 10th of the Seventh month.

On the evening of the 14th, information reached them, that several chiefs from the Mesomonic river had come in. Their arrival created some stir in the town and set the talkers to talking. They talked very hard about the secret council, and disturbed the composure of the Iolian agent. He came over to see the Commissioner, and told him he would not answer for the consequences, if he persisted in his plan of sitting with closed doors and of shutting in the Indians. He hinted something about oppression upon the Indians. The Commissioner answered, that the responsibility was his own, and he should not flinch from it; that the council was his own and the chiefs, and for nobody else; and that he did not conceive there was any oppression in protecting the Indians from evil disposed men. So the agent finding the Commissioner was not to be budged, talked about something else.

Soon after breakfast, next morning, Jacobs, the interpreter, brought information to the lodgings of the Friends, that the chiefs of four Bands had come, and were close at hand. They were ten in number and accompanied by four Braves. The Friends at once proceeded to the council chamber and waited with some trepidation, for the entrance of the natives, and how were they relieved and gratified when the chiefs were seen approaching with a steady stop and dignified demeanor. They were

evidently quite sober; and among them were two from the Lake, though not the Sachem. They reported him, however, in progress. This was all very favourable. The ten chiefs had come over to see the Commissioner, have a little talk with him and see their quarters. They were better dressed than the Lake delegates, and a few even made some attempt at decoration. But there was nothing particularly imposing in the appearance of any of them. Neither of the former delegates were of this company. From the lake, there was Wa-tah-shao, or Bravo man—the speaker, on this occasion, and Quo-mah-nee-kin or Big man—a very diminutive man, who laughed heartily, with the rest of the chiefs, when his name was interpreted. From the Mesomonic river, came Chee-chec-quan-o-way, or Front of face, Koo-shoo-nao, or Swift bird, O-kay-maw-pee-nao-see or chief bird and Nee-mah-see or Left hand. Of the Pesheico Band, there were O-shaw-wah-pee-nao-see or South bird, and Mah-kot-tay-pee-nao-see or Black bird; of the Okonto Band, Chee-koh-lah or Far Sounding Voice, and Pech-quah-kun-no, meaning some kind of bird, the English name of which the interpreter did not know. The Braves were Wah-shoo-nao-wah-tuk or Faithful, Mah-chay-kay-nao or Bad bird, Kah-yano-mek or Not here, and Wes-kay-no, some kind of bird.

The Menomogies consist of nine bands, so that the Nation was not yet half represented. These chiefs seemed cheerful and on viewing the quarters, expressed themselves well pleased. After a friendly smoke they went away, promising to return in the afternoon to stay.

ERROR.—Last week, 1st page, 2nd column, 28th line—for *Kinni-kinnie* read *Kinni-kinnie*.

(To be continued.)

For "The Friend."

NOTES FROM BOOKS.

SIR JOHN HERSCHEL'S ASTRONOMY.

Discovery of the Planet Neptune.

Posterity will hardly credit, that with a full knowledge of all the circumstances attending this great discovery—of the calculations of Le Verrier and Adams—of the communication of its predicted place to Dr. Galle, and of the new planet being actually found by him in a few days on the very night in which he first directed his telescope thither; nor will they have doubts been expressed as to the validity of the calculations of those geometers, and the legitimacy of their conclusions, but those doubts have been carried so far as to lead the objectors to attribute the acknowledged fact of a planet previously unknown occupying that precise place in the heavens, at that precise time, to sheer accident! What share accident may have had in the successful issue of the calculations, we presume the reader will have little difficulty in satisfying himself. As regards the time when the discovery was made, this has also been attributed to fortunate coincidence. The following considerations will, we apprehend, completely dissipate this idea, if still lingering in the mind of any one at all

conversant with the subject. The period of Uranus being 84,014 years and that of Neptune 164,618 $\frac{1}{2}$, the interval between two successive conjunctions is 171.59 years. The late conjunction having taken place about the beginning of 1822, that next preceding must have happened in 1849, more than 40 years before the first recorded observation of Uranus in 1690, to say nothing of its discovery as a planet. In 1690, then, it must have been effectually out of the reach of any perturbative influence worth considering, and so it remained during the whole interval from thence to 1800. From that time the effect of perturbation began to become sensible, about 1805 prominent, and in 1820 had nearly reached its maximum. At this epoch an alarm was sounded. The maximum was not attained; the event, so important to astronomy, was still in progress of development. The fact (noticed rather than a striking one) was noticed and made matter of complaint. But the time for discussing its cause with any prospect of success was not yet come. Every thing turns on the precise determination of the epoch of the maximum, when the perturbing and perturbed planet were in conjunction, and upon the law of increase and diminution of the perturbation itself on either side of that point. Until the lapse of some years from 1822, it would have been impossible to have fixed that epoch with any certainty.

In all this we see nothing of accident, unless it be accidental, that no event which must have happened between 1781 and 1853, actually happened in 1822; and that we live in an age when astronomy has reached that perfection, and its cultivators exercise that vigilance, which neither permit such an event, nor its scientific importance, to pass unnoticed. The blossom had been watched with interest in its development, and the fruit was gathered in the very moment of maturity.

The Unlatched Astronomer.

The same discovery (of Algol's being a periodical star) was made nearly at the same time, by Palitzsch, a farmer of Preitz, near Dresden,—a peasant by station, an astronomer by nature,—who, from his familiar acquaintance with the aspect of the heavens, had been led to notice among so many thousand stars, this one as distinguished from the rest by its variation, and had ascertained its period. The same Palitzsch was also the first to re-discover the predicted comet of Halley in 1759, which he saw nearly a month before any of the astronomers, who, armed with their telescopes, were anxiously watching its return. These anecdotes carry us back to the era of the Chaldean spherists.

The Comet of 1843.

Of all the comets which have been recorded, this has made the nearest approach to the sun; having approached the luminous surface of the sun within about a seventh part of his radius! It is worth while to consider what is implied in such a fact. The apparent angular diameter of the sun as seen from the comet at this time, was no less than 121° 32', and the heat 4700 times greater than that experienced at the equator.

Let any one imagine the effect of so fierce a glare as that of 47000 suns, on the materials of which the earth's surface is composed. Its effect would be 24½ times as great as that of the great lens of Parker, which was 32½ inches in diameter, and 5 feet 8 inches in focal length—even supposing all the light and heat to have been transmitted through the lens. Yet that lens melted cornein, agate and rock crystal!

To this extremity of heat, however, the comet was subjected but for a time. Its actual velocity in perihelion was 366 miles per second, and the whole of that segment of its orbit above the plane of the ecliptic in which the perihelion was situated, was described in little more than two hours, or, in other words, the comet had in that short space of time, travelled half the circle of the heavens around the sun! There is beyond question, some profound secret and mystery of nature concerned in the phenomena of comets. Perhaps it is not too much to hope that future observation may ere long enable us to penetrate this mystery, and to declare whether it is really *matter* in the ordinary conception of the term which is projected from their heads with such extravagant velocity, and if not impelled, at least *directed* in its course by a reference to the sun as its point of avoidance. In no respect is the question as to the materiality of the tail more forcibly pressed upon us for consideration, than in that of the enormous sweep which it makes around the sun, and in the manner of a straight and rigid rod, in defiance of the law of gravitation, may, even of the received laws of motion, extending in this instance from near the sun's surface to the earth's orbit, yet whirled around unbroken through an angle of 180° in little more than two hours. It seems utterly incredible that in such a case, it is one and the same material object which is thus brandished. If there could be conceived such a thing as a *negative shadow*, a momentary impression made upon the luminiferous ether behind the comet; this would represent in some degree the conception such a phenomenon irresistibly calls up. But this is not all. Even such an extraordinary excitement of the ether, conceive it as we will, can afford no account of the projection of lateral streamers; of the effusion of light from the nucleus of a comet towards the sun; and its subsequent rejection; of the irregular and capricious mode in which that effusion takes place; none of the clear indications of alternate evaporation and condensation going on in the immense regions of space occupied by the tail and coma,—none, in short of innumerable other facts which link themselves with almost equally irresistible cogency to our ordinary notions of matters and force.

The Cherokee National Council, or Legislature met on the 1st inst., at Tahlequah, the national capital. The message of the Principal chief was received and read, but its contents have not yet been made known through the *Advocate*. That paper thus pictures the prosperity of the Cherokees:

The nation is now blessed with peace and harmony, and the greater portion of the farmers are raising a competency of the staff of

life, and other produce necessary for the sustenance of nature. Our common schools are in successful operation throughout the nation, so that many of our children are now in a condition to enter the seminaries for further advancement in their education—while others of our citizens have been improving the country by the erection of machinery of one kind or other—such as saw and grist mills, &c. And to compare our condition now with what it was some twenty or thirty years ago, one would suppose that we were not the same people—but we are Cherokees yet.

The *Advocate* contains lengthy accounts of the doings of the Cherokee Missionary Society, which met at Tahlequah on the 17th ult., and a notice of the meeting of the Cherokee Bible Society, to be held on the 17th October. The object of this latter society is to disseminate the scriptures in both the English and Cherokee languages.

The Uncertainty of Life.—Scarcely a day passes that we are not reminded of the frail tenure man has upon life and the things of time, and the necessity of a constant preparation for that change which awaits all. A striking illustration of this solemn fact came to our knowledge a day or two since. A gentleman actively engaged in extensive business in East Boston, was crossing the ferry in company with a friend, and in the course of conversation remarked, "Well, I have worked long enough and hard enough, and have managed to secure sufficient property to support myself and family through life; I mean, therefore, to retire from business and enjoy myself the rest of my life." The gentleman arose the next morning in his usual health, and went to his place of business; at about 2 p. m. he was seized with the cholera, and ere the sun again arose was numbered among the dead! His bright anticipations of future enjoyment on earth were blasted, and the wealth which for years he had been toiling to secure, was in a moment forever snatched from his possession. Life is indeed suspended by a brittle thread, which the faintest breath may sunder.—*Boston Journal*.

A Noble Sentiment.—"The more I am acquainted with agricultural affairs, the better I am pleased with them; inasmuch that I can nowhere find so great satisfaction as those innocent and useful pursuits. In indulging those feelings, I am led to reflect how much more delightful to an unebauched mind is the task of making improvements on the earth, than the vain glory which can be acquired from ravaging it by the most uninterrupted career of conquests."—*Washington's Letters to Arthur Young*.

From the Annual Monitor for 1849.

DANIEL WHEELER.

Daniel Wheeler, of Bristol, son of the late Daniel Wheeler, deceased Sixth month 24th, 1849, aged 35 years.

In his case many months of suffering and declining strength, preceded the appearance of symptoms which indicated immediate danger.

During this period, much mental depression was passed through; days of conflict, and nights of pain and sleeplessness were allotted, in which it was emphatically felt, "Vain is the help of man." But through this proving season, it was cause of thankfulness to observe an increasing ability to bow to the chastening of the Lord; and though the nature of his malady made expression difficult and painful, the exemplary patience with which accumulated trials were borne, gave evidence, stronger than words, that a good hand was underneath, sustaining in the hour of greatest need, and carrying forward in the soul a work of preparation for the rest and purity of heaven.

A period of lessened trial was permitted to follow; and the last two weeks of his life were marked by a holy quiet, a deep and abiding peace—which contrasted strongly with the suffering and depression that had preceded, and the heavenly serenity of his countenance, bore unequivocal testimony, to the calm that reigned within.

He appeared to find increased comfort in listening to the Holy Scriptures, and in retirement of spirit before the Lord. At these seasons, the overshadowing of the Divine presence was sensibly felt, and streams of consolation were permitted to flow, which refreshed and sustained amidst the sinkings of nature. He made frequent and thankful reference to the comfort thus granted him, and appeared able to rest, in child-like confidence, on the love and mercy of God in Christ Jesus. Two days before his close, when feeling very feeble, he remarked, "Four months of pain and weariness have done much to wean from the love of life. If it were not for the sake of a few whom I dearly love, there would be something very sweet in the thought of rest in heaven." Again, when the sense of sinking was very distressing, he exclaimed, "Oh! my Saviour, grant me power to avoid murmuring and evil thoughts." There was considerable obscurity in the character of his complaint, and its issue was so far uncertain, as to leave grounds for hope, that life might, at all events, be considerably prolonged; and of this expectation his own mind evidently partook. But on the morning of the 24th, a great change was apparent; it became clear to those around him, that the vital powers were fast failing, and the idea of immediate danger seemed for the first time to strike himself.

When the medical attendant retired, he inquired, "What does ——— say of me?" and on being told that he was considered to be sinking, he received the information with perfect calmness, and solemnly replied, "If it be so, the will of the Lord be done. All fear of death has long been taken away. But I do shrink from the pain of dying. I would crave an easy dismissal." It was rejoined, "But thou hast no fear for the future?" His answer was deliberate and full—"Perfect trust;" continuing, "I hope I do not deceive myself, I have prayed that I might not, and I have known so much mercy, that I cannot think it would be permitted as the eleventh hour." He sat propped on the sofa with the most placid expression of countenance, as one without doubt

or fear; and presently, as if thinking aloud, exclaimed, "His Son died for us."

Once during the day, when excessively exhausted, he looked distressed, saying, "What shall I do?" He was reminded that God's strength is sufficient for all things: he answered quickly, "I wish I could feel it." But the next moment a tranquil and satisfied expression passed over his face, and he grasped more firmly the hand he held, as though the assurance had comforted him.

His strength continued to fail; and about ten o'clock the same evening, with the freedom from pain he had so much desired; the silver cord was loosed, and the unfettered spirit permitted, as he reverently believed, to enter that city whose walls are salvation and her gates praise.

Fox "The Friend."

EDUCATION.

The present state of education within the limits of our Yearly Meeting, is a subject which claims the serious consideration of all who desire the welfare of the rising generation or the prosperity of our religious Society. We cannot reasonably expect that the children of Friends will grow up to be consistent and useful members, unless it is the concern of parents and guardians to give them a religious and guarded education in conformity with our Christian principles and testimonies.

Whilst we would say nothing which can in anywise call in question the universality or sufficiency of Divine Grace, or substitute for its teachings, the performances of man, we know that it pleases Infinite Wisdom to work by instrumental means, and that in every age he has condescended to bless the pious, watchful care of religiously concerned parents and tutors. "Train up a child in the way he should go, and when he is old he will not depart from it," is a declaration on apostolical authority which has lost none of its truth, but been confirmed by the experience of ages.

No other religious body, we apprehend, has bestowed so much pains and thought on the right education of its youth, as the Society of Friends has from its first rise. As early as 1667, amid the pressure of a multitude of engagements for the cause of Truth, George Fox, whose enlarged mind seemed ever occupied with the promotion of the welfare of the infant Society, issued a recommendation to Friends to establish two schools for educating the children of Friends "in all things civil and useful in the erection." Previous to this, he had written several times in his epistles, (the first as early as 1656,) exhorting Friends to give their children suitable religious instruction in the principles of Truth, and to bring them up in plainness and sobriety, restraining them from undue liberties. He also wrote a catechism to be used in their schools and families, some topics of which are still in print.

The minds of many Friends being much engaged on account of the education of the young people, the London Yearly Meeting in 1690 issued the following advice, viz.:

"It is our Christian and earnest advice and counsel to all Friends concerned, to provide

school masters and mistresses who are faithful Friends, to teach and instruct their children, and not to send them to schools where they are taught the corrupt ways, manners, fashions and language of the world, and of the heathens in their authors; tending greatly to corrupt and alienate the minds of children into an averseness or opposition against the Truth and the simplicity of it. But take care that you train up your children in the good nurture, admonition, and fear of the Lord, in that plainness and language which becomes Truth."

The subject is revived or adverted to in subsequent years, and appears to have been the frequent concern of that body. In our own Yearly Meeting a like engagement is apparent; but prior to the war of the Revolution it does not seem to have taken so deep a hold on the minds of Friends as it did while suffering under the calamities of that period.

In 1746, a minute was transmitted to the subordinate meetings, recommending that the several Monthly Meetings should encourage and "assist each other in the settlement and support of schools; and that as much as possible care should be taken to procure such teachers as would not only give them literary instruction, but in the wisdom of God and a spirit of meekness endeavour gradually to bring them to the knowledge of their duty to God and to one another."

In the year 1750, another minute was issued to enforce upon the members "the consideration of the importance of training up our youth in useful learning under the tuition of religious, prudent persons;" and containing proposals for what was deemed the most likely means to induce such persons to undertake the business of teaching. In 1751 the subject was again pressed upon the diligent and careful attention of Monthly and Quarterly Meetings.

In 1774 the following minute occurs: "The pious education of our youth, being a matter of great importance, parents and those to whom this weighty trust is committed, are earnestly excited to a faithful discharge of their duty herein, both in respect to placing them under exemplary and religious schoolmasters and mistresses for useful and proper learning, as well as to inculcate in their tender minds the pure doctrines of the Gospel, agreeable to the principles of our holy profession, and the necessity of a life of self-denial, which leads to plainness in speech, behaviour and apparel, and circumspection in all parts of their conduct."

In 1776, the subject appears to have been again before the meeting in a weighty manner, and much deficiency being acknowledged, another pressing minute was issued, "to animate parents and others to a diligent, religious care for the pious education of their children, early to engage them to be acquainted with the Holy Scriptures, and the grounds of our Christian principles, and to impress them with a sense of the nature of Divine worship, training them up in the practice of diligently frequenting our religious meetings, endeavouring to convince them of the consistency of plainness in dress and behaviour with our Christian profession, and to restrain them from everything tending to a contrary deportment."

In order to bring the subject of education more closely home to all, the minute recommends to Quarterly and Monthly Meetings to revive the concern of the Yearly Meeting, from time to time, by causing the advices it had issued in former years to be read at the close of a First-day morning meeting or in the youth's meeting.

Notwithstanding these evidences of care on the part of the body, the education of the youth does not appear to have received that attention from the members individually which its importance to the general welfare demanded, and in the year 1777, the Yearly Meeting again took up the subject, and made the following minute, viz.:

"The meeting taking into consideration the sorrowful complaint of deficiency in the religious care and education of the youth, as very particularly pointed out and proposed for consideration in the report from Philadelphia Quarterly Meeting, and hinted at from the other quarters; a lively concern impressing our minds for the advancement of righteousness and the real benefit of the rising generation, both with respect to the pious education in Friends' families and also their school education, which being very weightily and deliberately attended to, and the sentiments of many Friends expressed; the meeting being sensibly favoured with the calming influence and seasoning virtue of Truth; it is unanimously agreed to recommend this weighty subject to the deep attention and speedy care of Quarterly Meetings, that they may appoint suitable Friends in each of them as Committees to visit the Monthly, Preparative, and Particular Meetings or families of Friends, as Truth may point out the way, for reformation, with respect to the due attendance of our religious meetings, plainness of speech, behaviour, apparel and household furniture, with other deficiencies mentioned in the answers to the queries which are the cause of the present concern and exercise. And in order to strengthen the hands of Friends in the Quarterly Meetings, this meeting appoints (13 Friends) to take this matter relating to the youth and their religious education and schooling particularly under their care, and give such advice and assistance therein, and respecting other deficiencies, as they in the wisdom of Truth may see expedient, and report their care to next Yearly Meeting."

This committee appear to have entered carefully into the subject, and in 1778 presented an interesting report, probably from the pen of that eminent Christian philanthropist, Anthony Benzeel, which is worthy of the serious perusal of every Friend at the present day. On receiving this Report, the Yearly Meeting made the following minute.

"The Committee appointed last year to consider and propose what they should agree to be the most effectual means for promoting a careful religious education of our youth, and a general reformation; gave in a report, from which it appears that the subject of schools hath been particularly under their notice; and they laid before the meeting some observations respecting the encouragement of proper schools; which being read and considered,

there appears a united concern in the meeting for the establishment of schools for the instruction of our children in useful learning. The said proposals and observations being printed, are earnestly recommended to the serious attention of Friends in their Preparative, Monthly and Quarterly Meetings, and to Friends in general, in order to incite and revive a pious care therein, and to make such progress in promoting the institution of such schools as their circumstances and the importance of the matter requires; and to send an account to the meeting next year of their proceedings therein."

The report will be given in our next.

(To be continued.)

For "The Friend."

American Abolitionism.*

(Continued from page 44.)

Much of this habitual ardor, as has been intimated above, may be traced to the "hatred of tyranny intense" which has been nourished by the devotion of so large a share of Whittier's thoughts and life, to the promotion of American Abolition.

It is marvellous to observe how completely this subject takes possession of the sympathies and feelings of those who to any extent embark in its examination. The idol seems to possess an enchantment around it, which swallows up in its devotees all other thoughts, all other human interests.

"Child," said Dr. Johnson to Hannah More, who in her younger days was persuing him at an evening entertainment to "take a little wine,"—"Child I can't take a little." The veteran philosopher had proved too often his own weakness to resist the fatal effects of the circean cup, if he raised it to his lips; and even when mature years and Christine conviction had soother his natural propensities, he still found his only safety in guarding the very outposts of danger.

With like intoxicating power does the absorbing interest of the question of Slavery, seem to overthrow in many minds the dominion both of reason and religion. They "can't take a little." The moral firmness is wanting, to give every question of human rights and wrongs its proper place, and to subject them all to the more pressingly important claims of individual duty.

The consequence has here that an association of men has been formed, with whom every idea of business or pleasure, humanity and benevolent reform, politics and religion, are centered in that one word—abolition. Not content with awaiting the slow progress of civilization and religious conviction, to reform the world, they would overthrow the whole fabric

of civil and religious society and build up an edifice founded on their one darling principle.

It may be thought that we have attributed too great importance to the exuberant ardour of a few fanatical enthusiasts, and have overestimated the extent of the delusion. It has fallen to the lot of the writer however, during frequent visits to the Eastern States, to observe an alarmingly increasing tendency in the public mind, to consider orthodoxy on this subject as a test of religious sincerity; and indeed to substitute zeal for moral reform in the place of evangelical faith.

This error has doubtless been greatly propagated by that dangerous and wide-spreading heresy which has left its desolating effects on almost every religious community; and which in New England seems to have been more fatally successful in poisoning, if we may use the expression, the very fountains of Truth.

But of latter years there appears to have been as it were a reversal of mutual action; and what hitherto was a consequence now has become in great measure the sustaining cause, of theological unsoundness. A band of fierce spirits has risen up, who scruple not to brand both creed and professor with the charge of hypocrisy, where they do not consent to recognise American slavery as the one deadly sin to be rooted out, and immediate abolition as the only legitimate method of exterminating the evil.

Wendell Phillips at the annual convention of the American Anti-slavery Society held in New York during the spring of 1848, submitted the following resolution, which was adopted without a dissenting voice.

"Resolved, That the only Exodus for the American slave is over the ruins of the present American church, and the present American Union." The same eloquent though erring advocate of human rights, openly avowed at a public meeting in this city, that "so deeply was the evil of slavery seated both in creed and constitution, an honest man of this generation must be an infidel in the Church and a traitor in the State."

It is not difficult to analyze the process by which this apparently antagonistic position of religioe and morality has been brought about. Nor, while we admit the error of those who have driven a rightful principle to an abused extreme, are we at a loss to discover the causes which have led to their extravagance.

Let the most cool and conservative philanthropist set himself calmly to consider the whole subject of American slavery:—let him ponder the progress of the civilized world in refinement and humanity:—let him recall the course of the enlightened monarchies of Europe, with regard to similar institutions in their own dominions:—let him recollect the high pretensions our nation holds out to the world, of superior advancement in the principles of liberty, and in the recognition of universal individual rights:—let him then descend to the particulars of the monstrous inquiry tolerated in our own borders, with all its attendant horrors; the barbarous means made use of to procure the unhappy victims from their native country; the sufferings of the middle passage;

the degradation of human nature in the sale at auction of rational beings; the total destruction of all ties conjugal and parental; the inhuman torture of the lash inflicted irrespectively of age or sex; the hopeless life of misery and bondage to which the wretched sufferer is doomed; and all this in our own land, under our own law, and in some measure under our own individual influence: and he must be more or less than man, if his feelings and indignation be not roused to the highest pitch by the contemplation.

It would seem indeed as though imperative duty to humanity itself, demanded that the whole moral power of Christendom, should be exerted for the suppression of such a crying evil. It is also manifest that in no way could this power be brought to bear so appropriately or so effectually, as by the united action of religious communities.

No marvel therefore that the advocates of emancipation have invoked the aid of the church, and that disappointment and disaffection have been the consequence of its refusal to co-operate in the work.

Our own Society, long before the subject of slavery had excited general attention in this country, took ground unshakably against its toleration within our own borders; and has since that time, by example and by frequent public protest, exerted an influence against its existence in the land.

The exercise of a temporizing policy among other religious communities however, and a desire to avert the unpleasant consequences of decided action, which Friends boldly met at any hazard of individual offence, has prevented in our opinion a complete discharge of their duty in this important movement, and has cast odium upon the cause of religion itself. Such was the relative position of a majority of Christian denominations towards the cause of abolition, when the Unitarian heresy which had for years been insinuating itself into the public mind, began in the early part of the present century to assume an efficient and permanent organization under the eloquence and abilities of Dr. Channing. Rejecting as it did the doctrine of salvation by faith, and substituting in its place a religioe of works, the new sect began eagerly to take part in the great moral questions of the day; in which at the present time some of its members are the principal actors.

A new impulse seemed to be given for a time to several important movements. Intemperance, slavery, and war, were all vigorously attacked, and the eloquence of tongue and pen employed to awaken and enlighten the public mind on these interesting subjects.

While we cannot but admit that the "one thing needful" was forgotten by these zealous reformers, and that while these things were done, the weightier matters of the law should have been first complied with, yet it must be confessed that in many important testimonies, they seemed to outstrip most of the orthodox churches; and with many honest but superficial inquirers, their captivating appeal to the fruits of their religion had great weight in undermining a belief in the doctrines of evangelical Christianity.

* The writer is far from wishing to connect in any invidious manner the subject of the former article, with that under examination at present. John G. Whittier belongs to a very different school, and is actuated by a very different spirit from the ultra abolitionism here condemned. We merely intend, before leaving a subject, to the threshold of which the consideration of his poems has brought us—to avail ourselves of the opportunity of a brief insight into its causes and character.

Then came the reaction on the part of the other religious denominations. Clinging the closer to the creed of their forefathers, they carefully avoided any intermingling—even on the common ground of moral reform—with those whom they justly regarded as unsound on essential points; and they thus left this important field clear to their opponents.

The consequence has been a growing bitterness of feeling between the leaders of the abolition movement, and the zealous members of the old churches, which has resulted in injury both to the cause of the slave and the cause of religion. Charges on the one hand of fanaticism and infidelity, and on the other of bigotry and hypocrisy have contributed to widen the breach, and to produce a totally unnatural hostility between the friends of Christianity, and the friends of that universal toleration which the golden rule of Christianity especially enjoins.

Such we conceive to be the "natural history" of ultra abolitionism—and however worthy may be the end in view, it can never justify the use of immoderate or unprincipled means.

Nor can they be defended on the ground of a wise and far-sighted policy. To array the religious interest of the country against moral progress is to provoke a feud between the parent and its offspring; it may produce discord for a while, but the bond of natural relationship will eventually prove stronger than the romantic ties of a false philanthropy.*

We earnestly hope that the time is not far distant when this great national iniquity shall cease to produce excitement at home, and indignation abroad; and when all who have laboured according to their ability for its suppression, shall forget the animosities of sect or party, in mutual congratulations over its final extinguishment.

CASTOR.

* Isaac Taylor in his *Natural History of Enthusiasm*, clearly demonstrates that the most abiding and effective benevolence must ever spring from religious conviction.

For "The Friend."

Thomas Scattergood and his Times.

(Continued from page 61.)

In the early part of the year 1784, Sarah Barney, of Nantucket, was in Philadelphia, being probably drawn thither by a concern to attend the spring meeting of ministers and elders, held in the Third month. Sarah stood in the station of an elder, and was esteemed an honest-hearted lover of the Truth,—being very simple in her manners, very plain in her appearance, and far more concerned to obtain a place in the kingdom of heaven, than to provide comforts for her passage through this world. We have already mentioned her as smiling from Boston with Comfort Collins, about the year 1760, when the concern of the latter to visit England, being taken from her, the vessel sprung a leak, and they were brought back to America. Sarah Barney was anxious to do good to her fellow mortals as she could,—and one means of effecting this, she thought, was by the dissemination of pious books.

With this view, and probably also as an innocent means of furnishing her with a small amount of funds towards supplying the necessary wants of her body, she kept a little bookstore,—or at least, had a number of books at her dwelling for sale. Her wants were few, and for the supply of those wants, beyond what her scanty profits furnished, she trusted to Providence. Her friends knew her condition, and they were not backward in administering when they judged it needful. Her company was much sought after, and in consequence, she often had many visitors in her small abode. These generally took with them, the provisions they might need whilst with her, but if they were from a distance, and could not well bring a supply with them, the Friends of the island took care that she should have sufficient furnished ready prepared for eating. Nantucket was always noted for the hospitality of its inhabitants, and their doors and hearts have always opened easily, at the touch of the stranger, or the needy. Such it was in the days of old,—such have we proved it in modern time,—and not more certainly does the stranger with low shoes have to empty the sand from them at the doors of their dwellings, than he meets with warm-hearted welcome when he crosses the threshold.

After Sarah Barney had returned home from Philadelphia, she received a letter from Sarah Harrison, who had been deeply interested in her, during her visit. We give a portion of Sarah Barney's reply.

"Nantucket, 25th of 8th Eighth mo., 1784.

"Dear Friend Sarah Harrison,

"Thine of the 15th instant came to hand yesterday, and it is very comfortable to think thou still has me in remembrance. I suppose thou cannot easily forget the many painful hours thou had on my account. I have had to rejoice, many times, and to be thankful to the Great Author of all good, for bringing me acquainted with thee. It was he alone that did it; no one else could have given thee that sense thou had of my state of mind. I think it has been profitable to me, that I have been amongst you. I often look back upon the many agreeable hours spent in thine, and Mary England's company, though many of them were [passed] under a deep travail of soul. Many deep dippings we had together, which I think were profitable to us all.

"I was very glad to see Mary England come out of the city. I think I may say I was confirmed in this, that it would be for her growth and establishment in the ever blessed Truth, if she would come out more, when the way opens for it. I rather fear she shuts it up, putting off [the opening]; whereas if she were resigned to [the Lord's] Holy will, she would find an increase of peace, and that is more than all things here below. You are both much the companions of my mind, and were [particularly] so in my little habitation yesterday, as I was looking over, with pleasure, some of our meetings together, and the hours spent with you. I may say I was favoured to reach home with a solid peace in my bosom as I never enjoyed at the return from any journey before. I hope I did not leave much room for pain in any of your minds.

"Our beloved Friend John Haughton was much favoured whilst here, and has led a sweet sorrow behind him. Though deeply tried when on the island, I hope [he] will get safely home, with a reward of peace in his own mind.

"Thy affectionate Friend,
SARAH BARNEY."

John Haughton was a minister of the Gospel whose residence was in Philadelphia. He had not yet reached middle age,—was ferret in spirit to do his Lord's will, and seemed, according to human reasoning, likely to have much service allotted him in the church militant. But it was not to be. His heavenly Father saw meet in mercy to gather him a comparative youth to his eternal rest. Soon after his return from the visit to Nantucket referred to in the preceding letter, his health failed, and on the 5th of the Tenth month he died, aged 35 years. The following letter to Samuel Emlen is introduced because of its reference to his death, and also because of the account it gives of the Yearly Meeting of Philadelphia, held in the Ninth month, 1784.

"Philadelphia, Tenth mo. 9th, 1784.

"Dear Friend,—I cannot refer to thy letter from London, of the 2nd of the Eighth month last, having left it with thy Sally. I hover so far retain the savour of its acceptable contents, as to know the perusal of it was truly soothing and comfortable, in some sort restoring me to the company and instructive converse of my endeared Friend. It is not my desire to add to thy burdens under the weight of the mission,* and important duties thou art called into; yet when through a fresh rivet of love on thy mind reaching towards thy absent, however unworthy, brother, thou feels any thing for me, it will be rejoicing to receive such communications.

"Dost thou inquire how it fared with the brethren at our last annual feast? Whether or not, I have no doubt but the subject is interesting, and that thou hast not been unamiable of us. More solemnity and weight,—more harmony and cementing concord,—I scarcely remember to have prevailed at any preceding Yearly Meeting. In our select gathering, and those more public, there were renewed evidences of the ownings and aidings of our gracious and ever adorable Master. He was indeed near,—the banner of his love over us,—and many I believe were deeply bowed and humbled under a melting sense thereof. I shall add to this letter one instance of an advancement, as I trust it will prove to be, towards purity and rectitude of conduct, in which I verily believe the faithful and circumspet pilgrim is called to hold up a testimony against the snares and defilements into which the subtle enemy of man's happiness hath led many. The minute was framed by the committee on the epistles, and when brought into the meeting, was unanimously and solidly approved, and is therefore sent down in the extracts.

* S. Emlen was then in England on a religious visit.

† Yearly Meeting.

‡ Against importing or selling ardent spirits.

"Our beloved brethren John Parrish and James Cresson opened their concern with weight, and it obtained the tender notice and deep attention of the meeting, which became as it were leavened into their prospects and exercise. So they had cause of encouragement, which was signified by certificates, and expressed by divers Friends, who were dipped with them.

"Many worships have been of late removed and called to an everlasting abode. On these solemn and affecting events I could say much, having deeply felt their loss, as individuals dear to me, and who will be much missed in the church. Worthy John Roynell, Joseph Lukens, and John Haughton are among the number; also that meek man Joseph Richardson, silversmith.

"It has been on my mind to write to dear John Pemberton, towards whom my spirit has been drawn in much nearness, and tender sympathy, but I find it is more than I can accomplish at present. I shall be obliged by thy son's copying and sending him such parts of this letter as thou may suppose him desirous of seeing, and let it be accompanied with a salutation of heart-felt uniting love which I now sensibly feel to flow towards him. May he increase in strength and confirmation, be sustained and helped through all his exercises and trials, to his own enduring peace, and the rejoicing of his Friends.

"Farewell dear Friend,

HENRY DRINKER."

The following anecdote respecting Joseph Lukens and Sarah Harrison, is interesting, as setting forth the truth of the openings of the Divine gift. Joseph Lukens, who resided at Hortham, came to Philadelphia on the 16th of the Ninth month this year, and attended the High Street Meeting, where he had a lively and acceptable testimony. Towards the close of the meeting Sarah Harrison under the constraints of religious duty, rose up and spoke to this import, "There is one present, who will not have the opportunity of again thus meeting with Friends." After saying that this made it necessary that such an one should improve the present, to prepare for the final change,—she in the warm feeling of Gospel fellowship, bade the individual who was addressing, "farewell in the Lord." This short communication was delivered with great solemnity, and Joseph Lukens had an inward assurance, that he was the individual referred to. In the afternoon he attended a sitting of the Meeting for Sufferings, and before night went out of the city port of the way towards his residence. The next morning he again started, but was taken sick before reaching home. In obedience to the warning given he endeavored to prepare for leaving his earthly business and Friends,—and as his illness gradually increased on him, he took leave in a solemn and weighty manner of his wife and children. He passed from this scene of conflict and sorrow, on the 27th of the same month, aged 53 years.

* To pay a religious visit to Barbadoes.

(To be continued.)

For "The Friend."

JOHN BARTRAM.

(Continued from page 54.)

The simplicity and enthusiasm of Peter Collinson's character shine throughout his correspondence. "I am here," says he, "all alone, and yet I have the company of my friends with me. This will be no paradox, when I tell thee, on the table lie their speaking letters, in that silent language which conveys their most intimate thoughts to my mind. In course time, my dear John, comes first. I thank thee for thine of the 15th August. I have in my former letters, acknowledged the receipt of thy journal, which is a lasting fund of entertainment to me and my son these long evenings. * * Don't use the pomegranate in-hospitably, a stranger that has come so far to pay his respects to thee. Don't turn him adrift on the wide world; but plant it against the south side of thy house; nail it close to the wall. In this manner it thrives wonderfully with us, and bears fruit this hot year. Dr. Fisherhill says of all trees this is the most salutiferous to mankind."

John, it seems, had received a promise of a double white daffodil rather ungraciously. "My dear John what art thou talking about? Wait two years for the double white daffodil! Think man! and know how to value so great a rarity; for I waited almost all my lifetime to get this rare flower. I read of it, and saw it figured in books, but despaired of ever possessing it. But about seven years ago, happening in a tour, forty miles from London, my botanic genius carried me into a garden where I expected to find nothing; on a sudden my eyes were ravished with the sight of this flower, and my heart leaped for joy, that I should find it at last; and never saw it since in any garden but my own. And I tell thee for thy comfort, if thou hadst not been John Bartram, thou hadst not possessed such a rarity. But as thou grudge the time, and so little esteems it, I shall be careful where I cast my pearls another time." To all this rhapsody John answers in contemptuous prose, "If I had known the white double daffodil had been such a rarity with thee, I could have sent thee large quantities thirty years ago. Our first settlers brought them with them, and they multiply so that thousands are thrown away."

Peter and John have great discussions about the Indians, John not being very orthodox in his notions on this head. Talking about a plan for exploring the western country, he says, "Before this scheme can be executed, the Indians must be subdued, or drove a thousand miles back. No treaty will make discovery safe. Many years past, in our most peaceable times, far beyond the mountains, as I was walking in a path with an Indian guide, hired for two dollars, an Indian man met me, and pulled off my hat in a great passion and chawed it all round,—I suppose to show me that they would eat me if I came into that country again."

Peter thus rebukes the warlike spirit of his friend, "I am here retired, all alone, from the bustle and hurry of the town, meditating on all the comforts I enjoy; and whilst the old

log is burning, the fire of friendship is blazing warms my imagination with reflections on the variety of incidents that hath attended our long and agreeable correspondence. My dear John, thou does not consider the law of right and doing to others as one would be done unto.

"We every manner of way, cheat, trick, and abuse these Indians with impunity. They were notoriously cheated and jockeyed out of their land in your province, by a man's walking a tract of ground in one day, that was to be purchased of them."

"Your Governor promised the Indians if they would not join the French, that when the war was over, our troops should withdraw from Pittsburg. They sent to claim his promise, but were shuffled off. They resented it, as that fortress was in their hunting country."

"I could fill this letter with our arbitrary proceedings, all the colonies through; with our arbitrary illegal taking their lands from them, making them drunk, and cheating them of their property. As their merciless, barbarous me-thods of revenge and resentment are as we know, our people should be more careful how they provoke them."

"Let a person of power come and take five or ten acres of my friend John's land from him, and give him half price, or no price for it, how easy and resigned would he be, and tamely submit to such usage! But if an Indian resents it in his way, instead of doing him justice, and making peace with him, nothing but fire and faggot will do with my friend John! He does not search into the bottom of these insurrections. They are smothered up because we are the aggressors."

This amiable and virtuous friendship was maintained undiminished to the last; and the person is not to be envied who can read the expressions of their unaffected delight in all the works of the Creator, and the warmth of their admiration and reverence, without kindling with congenial emotions. Innocent and happy lives! I passed beneath the rural shade, amidst the trees and plants which were the objects of their affectionate care, in peaceful retreat from the world; and devoted to the cultivation of all the gentle emotions, to the pursuit of knowledge and the practice of virtue.

There are a few letters of Dr. Fisherhill to John Bartram which are valuable as exhibiting the manner in which that excellent and benevolent man refreshed his spirits and his frame, worn in the exhausting duties of his laborious life.

He thus writes in the sixtieth year of his age:

"My garden is pretty large, well sheltered, and a good soil. The North American plants flourish with me exceedingly. I have most of the common plants usually sent over; but have room for everything. I am fond of Ferns. I have several from America, but not all. I do not want to have a specimen of every thing that grows in my garden; but plants that are remarkable for their figure, their fragrance, or their use, are exceedingly acceptable.

"I must own that with this inclination to increase my collection of plants, I have very little time to spend among them. I see them

now and then transiently. But I look forward, and that it is not impossible but I may live long enough to think it proper to devote all business. Then an amusement of this kind will have its use; to lessen the tediousness of old age, and call me out to a little exercise, when subsiding vigour prompts to too much idleness.

"I hope thou wilt perceive from this that my regard for thy deserts is undiminished, and that for thy own sake, as well as my deceased friend P. Collinson's,

"I am thy assured friend,
JOHN FOTHERGILL."

(To be continued.)

Selected for "The Friend."

Christian Kindness to Animals.

It is a part of Christianity to treat animals with kindness. My heart is often deeply pained at seeing them made to suffer unnecessarily. Not long since I saw a bird mortally wounded; and as I witnessed its dying struggles, and thought by contrast of its joyous flight in the free, happy air, just before, I mourned deeply over its fate. This incident was the origin of the following verses:—

THE WOUNDED BIRD.

Poor wounded bird! my bosom aches for thee,
As I thy torn and bleeding form behold,
Wide in the sky no more thou shalt unfold
Thy wings, exulting in their liberty.

It was but yester morn I saw thee blest,
I marked thy plumage gay, and heard thee sing,
And watched thee upward on thy early wing,
Before the sunbeam glowed thy dewy nest.

Thou wast a tenant of the boundless air;
Thy song, at coming morn, rejoicing loud,
Thrilled from the bosom of the golden cloud,
And thou didst lodge in light and beauty there.

Poor bird! I would that I could bring relief,
And call thee back to joy and songs again;
But that can never be; those tears are vain;
And thou shalt bask thy head in early grief.

I see thy heaving breast with throbs dilate;
I mark the shadows of thy closing eye;
Yes, thou art fallen low, but shalt not die
Without a friend to mourn thy cruel fate.

PROFESSOR URBAN.

The Difference.—What the world would be without types and the printing-press, is well stated in the following curious calculation made by a writer in *La Patrie*, a paper published in Paris, and printed on Mr. Hoe's last improved rotary press. He says:

The journal *La Patrie* contains about 4320 lines; 6000 copies make 34,600,000 lines. A scribe could write about three lines in a minute; therefore, it would require 11,520,000 minutes, or 192,000 hours, for a single scribe to supply 8000 copies of *La Patrie*; or, in other words, it would require 192,000 men to supply, by copying, the same amount which Mr. Hoe's press supplies in one hour! Thus, his press accomplishes as much as it would take the half, at least, of the whole French army to supply!

Assaying Metals.—The assaying is the most curious and scientific of all the business in the mint. The melters take the gold dust, melt it, and cast it into a bar, when it is weighed accurately, and a piece is cut off for the assayer. He takes it, melts it with twice its weight of silver, and several times its weight of lead. It is melted in small cups made of bone ashes, which absorb all the lead; a large part of the silver is extracted by another process, and the sample is then rolled out to a thin shavings, coiled up, and put in a sort of glass vial called a matrass, with some nitric acid. The matrasses are put in a furnace, and the acid is boiled some time, poured off, a new supply put in, and boiled again. This is done several times, till the acid has extracted all the silver and other mineral substances, leaving the sample of pure gold. The sample is then weighed, and by the difference between the weight before assaying and after, the true value is found. All the silver over and above five pennyweights for each lot, is paid for by the mint at its true value. The gold, after it has been assayed, is melted, refined, and being mixed with its due proportion of alloy, is drawn into long strips, (not unlike an iron hoop for a cask,) the round pieces cut out with a sort of punch, each piece weighed and brought to right size, and put into a stamping press, whence it comes forth a perfect coin.—*Scientific American.*

THE FRIEND.

ELEVENTH MONTH 17, 1849.

It has been our practice to publish no *obituary* notices except of members. It being a *general* rule, we trust no offence will be taken, when we decline to notice communications of that nature, especially as, in some cases, our own feelings would prompt us to gratify the desires of relatives.

The horrors, and desolation, and miseries of war, and its utter incompatibility with the peaceable reign of Emanuel, cannot too often be held up to view. Such an array of facts as the following may do more with some to awaken a right feeling on the subject, than the most cogent and best arranged display of argument.

"Fruits of War.—We noticed lately the session of a Peace Congress in Paris. We are by a letter of one of the American delegates, that Emile de Girardin, Editor of *La Presse*, a paper which is said to have the largest circulation of any journal in Europe, has commenced the discussion of the subject, and hails with his best wishes the cause of universal peace. The following facts, from the columns of *La Presse*, are appalling:

"The army of 1813 was composed of recruits from eighteen to twenty years of age. *Illness, fatigue, and misery* decimated them. Of the 1,260,000 raised in 1813, there remained in 1814, to defend the soil of France, but one hundred thousand men above the ground. As the result of the various conscriptions made

in France between the years 1791 and 1813, we find that *four millions five hundred thousand* Frenchmen were blown to pieces by cannon, brought down by musketry, impaled upon bayonets, or cut down by broad-swords and sabres; and by all this sacrifice France obtained literally nothing—not so much as one square inch of ground added to its territorial limits in her wars of 1790."

"The London Times follows up the above calculation, and computes the loss sustained by the allies at TEN MILLIONS of MEN, cut to pieces in the prime of life! The mind can scarcely realize such a dismal and horrible picture. And yet this enormous sacrifice of human life produced no advantages for which the cost of a single life would not have been too dear. We look with loathing and hatred upon those savage tribes which periodically offer human sacrifice to their gods. But their blind yet honest zeal is pardonable, and their destruction of life but limited, compared with the pyramids of bloody oblations which civilized men offer at the shrine of national ambition, avarice, and revenge."—*Richmond Republican.*

RECEIPTS.

Received of G. M. Eddy, agent, for himself, Job Eddy, Francis Taber, B. Tucker, each \$2, vol. 23. C. R. Tucker, and J. D. Fekham, each \$2, vol. 22. S. Tucker, \$4, vols. 22 and 23. F. Taber, Jr., \$2, to No. 17, vol. 23, and Seth Davis, \$3.30, to No. 52, vol. 22. G. F. Reed, agent, for J. Burston, Jonathan Nicholas, each \$2, vol. 23, and for John M. Ives, \$2, to 33, vol. 23. John Russell, agent, for himself, 50 cents, and for John Marshall, \$2.50, to 12, vol. 23. Douglas Clark, \$2, vol. 22. George Miesner, agent, for James Doudon, \$4, vols. 21 and 22, and Harmon Rhodes, \$2, vol. 22.

WANTED

A teacher for the Girls' Elementary School at West-town Boarding-school.
Apply to Hannah Rhoads, Marple, Delaware Co.; Hannah Warrington, Jr., Moorestown, N. J.; Sidney Coates, No. 330 Arch street, Philadelphia.

[An error having occurred in the publication of the following marriage last week, it is re-published with the correction.]

MARRIED, at Friends' meeting-house on Mulberry street, on Fifth-day, the 1st inst., SILAS S. BROOKS, M. D., and REBECCA, daughter of the late Joseph Price, all of this city.

—, on Fourth-day, the 10th ult., at Friends' meeting, Birmingham, Chester county, Pa., JOHN PARR, of Parkersville, to FRANCES CARPENTER, of West Chester.

—, at Friends' meeting-house for the Northern District, on Third-day, the 13th ult., THOMAS F. COOK, JR., and ELIZABETH W. daughter of John Stoeck, all of this city.

DIED, after a lingering illness, at her residence, Medford, N. J., on the 31st of Eighth month, 1849, ELIZABETH CORTELL, in the 69th year of her age; a member of Upper Evesham Particular Meeting.

PRINTED BY KITE & WALTON.
No. 50 North Fourth Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XXIII.

SEVENTH-DAY, ELEVENTH MONTH 24, 1849.

NO. 10.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

JOHN RICHARDSON,

AT NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

All communications, except those relating immediately to the financial concerns of the paper, should be addressed to the Editor.

For "The Friend."

Visit to the Menomies.

(Continued from page 66.)

There is hovering round most of our frontiers, in the vicinity of Indian settlements, a flock of harpies always ready to prey upon them. Whenever money or goods are to be distributed among the poor natives, these creatures are at hand to pounce upon the spoil. On this occasion, finding themselves embarrassed by the Commissioner's system of exclusion, they set their wits to work to accomplish their design, through the instrumentality of some of the chiefs.

The Commissioner had information, that a paper, in the nature of a petition or claim, had been got up, on behalf of a certain individual and signed by several chiefs, for a large share of the forty thousand dollars. At the informal talk had with the chiefs who came to the Fort on the morning of the 15th, reference was made by them to this procedure, and they protested against it. The Commissioner explained to them, that the appointment was to be made by him and all the chiefs in council, without the intervention of other parties.

No more was heard of this petition, except an excuse on the part of those who had signed it, that they did not understand English and had not been correctly informed of its contents.

No other efforts of this kind transpired; but, on various pretexts, several attempts were made to get admission to the council, when it should meet. The Commissioner's gallantry was assailed. Several Indians had an urgent desire to hear the wild eloquence of the savage orators; another had prepared an ornament of feathers for the Sachem of the Nation, and wished, with her gentle companions, for the ceremonial of a formal presentation, before the grave senators of the woods, in solemn council assembled; and, what seemed a little more formidable, the editor of the only Gazette at the Bay sent in a politely written request for a reporter's seat. One rigid rule was applied

to all, notwithstanding the clouds which might darken bright faces, or the terrors of an editorial on the next emission of the *Advocate*. To borrow a metaphor from Jeremy Taylor, "a lantern had been hung upon that rock," and the Commissioner was not going to run his craft upon it. The fox and the little pigs were not forgotten. Had one claw been admitted, the whole animal would soon have been there.

The next *Advocate* was opened with a little more interest than common, and the editorial column attracted the first glance. Nothing more alarming was found there, than the announcement, in friendly terms, that the new Commissioner appeared to be a man of decision. And, although some concern was manifested for his popularity by would-be friends, it did not seem that he had suffered essentially, in that respect, even with the sisterhood. No favours being shown to any, none could muster a pretext for being affronted. All these little difficulties were surmounted by a straightforward, impartial course. But some interested malcontents, finding the doors immovably closed against them, reserved their forces for a mighty effort at the last. Of which, more in its place.

When the plan, determined upon, became known, it was suggested, that there might be a real difficulty in preparing a complete roll of the Half-breeds, as the chiefs would not be likely to remember them all. To meet this, a notice was inserted in the *Advocate* requesting, that any persons having business with the Commissioner, would call upon his assistant at the Astor House. One of the young men left there was authorized to take names of parties claiming to be of mixed Menominee blood, and transmit them daily to the Fort, for the inspection and judgment of the council. Thus the necessity of a crowd of applicants, on the council ground, was obviated. This expedient was, of course, unacceptable to some; but in the end, it appeared to give as much satisfaction as any that could have been devised.

Early on the afternoon of the 15th, the Friends were greatly pleased to learn, that Oshkosh and all his chiefs, but one, had arrived in town. About 1 o'clock, the newcomers paid their respects to them. It was exceedingly pleasant to find, that all were quite sober, notwithstanding the many confident professions to the contrary. Oshkosh entered first, followed by his privy-counsellors Shonenon, or Silver, and the rest, in Indian file. They had mostly come by water, in their bark canoes, and brought with them a number of young men, squaws, prattling children and papooses. Altogether they made a considerable company. Like their brethren, who had visited the Friends before, but few made much attempt at decoration. A son of the Sachem,

about 17 years of age, a tolerably stout and handsome youth, with a smooth oval face, was the most of a dandy. Red, green and white streaks traversed his visage, and broad red knee bands, wrought with white, and curious devices, edged the attention of the beholder to a goodly pair of legs. On his muscular arms were displayed glittering bracelets of tin, and a plume of dyed feathers surmounted his head, the raven locks of which were glossy with grease.

His father, the Head chief, wore no ornament, except the embroidered knee-bands. Though his name signifies the *Brave*, there was nothing in his port or the character of his countenance, to indicate energy of purpose, superiority of intellect, or the dignity of rank. He had a little wrinkled face, proportioned to his stature, and small twinkling eyes, out of which there occasionally shot a ray of shrewdness. He totally lacked that high and noble bearing which we are apt to imagine in these forest kings. But he was the head of an injured and decaying people, and not an unfit emblem of their depressed condition. The natural powers of his mind are said to have been good. Habitual intemperance has, probably, impaired them. He is an hereditary chief, but not hereditary Sachem. That pre-eminence, singularly enough, was conferred upon him, not by his own people, but by Lewis Cass; who, upon a certain occasion, when treating with the Menomies—so goes the story—growing impatient at their slowness to perform the part he desired, angrily told them, they had no head and were like a flock of sheep without a leader; and that, next day, he would make a head for them. And sure enough, on the next day, before them all, he suspended a silver medal, stamped with the effigy of the President, about the neck of Oshkosh, and called upon them to behold their Sachem. They did not dare dispute the point, and the *Brave*, from that day, became their political leader.

The diplomatist, no doubt, thought there were available qualities in the man; and, it is certain, whether from customary respect paid by Indians to elevated position, or from some intrinsic merit, which the Friends had not acuteness to detect, he exercises great influence over his people.

He possesses one trait in an eminent degree, always held in high estimation among savages—an apathetic indifference to danger. This, some time ago, was put to the test, very unexpectedly, in the presence of a number of persons, Indians and white men, and gained him some credit.

A white man was showing the Indians a revolving pistol—an invention they had not

before seen. Oshkosh was by, in his favourite reclining posture, smoking his pipe, while the exhibition was going on. One of the Indians, taking the weapon in his hand, accidentally discharged two shots, the balls almost grazing the head of the chief. He neither changed his position, moved a feature, nor winked—as it was said—nor in any way exhibited the least discomposure; but, taking his pipe from his mouth, quietly said, "You can't shoot me."

He took the seat of honour in the council—that next the Commissioner. Old Sho-ne-saw sat next below him; and, had it not been for the loss of his left eye, the place of which he endeavoured to conceal by the corner of a black handkerchief which bound his head, he would have been a much better looking man than his superior. He had been an athletic man in his day, and his countenance bespoke earnestness and honesty of purpose.

The Friends held an informal conference and talked over several matters with their new acquaintances.

The Sachem seemed considerably interested to know about the accommodation of his people. He was informed, that food, and quarters for cooking, eating and sleeping, were provided for them. A store of salt beef and pork had been laid in, and a baker, in the town, engaged to furnish fresh bread daily.

He wanted to know whether they were to be locked in the Fort, and signified his unwillingness to submit to that.

He also intimated, in a jocular manner—as if to try, in a gentle way, what could be done with the Commissioner—that as, when money was paid to them, the traders stood by, to catch a share, so it would be agreeable to him and the other chiefs, not only to attend to the apportionment of this money, but to be present at the payment. The Commissioner was paid for his services.

The others smiled and granted approbation, at this allay, but got no encouragement from the Commissioner; who told them, they were mistaken as to the terms which he served, as he would, at a proper time, explain.

The chiefs seemed to have serious misgivings about this shutting up. "The free and wild magnificence of nature," is the Indian's delight. Bars and bolts are his utter aversion. They say, an Indian criminal would rather be shot than shut up.

Carron—whose name is pronounced *Carrong*—a cheerful looking little man, with a thin visage, solicited the privilege of lodging outside. This, it was evident, would never do. If one were outside, all would be, and the whiskey sellers would have unlimited scope. He was told it could not be. He replied, that he did not want to be separated from his young men. He was informed the young men might come in, but not attend the council. Carron was a Roman Catholic, by profession, as were several of the chiefs. They were distinguishable from the rest, by the long French surcoat, substituted for the blanket. *Tuk-A-to* was one of these. He was a slender man, with a narrow and grave face, withered by time and trouble. He put in a petition, on behalf of himself and fellow-professors, for "liberty to go to church on the Sabbath;" which was

agreed to, without hesitation, though not without apprehension. For if, on any pretext, part of the chiefs were allowed leave of absence, it would not be easy to detain the rest. Most of the chiefs were heathen and, of course, no respecters of the day. They would find people enough in the town to agree with them in this, and what with want of occupation, natural infirmity and strong temptation, the chance of their keeping sober seemed small; unless, indeed, their weakness had been grossly exaggerated. This there was some reason to suspect, from their sobriety this far; contrary to the fears of the Friends and the predictions of the people.

It was agreed that business should be begun at 10 o'clock, next morning, the 10th; and the conference ended in a cloud of smoke.

(To be continued.)

A Modest Request.—Walking one day in a field of turnips, on which he particularly prided himself, Lord Balcarras surprised an old woman, a pensioner of the family, busily employed in filling a sack with his favourites. After heartily scolding her, to which she replied only by a silent eloquence of repeated curses, he was walking away, when the poor woman called after him, "Eh, my lord, it's unco heavy I wad ye no be sae kind as help me on wi' t'!" which he immediately did, and with many thanks she decamped.—*Lord Lindsay's "Lives of the Lindays."*

For "The Friend."

EDUCATION.

(Continued from page 68.)

The excellent sentiments contained in the following report, the spirit of Christian benevolence which breathes through it, and the lively concern it manifests in the cause of education, entitle it to the careful perusal of all our members; viz.:

It is the opinion of the Committee, that Friends having united with others, in employing such persons for masters, who have not submitted to the operation of Truth, hath had a tendency to strengthen a disposition in our youth to avoid the cross, and unite with the spirit of the world; whereby many hurtful and corrupt things have gained ground amongst us.

"On reviewing the minutes of the Yearly Meeting, we find, that at several meetings, particularly at and since the year 1750, the consideration of the importance of training up our youth in useful learning, under the tuition of religious, prudent persons, suitably qualified for that service, came weightily before the meeting; when it was recommended, that Friends should exert themselves therein as fully as their circumstances would permit; and that the likeliest means to induce persons, properly qualified, to undertake the business, would be, to have some certain income fixed, in consideration of which, the master should be obliged to teach so many children, on behalf of each Monthly, or Particular Meeting, as the said meeting shall judge adequate to the salary; and that no master should be employed,

but with the approbation of a Committee of the Monthly Meeting, appointed for that and other services, relating to such schools.

"But we find, that, notwithstanding those pressing recommendations, very little has been effectually done therein. We, therefore, think it necessary, that it be recommended to the Quarterly, and from thence to the Monthly and Preparative Meetings, that the former advice of collecting a fund, for the establishment and support of schools, under the care of a standing Committee appointed by the several Monthly or Particular Meetings, should generally take place, and that it be recommended by the Yearly Meeting, to Friends of each quarter, to send up the next year an account of what they have done therein. And we also think it necessary, that this weighty concern should in future become the continued care of the Yearly Meeting, by an annual query; that so the matter may rest on a solid foundation, and every possible encouragement and assistance may be afforded to Friends, in the settlement of schools, procuring masters, &c. &c. through the whole extent of the Yearly Meeting.

"And, notwithstanding the difficulties may appear, the missing sufficiency fully to answer the end proposed, yet as improvements of this kind have often arisen from small beginnings, it is desired, that Friends be not discouraged by their inability, but having faith in the Divine blessing being conferred on their benevolent intentions, would begin by making some provision, agreeable to the circumstances of their respective meetings. That within the compass of each meeting, where the settlement of a school is necessary, a lot of ground be provided, sufficient for a garden, orchard, grass for a cow, &c. and that a suitable house, stable, &c. be erected thereon. There are but few meetings but which may, in labour, in materials or money, raise so much as would answer this charge. Such a provision would be an encouragement for a stud person, with a family, who will be likely to remain a considerable season, perhaps, in the service, to engage therein. This will obviate the necessity Friends often think themselves under, of hiring, no other but a single person, for a master, on account of boarding him, from one house to another, amongst themselves.

"Hence they are induced to bargain with transient persons, often of doubtful characters; some of whom have proved to be men of corrupt minds; and even where their conduct is moral, yet they are seldom likely to remain in the service any longer than some employ more agreeable to support themselves off. The teachers miss of opportunity of improvement, which nothing will give, equal to that experience gained by long practice, in the education of the youth. A service, which, however it may be slighted by many, if duly performed, is as arduous to the teacher, as it is of advantage to the youth; and which if it is undertaken by pious minded persons, more from an inclination of benefiting the youth, than from a desire of gain, would afford a satisfaction far exceeding that of spending their time either in supineness and ease, delighting themselves in the enjoyment of their wealth, or in the pleasure of amassing more. For in-

deed as the Apostle observes, 1 Cor. vi, 20, 2 Cor. v, 16, 'Ye are not your own, for ye are bought with a price—that they which live should not henceforth live unto themselves but unto him which died for them.'

"And here a sorrowful consideration occurs, which we desire to meet with caution and tenderness, that is, the backwardness so apparent amongst us to contribute that part of our substance, which the circumstance of things and the necessities of the people, have on different occasions made necessary. If this had not been the case, a matter of so great importance, as the virtuous education of our youth, would not have lain neglected for so long a course of years; after such pressing advice had been, so expressly, handed down from the Yearly Meeting. Hence arises a query, how far our neglect of applying to the necessary service of our fellow-men, such part of the goods money have laid up in store, is one of the causes of the deep affliction which now so feelingly attends, and how small a part of what has been forcibly taken from money, if it had been seasonably and cheerfully contributed, would have answered the several good purposes, which have either been refused, or neglected by us.

"The giving proper encouragement to such teachers as are capable by example and precept, to promote the growth of piety and virtue; as well as due instruction in our youth, and are likely to continue in the service, would be attended with far-sweeping advantages as well from the experience the teachers would necessarily gain, as the opportunity they would have of training up lame children, and such, who in other respects, may be incapable of supporting themselves by labour, to be educated and qualified as schoolmasters; a consideration well worthy our particular care, as well from duty, as interest. The benefit of the youth and the means of a comfortable living for the master, may be increased, by the convenience which might be made for boarding some children, under his care, whose distant situation might otherwise impede their instruction.

"And if to what has been proposed, Friends were willing to add the promoting a subscription, towards a fund, the increase of which might be employed in paying the master's salary, if necessary, and promoting the education of the poorer Friends' children; such a fund, though it might be but small in the beginning, being a fixed object, would draw the attention of Friends to contribute, whereas so long as there is no beginning made, this weighty service is neglected by many, who would be glad of giving encouragement to so necessary and good a work. And although many may not be able to give much, yet as they are willing to contribute, in proportion to their abilities, it will, like the widow's mite, entitle them to the blessing.

People frequently appear to think it is at their option to do what they will with their substance, which they call their owe, to give or to withhold, at their pleasure, forgetting that they are but as stewards, accountable to Him who has entrusted them. Others think they are justifiable, though in the neglect of this plain duty, in order to keep up the more

riches for their offspring, contrary to our blessed Saviour's express command, 'Lay not up for yourselves treasures on the earth;' and notwithstanding the multiplied experience, daily before our eyes, that riches, generally, prove as wings to raise their children above Truth; or as thick clay to bind them to the earth. But neither of these conclusions will stand the test of that Gospel injunction, 'Thou shalt love thy neighbour as thyself;' nor enable to give a satisfactory account when that alarming proclamation will be made, 'Steward give an account of thy stewardship, for thou mayest be no longer steward.'

"Signed on behalf of the Committee by
ASTORNEY BENEET,
ISAAC ZANE.

"29th Ninth month, 1778.

"The foregoing proposals are earnestly recommended to the attention and care of Friends, in their Quarterly, Monthly and Preparative Meetings, agreeable to a minute of the Yearly Meeting, dated Tenth month 2d, 1778, and herewith sent.

JAMES PEMBERTON,
Clerk of said meeting this year."
(To be continued.)

From the Annual Meeting for 1848.

FRANCIS ASHBY WALLIS.

Francis Ashby Wallis, of Basingstoke, son of Richard and Mary Wallis, deceased Second month 26th, 1848, aged 25 years.

This young Friend was taken away, in the vigour of life, from a path of much usefulness, after an illness of six weeks. From childhood, he was of a thoughtful turn of mind, and the subject of serious impressions; and, as he advanced to maturer years, his conscientious endeavours to perform known duties, were accompanied by a walk in life remarkable for consistency and rectitude.

He was steadily devoted to the best interests of mankind, and actively useful in his own town and neighbourhood, particularly in the cause of education and mental culture. By his cheerful piety he adorned the doctrine he professed; and in the social hour his bright countenance reflected the peace-giving effect of obedience to that grace, by which he was what he was.

The following extracts from his diary, found after his decease, evince the fervour of his desire to be a faithful follower of his Lord and Master.

1847, Sixth month 17th. "Feeling dull, I think from a want of proper devotedness, and willingness to yield the whole heart. Oh my God, that I may be enabled to hold on my way consistently in thy holy sight; for I am poor and needy, and my heart is wounded within me, and as thou alone canst be my helper and deliverer, make no tarrying, Oh my God! I trust the desire of my heart is, though in very weakness, to be thy servant. Be pleased, I beseech thee, to bless me, that I may overcome all the enemies of, and hindrance of my soul's salvation. May humility and fear be the portion of one so unworthy, and may I hope that I shall become more than conqueror, through Him who hath loved us."

Ninth month 4th. "In a deep sense of my own frailty and weakness, Oh may I be enabled to seek that support from on high, which is sufficient for every hour of need."

Twelfth month 4th. "Often cast down! Lord, lift thou up the light of thy countenance upon us; cause thy face to shine, and we shall be saved."

The following bears no date:—"May it please thee, oh my God, my Saviour, to lead me by the way that thou seest to be best; in that narrow path which leadeth to everlasting life. I ask thee, above all things, to lead me in the way of righteousness; and, whatever trials are necessary, may I be blessed to receive them with thankfulness, and say, 'Thy will be done;' feeling, through infinite mercy, thy almighty support, to sustain in every hour of need. Unto thee, and to thy mercy, who art able to do exceeding abundantly more than we can ask or think, do I commit my all. Lord! make me thy servant, who have nothing to hope in but unmerited mercy; and enable me to bear my daily cross, as it shall be required of me."

His illness very soon assumed an alarming character, of which he was fully aware; and when on his inquiring as to the probability of his ultimate restoration to health, it was replied, that it often appeared very uncertain, but the hope was felt, that if consistent with the Divine will, he might recover; he very feelingly said, "It is hard to think of leaving those I love, but I think I can now resign all into the hands of Him who cannot err; I trust all to my Saviour; I have no consoling hope but in His unbounded mercy."

Early one morning, to his dear mother, he said, "Oh mother! I have had such a fearful attack from the enemy, that I almost feared the way was too narrow for me." She whispered words of consolation to him, and bade him remember how often such was the experience of the most devoted Christian; "Oh yes! I know it," he replied, "and I know, also, that of ourselves, we can do nothing; but through the cleansing efficacy of the blood of the Lamb of God, I do believe an entrance will be granted me, should it be His will to call me hence." He then prayed long and earnestly, and very striking was the clear and full testimony which he bore, to his only hope being in a Saviour's love; trusting for forgiveness and the blessed assurance of obtaining "an inheritance incorruptible, undefiled, and that fadeth not away," through Jesus Christ, our only Mediator, Redeemer, and Sanctifier.

On being asked, one morning, if he had slept during the night, he said, "No; but I am more refreshed than by sleep. My Saviour has been near to me. I love to hang my helpless soul on Him;" adding, "Oh Jesus! support me with the light of thy countenance—look down with compassion—pity my weakness, for thy mercy's sake."

In the middle of the night the hymn being read to him,

"When all thy mercies O my God,
My rising soul surveys;—"

he afterwards said, "That is very sweet; how unbounded is the mercy of my Saviour; my

only hope is in Him! What should I do without this precious hope? It is my rock, my fortress, and my high tower."

Sometime after, being asked, if he had not at times, an assurance that his prayers had reached the throne of grace, he said, "Oh yes, I have had the sweetest evidence of my Saviour's love—feelings which the world cannot give, neither can it take away." After another session of prayer, it was remarked, that, that God, on whom he had called in days of health, would be graciously pleased to be near him in the hour of sickness. He replied, "I have nothing! no nothing of my own, whereby to claim the compassion of my heavenly Father;" adding, "Almighty God! grant me the renewed assurance of forgiveness through the riches of thy mercy in Jesus Christ."

The *cith.* Psalm being read to him, he prayed, "Oh heavenly Father! whose compassion fails not, grant me a sense of thy favour, and the assurance of thy forgiveness, through Jesus Christ, my hope, and the Rock of my salvation." He frequently repeated very emphatically, "Not by works of righteousness which I have done, but through the washing of regeneration," adding, "For there is no name under heaven, whereby we can be saved, but by Jesus Christ." He was favoured to have such a full assurance of the love and forgiveness of his heavenly Father, that at the most trying moment, when his valuable life appeared fast ebbing, and earth with all its ties and endearments, were receding from his view, he could say, "All bright—very bright! I have no fear; this is the happiest day of my life."

On one occasion he remarked, he felt, that like the Israelites of old, he must gather his manna daily; and very sweet was it, to those who were privileged to attend his sick bed, to observe how his dependant soul appeared to be fed with the hidden manna, that can alone nourish up unto eternal life.

On his mother taking leave of him for the night, he said, "They that wait on the Lord shall renew their strength," but what poor frail creatures we are! no strength of our own." In reply to another remark, he repeated, "Except the Lord build the house they labour in vain that build it; except the Lord keep the city, the watchman waketh but in vain." He was very grateful for the attention of those about him, often remarking, how many mercies he had to partake of. Love seemed the clothing of his spirit, and patience and resignation were remarkably manifest.

His strength was rapidly declining, for several days before the solemn close; and he was, no doubt, often incapable of giving expression to the deep feelings of his mind; but his limbs were often raised, and his lips frequently evinced that his spirit was engaged in prayer to that God, in whom he had trusted, to that Saviour in whom his hopes were centered, and on whose mercy he had so fully relied.

The twelve large manufacturing establishments at Lowell employ a capital of about thirteen millions of dollars, at present owning

48 mills, with their appendages, such as 600 boarding-houses and other buildings. The total number of spindles in operation is 310,000. The present number of operatives is about 13,000, of whom 4000 are males, and 9000 females.

For "The Friend."

JOHN STICKLAND.

True religion is the same thing in every age, and under every name. It is the work of the Holy Spirit upon the soul. It does not consist in a subscription to creeds or confessions of faith, or in any outward observances, however good in themselves; but in the dedication of the whole heart to God, and the entire surrender of the will and affections to his government. While we value above all price the precious doctrines and testimonies of our own religious Society, believing that they embody in their full extent the truths of Divine revelation, and are pre-eminently calculated to promote the social, moral, and religious welfare of mankind, we nevertheless rejoice when we see the evidences of genuine piety under any profession.

It is no small confirmation of the verity and excellence of Quakerism, that wherever the prejudices of education are surmounted, and the Spirit of Truth suffered to operate fully upon the heart, it brings the subject of it to acknowledge, in a greater or less degree, those views which distinguish our Society from other denominations. Such persons approach nearer to the spiritual standard of our high profession, in proportion as they suffer the Word of the Lord to have free course, and ceasing from man, his teachings and inventions, rely simply on its unfoldings. In this way many pious people have been made wiser than their instructors, and been brought to confess to the truth of our principles; and this would doubtless have been the case with many more, had they been willing to take up the cross to the wisdom and the reasonings of the natural mind. It is encouraging to perceive that some important views which our early Friends maintained single-handed, and in the face of much opposition, are now received and upheld by members of societies that once rejected them with scorn, and thus, slowly as it may seem, the blessed Truth is spreading, and it must ultimately overspread the whole earth. It is by individual faithfulness that every reformation is wrought; and it behoves the members of our religious body to stand firm to Truth's principles and practices, as the only means by which we can be instrumental in promoting the increase of spiritual religion, and hastening the coming of that day when the knowledge of the glory of the Lord shall cover the earth as the waters cover the sea.

We shall gather none to the Truth by going over to them—they must come to us—and we can only draw them by a steadfast adherence, in all our ways, to our ancient faith and practices. While we rejoice to see any abandoning their errors, and embracing any of those principles, to bear testimony to which we were raised up to be a people, it ought to incite us to increased watchfulness and holy care, lest

in any thing we relax or slide back from the ancient faith; that so the visited and seeking soul may in no wise be stumbled or turned aside in its search after Truth, by a want of faithfulness in us. The eyes of many are directed toward us, and the anxious inquiry raised, "Who shall show us any good?" Let us then "walk circumspectly redeeming the time;" and endeavour through Divine assistance so to pass our time, in the Lord's fear, that our example may hold forth to such the invitation, "Come and have fellowship with us,"—for "truly our fellowship is with the Father, and with his Son Jesus Christ."

We have been led into these reflections by reading a short account of John Stickland, whose life, though passed in a humble occupation, and with but few stirring incidents, presents another testimony to the power of Divine Grace, to preserve from evil amid great temptations and under many disadvantages, and also to instruct in the knowledge of those things which belong to the salvation of the soul. Though never united in membership with the Society of Friends, he appears to have been fully convinced of many of our testimonies, and to have prized highly his acquaintance and intercourse with its members.

He was born near Worth, in Dorsetshire, England, in the Twelfth month, 1753; and brought up in the profession of the Episcopal society, and attended their place of worship near where he lived. But falling into the company of wicked boys, he gradually became much corrupted and took liberty in singing songs and other idle pastimes. The good Spirit of God however, did not fail to warn him of his evil practices, and remove him for them. About his fourteenth year he was more powerfully visited, and being awakened to a sense of his sinful condition, he sought, even with tears, for a state of redemption. Still, however, the force of temptation again overcame him, and he fell back into his former practices. When about eighteen, he was again awakened and alarmed under a sense of his sins, but no effectual change seems to have been wrought in him. He sought to fly from conviction, and to drown his sorrow, by frequenting the company of young persons, and indulging in music and dancing, and went further in folly than he had before done. But he could not stifle the pure Witness in his conscience. His conviction grew deeper and more poignant, until he became hateful in his own eyes, and feared lest the earth should open and swallow him up, as he had read it did some wicked men in ancient days.

About this time the Lord was pleased to visit him with a fever which brought him apparently to the borders of the grave. In this reduced state the Holy Spirit again opened his condition to him, and he was awfully affected at the sight of it. For some time he seemed destitute of all hope of salvation; but at length he experienced a state of contrition, in which his heart was broken, and his spiritual eye opened to look in a degree of faith, upon Christ Jesus as the Saviour of sinners, who could not only forgive his past transgressions, but make him holy in heart and life.

Speaking, in after life, of the work of the

Holy Spirit in his heart, he says, "I am a witness of the grace of God. I was one of the most vain and wicked, and lived among the wicked. The minister of my parish was a foreman in the works of the devil—and behold the Lord found me out! I saw myself going to destruction. I felt my sins a heavy burden. I cried out, 'Mercy! mercy! O what shall I do to be saved!' I was led to Jesus Christ for redemption through his blood. I obtained pardon, and went on my way rejoicing. His free grace made me to differ from my neighbours. But I do not infer from hence that he has done nothing for them, or not enough to save them. This will condemn them, if they reject his Light."

He now felt it to be his duty to be very circumspect in all his conduct and conversation; and the preacher in the parish where he lived, being an irreligious man, he left him and went to a dissenting meeting. These things drew upon him the censure of his relations and neighbours. He says, "After I was awakened, when I went to church and saw the irreverence, and heard the superficial sermons of our parish minister, my heart was filled with grief, so that I thought I could suffer the cutting off of my arm to open the eyes of one of them, if that would do it. But alas! I found them, even my own relations, like a fox in a trap, which will bite you, if you attempt to liberate him, thinking you are an enemy. Instead of attending to my admonitions, they said I was beside myself; that I worshipped the moon and stars, and prayed to hayricks and trees, because I went out to meditate in the fields, and in summer evenings walked in private places to read my Bible. When I went to church, I was noticed for my devotion, and the minister said I was not now like any one of his people, and he thought the devil was in me, and that I should become an enthusiast."

In a manuscript account which he left, of some incidents of his life, he says, "When my father left East Holme, I was retained by my master on the farm, and soon became a servant in the house. At this time he had taken a housekeeper, who had lived with the late clergyman of Winfrith, in a very unchristian manner. She, with my master's footman and housemaid, were living in a very loose and extravagant manner, drinking, gambling, &c., which I took the liberty to reprove and counteract, as I had begun to seek the favour of God, and live up to my profession. But my conduct was highly displeasing to [the housekeeper] because I could not drink, dance, and play cards with them. On one occasion she said to me, 'Thou hast no taste for a game of cards, or a dance, or a merry song, or jest, but the Bible—the Bible—is all with thee. I would not that thou shouldst visit me on a deathbed for all the world, for fear I should die in despair.' But," said I, "if reading my Bible gives me as much pleasure, as your cards give you, I am not beholden to you, even for this life; and I am certain it will give me more comfort on a deathbed to reflect on reading the Bible, than it will give you to remember your waste of time in cards." I think that too, said she, and then I shall be on the wrong side. But how is it that I can sing

songs, dance, and play cards, and yet go to church on Sundays, and all is well with me, and I can enjoy myself and be happy. But I have observed that if thou dost only join with us to laugh and jest a little, I see in thee afterwards a look of grief and a shyness of your company. I see no harm in a merry jest." "No," said I, "your mind is like a dark jewel. The window is closed—you cannot see what is in your heart. But the curtain is drawn in a degree from my window, and I can see the evil of sin, and what is sin in the sight of the Lord, so as to hate and avoid it, or else to become a miserable soul."

(To be continued.)

For "The Friend."

NOTES FROM BOOKS.

Sir James C. Ross, the intrepid navigator, spent four years from 1839 to 1843, in exploring the Antarctic Ocean, principally for the purpose of making magnetic observations. Two ships, the Erebus and Terror, were fitted out for these expeditions, and it was well for the adventurous navigators that they were ice proof, and of the utmost strength.

First month 10th, 1842, between lat. 66 and 67, and W. long. 156 and 159, they contended for several days with the ice, availing themselves of every opening; when moored to the ice floes their eight inch cables were snapped like cords, for the wind had risen to a heavy gale. Soon after midnight they found it impossible, any longer to hold on to the floes, and therefore took shelter under a berg, nearly a mile in diameter, dodging about in the meantime in search of an opening. The sea rose to a fearful height, breaking over the loftiest bergs; the ships were entangled in an ocean of rolling fragments of ice hard as granite, and which were dashed against them with so much violence, that the masts quivered to their fall, which was instantly expected. Both ships having carried away their rudders, their condition became desperate; hour after hour passed without relief, and it seemed almost impossible that the ships should any longer sustain the shocks which were every moment receiving. The loud crashing noise of the straining and working of the timbers and decks, was sufficient to appal the stoutest heart. But during the twenty-eight hours of this fearful struggle, all did their duty with composure and firmness. The storm was at its height at 2 P. M., when the barometer stood at 29.4 inches; after that time it began to rise. But the swell had not subsided; the ships still rolled and groaned amidst the ruins of crashing icebergs, over which the ocean poured its mountainous waves, throwing large masses upon one another, and then submerging them again, dashing and grinding them together with fearful violence. The awful grandeur of the scene can neither be imagined nor described; the people watched with breathless anxiety the effect of each collision, and the vibration of the tottering masts whose fall it would have been impossible to prevent. The ships were so near to each other, that they mounted the ridges of two contiguous waves, while the deep

chasm between was filled with rolling masses of ice; and as the ships descended into the hollows between the billows, the main topsail yard of each could be seen from the deck of the other just on a line with the intervening wave.

On seven different occasions Captain Ross crossed the circle of the mean temperature of the sea, the mean latitude of which is 56° 14'. It is evident, says he, that about this parallel there is a belt or circle round the earth, where the mean temperature of the sea obtains throughout its entire depth, forming a boundary or kind of neutral ground between the two great thermic basins of the ocean. To the north of this circle the sea has become warmer than its mean temperature, by reason of the sun's heat which it has absorbed, elevating its temperature to various depths in different latitudes. So that the line of mean temperature of 39.5° in lat. 45° S. has descended to the depth of 600 fathoms; and at the equatorial and tropical regions, this mark of the limits of the sun's influence is found at the depth of 1200 fathoms; beneath which the ocean maintains the unvarying temperature of 39.5, whilst that of the surface is 75°. So, likewise to the south of the circle of mean temperature, we find that in the absence of an equal solar supply, the radiation of the heat of the ocean into space occasions the sea to be of a colder temperature as we advance to the south; and near lat. 70° we find the line of mean temperature has descended to the depth of 750 fathoms, beneath which again to the greatest depths the temperature of 39.5° obtains, whilst that of the surface is 30.

This circle of mean temperature of the Southern Ocean is a standard point in nature, which if determined with very great accuracy, would afford to philosophers of future ages, the means of ascertaining if the globe we inhabit shall have undergone any change of temperature, and to what amount during the intervals. These observations force upon us the conclusion, that the internal heat of the earth exercises no influence upon the temperature of the ocean, or we should not find any part in which it was equable from the surface to the great depth we have reached; a new and important fact in the physics of our globe.

The greatest depth sounded by Capt. Ross, without obtaining soundings, was in lat. 15° 23' S., long. 23° 14' W., where a line of 4600 fathoms, or 5½ miles, did not reach the bottom.

Their barometrical experiments prove that the atmospheric pressure is considerably less at the equator than near the tropics; and that south of the tropic of Capricorn, where it is greatest, a gradual diminution occurs as the latitude is increased. The mean elevation of the barometer in the antarctic latitudes is about an inch greater than in other parts of the world!

The magnetic equator—that is to say—the place at which the magnetic needle vibrates in a horizontal plane, was crossed in lat. 13° 43'

S., and long. 30° 41' W. Capt. Ross had some years before seen the needle standing vertical over the north magnetic pole. His nearest approach to the southern pole was in lat. 76° 12' S., long. 164° E., where the variation of the compass was 109° 24' E., and the dip of the needle 88° 40', and the distance from the magnetic pole was 160 miles.

For "The Friend."

Hickite Doctrine.

It is at no time a pleasant employment to spread before the readers of "The Friend," any of the speculations or notions about religion, put forth by unbelievers in the truths of Christianity; and it should not be done, except for the purpose of clearing the cause of Truth, pointing out their unsoundness and absurdity, and showing the darkness and confusion into which they must inevitably lead. Where such sentiments are publicly promulgated by any who make profession (however unjustly) of being Friends, and whose appearance in garb and manner may give their profession currency among uninformed hearers or readers, it seems to be a duty, from time to time, to expose the deceit practiced, and clear our religious Society from the reproach which might otherwise be cast upon it, by those ignorant of its principles, or ready to embrace a convenient opportunity for gratifying the promptings of prejudice or dislike.

With these views we think it right to notice some of the sentiments contained in a pamphlet which has recently come into our hands, bearing upon its title page the following imprint: "Sermon by John Jackson, delivered at Friends' Meeting-house, Solebury, Bucks Co., on First-day morning, Seventh month 8th, 1849. Second edition revised and corrected. Reported and published by E. H. Magell, Philadelphia," &c.

The Hickites, ever since they became aware of the full effect it must have upon their pretensions to being Friends, should they continue to adhere to the declaration made in their first epistle from Green Street, viz., that "doctrines held by one part of the Society, and which we [they] believe to be sound and edifying, are pronounced by the other part to be unsound and spurious," have persisted in asserting that doctrines had nothing to do with the separation from us, and that they hold the same faith as the Society of Friends has ever professed. This, though easily demonstrated to be incorrect, has no doubt served to impose upon many simple-hearted ones among themselves, and upon many of other denominations who have no clear understanding what the principles of the Society are. But the leaders in that heresy had generally departed from the faith of Friends before they separated from them, and many of them preached the anti-christian doctrines of E. Hicks, and exerted all their influence to spread them. The seed of infidelity thus early sown, has not failed to grow and to yield its legitimate fruit, so that if we are correctly informed, such sentiments as are contained in the sermon under notice, are now freely preached amongst that people. We should hope there are yet many among them,

whose vision is sufficiently clear, to see the impossibility of reconciling such views with the truths of the Gospel as laid down in the Holy Scriptures, and maintained by Friends, the injustice to our religious Society in publishing such opinions as being our faith, and also the confusion and irreligion which they must, sooner or later, produce and confirm.

In the following extracts the italicising is our own.

"The principles of righteousness which are implanted in our nature by the Author of our being, are as unchangeable as God is unchangeable. *These are attributes of the infinite mind, and are made manifest in man for the government of his conduct, and his growth in the knowledge of his Maker, the world over.*" . . . "How beautifully did Jesus on many occasions turn the attention of the people to these principles of righteousness. Love was one of them: it was the distinguishing attribute of his Father and our Father, of his God and our God." . . . "Social, conjugal, paternal, and filial love, are all branches of one great stream, *all are proofs of the Divinity in man, strengthening our faith in the soul's immortality.*"

There is a want of clearness in the terms employed in the above extracts which renders it difficult to decide what the speaker really means. But to speak of "the principles of righteousness" and "the attributes of the infinite mind," as being one and the same thing, and say that they are "implanted in our nature," consequently a part of man, and that they "are proofs of the Divinity" in him, appears to us to be inculcating a sentiment closely allied to that of the transcendentalists, that the intellectual existence in man is part of the "Infinite mind." If love, in its different manifestations, were "a proof of the Divinity in man," why would it not afford the same evidence when manifested in the lower animals? in whom, social, conjugal, paternal and filial love is often displayed with a fervor which might put many of our own species to the blush.

The doctrine of innate good in man is common with Unitarians of all grades, but we think there are few of even the most ultra of that sect who would assert that the attributes of the Infinite mind are implanted in man's nature. Our Saviour never turned the attention of the people to any principles of righteousness "implanted in their nature." On the contrary, He declared that out of the heart of man "proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies, these are the things which defile a man;" and he told his disciples that they must abide in him to bring forth fruit, "for without me ye can do nothing." So far from the Society of Friends believing that there are any principles of righteousness implanted in man's nature, they have always held, as Barclay declares, that "All Adam's posterity, or mankind, both Jews and Gentiles, as to the first Adam, or earthly man, is fallen, degenerate, and dead, deprived of the sensation or feeling of this inward testimony or seed of God, and is subject unto the power, nature, and seed of the serpent, which be soweth in men's hearts while they

abide in this natural and corrupted estate; from whence it comes, that not only their words and deeds, but all their imaginations, are evil perpetually in the sight of God as proceeding from this depraved and wicked seed." And that the measure of the Light of Christ, through obedience to which, salvation is obtained, is a gift purchased for man by the death of Christ, and altogether separate and distinct from his nature.

In allusion to the Jews, J. Jackson says, "They made their religion consist in the observance of external rituals, and relied upon their sacrifices and their offerings to take away their sins;" and afterwards he asserts, "The truth is, they never were commanded to offer sacrifices. *These were inventions of their own.*"—If this assertion were true, then would the Holy Scriptures be false; and it is hardly necessary, at this day, to say that Friends have full faith in the authenticity and Divine authority of the Bible and New Testament in all their parts.

"I look upon the Christian religion as not only having been illustrated in the life of Jesus of Nazareth, and a few of the righteous who have gone before us, but I consider it is illustrated in the lives of all those who fear God and work righteousness. These become sons of God and daughters of God in the same sense that Jesus was the Son of God." . . . "I know that many professors of religion look upon it as a great heave to hold out the idea that Jesus of Nazareth was a man; but I agree with the scripture testimony concerning him, in which he is spoken of as 'a man approved of God by signs and wonders which God did by him.' I am not denying the 'divinity' of Christ, when I say that the body of Jesus was no more divine than our bodies are divine. It confessedly had all the attributes of humanity, it was made 'in the likeness of men.' *The same power which sanctified that person and made him pure will also sanctify us and make us pure.*" . . . "I am not for bringing down that bright example to a level with the irregularity of human conduct; Oh no! But I am for exalting man above the imperfections and frailties of humanity, to a level with Jesus of Nazareth."

Although couched in different language, yet as bold and as direct a denial of the divinity of our Lord and Saviour Jesus Christ is contained in the above extract as was ever uttered by Paine or Voltaire. According to the views here expressed, He who was given, a Light to enlighten the Gentiles, and for God's salvation to the ends of the earth, was no more than a mere man, sanctified and made pure by the same means which, according to J. Jackson, sanctifies and makes other men pure, that is, by obedience to "the principles of righteousness implanted in their nature;" and all men and women who are governed by these "principles of righteousness implanted in their nature," "become sons of God and daughters of God in the same sense that Jesus was the Son of God." The Society of Friends has always borne a clear and emphatic testimony to their belief in the divinity of our Lord and Saviour Jesus Christ, that He was the Word made flesh, that in him dwelt all the fulness of the

Godhead bodily, and that it is of his fulness, and by and through him, that man has also received a measure of grace or of his Holy Spirit; by co-operating with which he is brought to partake of the benefit of Christ's death. "The idea expressed, of "exalting men above the imperfection and frailties of humanity to a level with Jesus of Nazareth," seems to us little short of blasphemy.

With such views of the character of our blessed Redeemer, it is not to be expected that J. Jackson could have any faith in the atonement made by him for the sins of mankind, and accordingly we find him asserting, "There is no truth in this idea of a *vicarious atonement*—the innocent suffering for the guilty; and I have no hesitation in calling it a *popular superstition*. It is not supported by any direct testimony of Jesus Christ, who would not have omitted it, had this been the object of his coming, nor would he have told the people of that day, 'For this end was I born, and for this cause came I into the world, that I might bear witness to the truth.' The idea is inconsistent with reason, and contrary to that great law of cause and effect, which operates with as much certainty in the spiritual, as in the physical world. In obedience to this law, if thou doest well, thou shalt be accepted, and if thou doest not well, sin lieth at thy door; and no sacrifice or offering that was ever made without thee, can cleanse thee from this sin, and restore thee into the Divine favour."

Alas for a people that can hold, or tolerate such hopeless doctrine as this! If sin lieth at the door of every one who doeth not well, and no sacrifice or offering, without man, can cleanse from sin, and restore into the Divine favour, how can he escape the eternal death which he has incurred by the sin he has committed, even though he might cease to do evil? Can finite, fallen, degenerate man redeem himself from the guilt which rests upon his polluted soul, or ward off the wrath of his offended Creator which might justly lay hold of him therefore, by any good work he could possibly do!—But we think it not necessary to argue the point on the present occasion. In opposition to the assertion of J. Jackson, that the doctrine of the atonement is not supported by any direct testimony of Jesus Christ, the evangelist gives as his words, "As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep." "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." "Whosoever of you will be chiefest, shall be servant of all. For even the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." "And I, if I be lifted up, will draw all men unto me; this he said, signifying *what death he should die*." "The Apostle Paul speaking of our Saviour says, "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God." Again, "For if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be

saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." And the apostle John declares, "And if any man sin we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins, and not for ours only, but for the sins of the whole world."

And in accordance with these truths of Holy Scripture, the Society of Friends have always openly declared, "That as we firmly believe it was necessary that Christ should come, that by his death and sufferings he might offer himself up a sacrifice to God for our sins, who his own self bare our sins in his own body on the tree; so we believe that the remission of sins which any partake of, is only in and by virtue of that most satisfactory sacrifice, and no otherwise." (Barclay.)

We have no wish to multiply quotations, or we could take from the sermon many other sentiments altogether unsound and inconsistent with the testimony of scripture. Nor do we desire to meddle with the affairs of the Hicksites as a distinct society, but we do emphatically protest against the doctrines of that society, such as are exhibited in the extracts we have given, being palmed upon the public as the doctrines of Friends. No one making such opinions public would be allowed to retain a right of membership in our religious Society. Elias Hicks and many of his condisciples were disowned for promulgating similar views, and the Hicksites separated from Friends because, as they declared, these doctrines which they believe to be sound and edifying, were pronounced by the Society of Friends to be unsound and spurious. It is grievous to think that so many, once members among Friends, should have fallen into such darkness and error; and sincerely do we desire that the honest and simple-hearted among them may be aroused to a sense of their dangerous situation, and their responsibility as members of a body whose popular preachers inculcate such antichristian doctrines, and seek ability from their crucified and despised Lord, to come out from among them, and bear an open and unequivocal testimony to the Truth as it is in Jesus.

For "The Friend."

JOHN BARTRAM—HUMPHREY MARSHALL.

(Continued from page 72.)

Through his friend Peter Collinson, John Bartram was introduced to the friendship and correspondence of the most distinguished naturalists of Europe, who were furnished by him not only with living and dried specimens, and with seeds of most of our native plants, but with collections in every department of natural history.

Linnaeus, Gronovius and Dillenius, on the Continent, Sir Hans Sloane, Solander, Catesby, and Philip Miller, in England, Cadwallader Colden and his accomplished daughter Jane, Dr. Garden, Dr. Franklin, James Logan, and John Clayton, in America, were his principal correspondents, and the letters which passed between them are replete with interest to the lover of Natural History; and show how highly they

valued the botanical acquisitions and respected the integrity and virtues of Bartram. John Bartram, says his son William "was a man of modest and gentle manners, frank, cheerful, and of great good nature; a lover of justice, truth, and charity. He was never known to have been at enmity with any man. During the whole course of his life, there was not a single instance of his engaging in litigious contest with any of his neighbours, or others. He zealously testified against slavery, and that his philanthropic precepts on this subject might have their due weight and force, gave liberally to a most valuable male slave, then in the prime of his life, who had been brought up in his family almost from his infancy.

His religious sentiments appear to have inclined towards Socinianism. Such at least is the character of the following lines engraved on the stone wall of his house, over the window of his study, and still to be read there.

"Tis God alone Almighty Lord,
The holy One, by me adored.
John Bartram, 1770.

And it is believed to have been on account of his dissent in this particular from the principles of our Society, that he was disowned in the year 1758.

He was enabled to pursue his botanical researches throughout what was then the western wilderness, but which has long since lost that character, by the subscriptions of his friends, and the sale of plants and seeds to England. It was chiefly through the interest made by Peter Collinson, that he received in 1765, the appointment of King's Botanist, with a salary of £50 per annum. When nearly 70 years of age, he sailed for Charleston, and travelled thence by land to St. Augustine, Florida, and up the river St. Johns to its source, pursuing his favourite researches with the eagerness of youth, and enjoying with youthful enthusiasm the beauties of those luxuriant landscapes.

He lived to be nearly eighty years of age, and was cheerful and active to almost the last hours of his life. He died in 1777, a few days after the expiry of the English army into Philadelphia.

The mantle of John Bartram fell upon his kinsman Humphrey Marshall, who was his junior by about 23 years, and who no doubt caught his botanical enthusiasm from his cousin. He continued the foreign correspondence which Bartram had begun, and forms the link between our oldest, and Dr. Muhlenberg our most eminent Pennsylvania botanist.

Humphrey Marshall was born at West Bradford, in Chester county, in the year 1722. His parents were consistent members of our Society, his father, Abraham Marshall, being a highly valued minister of the Gospel.

Humphrey, who never went to school after he was 12 years old, was apprenticed to a stonemason, and followed his trade for a few years after he became of age.

He married about the age of 27, and took charge of his father's farm; from that time occupying his leisure with the pursuit of various branches of knowledge, especially astronomy and natural history. After his father's

death, he came into possession of a large portion of the paternal estate, and removed to Marshallton in 1774, to a house which he had built with his own hands, and where he planned and commenced a botanic garden, in which he planted a noble collection of native and foreign forest trees and shrubs, most of which still survive, and have attained a majestic height. He engaged extensively in the collection of native plants and seeds, which he shipped for sale to Europe, and thus contributed more than any other of our botanists to disseminate them abroad. Humphrey Marshall's European correspondents were Dr. Fothergill, Dr. Lettison, and Sir Joseph Banks; and those in America, Drs. Franklin, Bond, Parke, and Wistar, and Dr. Henry Muhlenberg, of Lancaster. He was the author of the earliest native work on botany, the *Arbustum Americarum*, or *American Grove*, an alphabetical description of our native trees and shrubs. It was printed in 1786, and does great credit to the author by the accuracy and clearness of its descriptions.

Humphrey Marshall left no children; but was greatly assisted in his correspondence and pursuits by his nephew Dr. Moses Marshall, who was himself a skilful botanist.

He was not a mere naturalist, but lived an active and useful life, served his neighbourhood in several offices of trust, and was respected and valued as a member of our religious Society. He took a deep interest in the formation of the Boarding-school at West-town; and though his capacity for active usefulness was impaired by blindness as he advanced in years, he continued to take a lively interest in the public welfare to the period of his death, which took place in 1801, in the eightieth year of his age.

Humphrey Marshall was grave and reserved in his manners, but manly, well-informed on subjects connected with America, and with his favourite science, and affable and communicative when drawn out in conversation.

His home when he visited Philadelphia was at the house of Mary Norris. On one occasion when a French officer of rank was dining there, Humphrey Marshall in all his old-fashioned plainness and simplicity arrived. He was introduced to the fashionable stranger with some misgivings as to how he would accept himself in the eyes of a man so highly polished, and so different from him. They soon became closely engaged in conversation, and after they had parted, the Frenchman expressed his admiration of Humphrey's strong and manly sense, and asked with much interest, "Miss Norris, have you any young men as this Mr. Marshall among you?"

Interesting Ride.—Chadwick, a member of the English Parliament, recently rode upon a pony through twenty-three miles of the underground sewers of London.

Horticulture.—R. R. Winthrop, speaking of the achievements of this "fine art of common life," says, "It decorates the dwelling of the humblest labourer with undoubted originals, by the oldest masters, and places within

his daily view fruit pieces such as Van Huysen never painted, and landscapes such as Poussin could only copy."

LOVE THY MAKER.

(Translated from the German.)

BY M. L. MARSELLER.

Love thy Maker, let love be
Duty and delight to thee,
When the day breaks o'er the hill,
At the sunset hour or so still,
Let each living creature share
Thy warm love and be thy care,
That whatever thine eye may see
Form a link 'twixt Heaven and thee.
Find thy home in every land;
Give each man a brother's hand;
And let each mourning spirit see
The living claim it has on thee.
Grant help where'er it may avail;
Sympathy, if help should fail;
Solace to each pining heart,
To the wavering strength impart,
Then my heart, thy bliss shall be
Like a stream, that full and free,
Ere its ocean home appears,
Many a way-worn wanderer cheers.

THE FRIEND.

ELEVENTH MONTH 24, 1849.

NORTH CAROLINA YEARLY MEETING.

The North Carolina Yearly Meeting convened at New Garden, on Second-day, the 5th of Eleventh month, and closed on Sixth-day, the 9th.

The Select Meeting met at Deep River, on the preceding Seventh-day. There were several ministers in attendance from other Yearly Meetings with certificates. A Committee was appointed to prepare an epistle of advice to the preparative meetings of Ministers and Elders.

The meetings for worship on First-day were largely attended, both at New Garden and Deep River, by many not in membership.

On Second-day, epistles from most of the Yearly Meetings were read, and a large Committee appointed to essay replies.

Certificates for a number of Friends from other Yearly Meetings on this continent, were read, and a Committee appointed to prepare endorsements.

A proposition was made to appoint a Committee to consider the propriety of changing the place for holding the Yearly Meetings, which was deferred for another year.

The state of Society, as brought up through the Reports from the different Quarterly Meetings, occupied most of the sitting on Third-day. They portrayed great lukewarmness, on the part of many, in the attendance of week-day meetings, both for worship and discipline. Some pertinent counsel was administered to those in the neglect of this important duty.

The select meeting convened at New Garden, on Fourth-day morning; after the adjournment of which, the meeting for worship was held as usual, and largely attended.

The Committee appointed to attend the conference at Baltimore, produced a report, which was read and considered jointly by men and

women Friends. It was adopted by the meeting, and the committee continued.

The minutes of the Meeting for Sufferings were read, also a memorial concerning Abel Barker, an elder, deceased.

The Report on spirituous liquors, showed that in some of the quarters a considerable number use this pernicious article, while in others the number is much smaller.

The Report of the two Committees having charge of the Boarding-school, came before the meeting; also a memorial to Congress against the extension of slavery, against war, and asking for the recognition of the government of Liberia.

The Committee produced essays of replies to all the epistles that were received, which being read, the clerks with a few other Friends were directed to review them, and also to prepare one for Dublin, and forward them respectively.

The Tract Association of Friends, we are informed, is out of funds, and is in debt. We need we say more, to prompt our Friends to supply the necessary amount of money to enable them to prosecute their praiseworthy labours! The managers of that excellent Association dedicate much time to its service, and should not be embarrassed in a pecuniary way. Some of our city Friends will be called on shortly for contributions by a committee of the managers; and country Friends will please send their donations to Joseph Scattergood, 84 Mulberry street. The latter are not often called on, and we hope on the present occasion they will liberally respond to this application. "The liberal deviseth liberal things, and by liberal things shall he stand."

RECEIPTS.

Received of Mark Willets, agent, Smithfield, O., for himself, John Hoyle, Pusey Wood, James McGraw, James McGraw, and John M. Smith, each \$2, vol. 23, J. J. Southwick, N. Y., \$4, vol. 22, John F. Hull, agent, Stanfordsville, N. Y., \$29, viz., for Thomas Bedell, Jer. T. Bedell, Jos. Bedell, Wm. P. Bedell, Edwin Bedell, Lewis Bedell, Ellen Powell, Elizabeth Arnold, all of Green county, N. Y., A. M. Underhill, Poughkeepsie, and Abner Dwell, Stanfordsville, N. Y., each \$2, vol. 23, and for George Robinson, Hudson, N. Y., \$2, vol. 22. H. C. W., for Needham T. Perkins, in full, \$120, and for B. Nixon, A. D., \$2, to 40, vol. 23, Marshall felt, O., \$2, vol. 23, John Fawcett, agent, Salem, O., for himself, \$1, to 26, vol. 23; for B. Wiedle, Hanoverton, R. B. Fawcett, M. Warrington, S. Holingsworth, T. Heald, John Tector, each \$2, vol. 23, for E. Bessell, Jr., \$2, vol. 22, for E. Woodman, S. Cook, and E. Bessell, Sr., each \$4, vol. 22 and 23, for Joshua Coppel, \$1, to 22, vol. 23, and Rebecca Boone, \$4, to 23, vol. 23.

Married, at Friends' meeting-house Springfield, Delaware Co., on Fifth-day, the 8th inst., WILLIAM RHODES, Jr., of Newtown, Delaware Co., and MARY R., daughter of Joel Evans, of the former place.

Died, in this city, on the 13th inst., aged 25 years, JESSE P. GARFINKL, student of medicine, son of Amos and Edith Griffith, of Washington county, Pa. He attended a few of the medical lectures at the University of Pennsylvania, after his arrival in this city, when he was taken ill of a fever, which in a short time terminated in death.

PRINTED BY KITE & WALTON.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XXIII.

SEVENTH-DAY, TWELFTH MONTH 1, 1849.

NO. 11.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

JOHN RICHARDSON,

AT NO. 50, NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

All communications, except those relating immediately to the financial concerns of the paper, should be addressed to the Editor.

For "The Friend."

Visit to the Menomones.

(Continued from page 74.)

On the morning of the 16th of Sixth month, the council first met: two days after the appointed time. This was said to be a remarkable instance of punctuality for Indians. They entered the council chamber with the gravity characteristic of the race, and took their seats in a very quiet and orderly manner.

The first operation was to smoke. Without the pipe, nothing could be done. They did not appear, however, at all to expect the Friends to join in the ceremony. This was very agreeable and indicated some modification of ancient ideas. The Indian agent had provided a goodly supply of new pipes for the occasion, the bowls of which were impressed with grotesque faces. With these, they appeared sufficiently pleased, and some stuck them in their head bands partly for convenience and partly, it seemed, because they thought them becoming. Old Taw-no-way, a stout Indian, with strongly marked and well-formed features, planned there on his head. This chief had a taste for the toilet. He painted himself, apparently anew, every day, throughout the holding of the council. His views, however, were moderate, and generally, he was content with a daub of vermilion on the cheek and a delicate touch of blue, or some dark colour, at the outer corner of the eye, sometimes pencilled in imitation of a crow's foot; though, upon one occasion, he connected the eyes by a broad band of shining red paint across the bridge of the nose.

Only two chiefs, as far as is recollected, indulged in this vanity; the rest seemed satisfied with nature's brushing.

No signs of drunkenness were manifest, when the council assembled, and the Friends began strongly to hope, that their tawny brethren had resolved to refrain. The chiefs numbered twenty-six; Waw-ke-chee-un not having yet arrived. They did not form an imposing company, though among the younger

ones, were a few tolerably fine looking men. There was a lad present, whose father had been a chief, and dying, left the son heir to his honours; but he could not inherit till he came of age. Yet he was allowed a seat in council, that he might be early inducted into public affairs. His name was Nah-kotsch-ich-koh the son of Chee-no-po-may—a fat, thick-tipped, heavy-eyed and open-mouthed boy, with a greasy head, thickly covered with circular buckles of white metal, arranged in rows. He did not promise to be the Solon or Apollo of his people.

But few of the chiefs were any ornament or covering on the head, except a band to secure their long hair; the thick, uncombed locks, commonly, affording all the protection they desired. In bad weather, the blanket was drawn up, in the manner of a hood. Those who had abandoned the blanket, adopted the hat for emergencies.

The council opened about 10½ A. M. The Indian agent and his secretary were present. The services of the United States marshal had been secured, to guard the Sally-port and maintain order outside. Happily, very little attempt at intrusion or disorder was made. The mobs and fire-brands did not make their appearance.

Charles A. Grignon, the United States interpreter, was there, as a medium of communication with the chiefs. He is of mixed blood, but would pass for a genteel Frenchman. His residence is on the Neenah or Fox river, at the rapids of the Grand Kakalia—pronounced *Cock-law*, for euphony—some twenty miles south of Green Bay.

Proceedings commenced by a short speech from the agent. He began by complimenting the Indians "that they were not drunk, and, therefore, ready for business."—Was sorry that Waw-ke-chee-un was not with them:—had sent a second time for him.

"By the treaty of last Fall, their Great Father, the President, was to appoint a Commissioner to aid them in apportioning the money for the Mixed Bloods. He had taken pains to get a man who would see that justice was done. Mr. Wistar, the gentleman before them, was that man. He thought, if they would take his advice, this matter would be arranged without difficulty. He was fully satisfied, that the Commissioner had no object in view but justice to the parties concerned.

"He being a stranger, great responsibility would rest upon them. They should be very careful to know, that the names given in them were all right. They would then be able soon to get through with this business and return to their homes. They would please their friends and feel satisfied themselves. The

Commissioner would open the business to them."

Thomas Wistar, being first conducted round the council chamber, by the interpreter, to take each chief by the hand, then spoke to them, as follows:—

"Brothers!—We thank the Great Spirit for permitting us to meet in council this day and take you by the hand.

"Brothers!—We will now tell you who we are and why we have come, and I hope you will understand us. Our home is in Pennsylvania and we are Quakers. Our great chief and counsellor, who first came over the water and settled Pennsylvania, was a Quaker; his name was William Penn, or, in the Indian language, Onas. He was a man of peace. He looked on the Red man as his brother and treated him as one, and lived in peace and love with him, all the days of his life. For seventy years there was peace between the Indians and the Pennsylvanians, till the people got the government out of the hands of the Quakers. But your forefathers lived too far to the West to have seen William Penn. Your brothers, the Oneidas, the Stockbridges, the Munics, and other bands of the Six Nations, saw him, and they knew that Penn's children are, and always have been, their true and steady friends.

"When our great and good chief died, he left a commandment to his children, that they should always live in peace with their Indian brothers, and help them, and be kind to them; for that by so doing, the Great Spirit would be pleased with them; as he made the earth, and gave it to his Red and White children, to live on it and worship him.

"Tu this day, the Quakers have kept the commandment of their Great Chief, and have sent out their good men and good women amongst the Indians, to instruct them in farming and housekeeping, and improving their condition. At this time, the Quakers are helping your brothers, the Shawnees, in Missouri, and the Senecas, on the Allegheny, in New York and other places.

"Brothers!—Your Great Father, the President of the United States, General Taylor, knowing that the Quakers and Indians had always been good friends, and that there had never been any difficulty between them, sent for me, into Pennsylvania, to come and see him, at Washington. He asked me, if I would come and meet the Menomones in council, and help you to make out a roll of Mixed-blooded Menomones; so that the \$40,000 promised them, by the Treaty of Lake Powawhatonay, might be paid to them: for he wanted to have justice done to all the Indians.

"He offered to pay me money, if I would come. I told him, I was the first Quaker the

Government had ever appointed to visit the Indians, and that I did not know anything about the Treaty of Lake Powawahykonan, but hoped it was fair and right. I told him, that I did not go for the sake of the money; for that I would not take any pay, except my expenses; but that the Quaker would take the long journey to Green Bay, and leave his home and his wife and his family, for the love he had for his Indian brethren, and because our old chief, William Penn, had commanded all his children to be kind to the Indians, as their forefathers had been very kind to him, when he first came over the great water, and was but a little band.

"I then told your Great Father, that the journey was too long for me to go alone; when he asked my Quaker brother, Alfred Cope, to go with me. I was glad that he asked me to come with me, because I knew him to be one who loved the Indians, and would be useful to us in council.

"Brothers!—We have now informed you who we are and why we have come to Green Bay. We have obtained this place of Capt. Shaler, to meet in, because we here could be quiet, and not be interrupted by other persons. We shall remain here with you, by ourselves, and provide for you, and hope none will go out, till the roll is made.

"As nothing can be done, till the list is completed, that must be our first business; and we are ready to receive the names of all the mixed-blooded Menomonees, according to your bands; and, when this is done, we can proceed to make out the balance each is entitled to.

"And now, Brothers!—As we have taken a long travel to help you, we ask you to promise, each one of you, not to suffer a drop of *whisky* to be brought here. None of the Quakers drink it, and we are distressed to see the mischief it has done you."

The Indians listened attentively to these remarks, and occasionally indicated their satisfaction, by the deep, guttural ejaculation which they use to express approbation of a speaker.

The Sachem, after some minutes reflection and consultation with Sho-ne-nieu, rose, and first shaking hands with the Friends and the Indian agent, delivered, in a low voice and deliberate manner, a short address to his people; which the interpreter explained, in brief, to relate to the method of preparing a roll, and to enforce the advice given them by the Commissioner. He told them, that "they knew who ought to draw portions of the \$40,000, and who, not. They should be careful to bring in none but such as were entitled. If he brought in a wrong name, he wished them to correct him."

The voluntary declaration of the Head chief, that they knew who ought to be upon the roll, was particularly satisfactory to the Friends; as they had been confidently assured, that these Indians were mere children; knew nothing, scarcely, about the business they were upon, and the Commissioner would find himself quite unable to get the needful information, without admitting the claimants, in person, before the council, there to set forth and establish their pretensions.

Oshkosh having finished his speech to the chiefs—to which they assented, with an energetic *ugh*—then turned to the Commissioner, and, in what he had to communicate to him, gave further evidence that he and his people had no doubt of their competence to manage their own business, whatever might be the opinion of others.

Mischief-makers had been at work. The arrangement which the Friends had made, to receive names at the Astor House, had been misrepresented, to the chiefs, as a device of the Commissioner, notwithstanding his fair professions, to foment whom he pleased into the roll, without regard to them.

The jealousy of the Indians had been excited, and it took a good deal of talking and explaining to get them to understand and believe, that no trick or imposition was intended to be played upon them. The poor creatures had so often been badly treated, that time and experience only, could win their confidence.

(To be continued.)

From Chambers' Journal.

What Becomes of Discharged Prisoners?

No one believes that imprisonment in the usual way produces reform; and the question, therefore, is highly interesting, "What becomes of discharged prisoners?" They leave the jail without money, and without character, and are turned loose upon the world to seek a subsistence as they can. Their former haunts are the only places open to them, and their former associates the only human beings who do not turn away from them in terror or contempt. What resource have they? Is it possible for them to change their evil habits, and become good members of society? It is not possible. Crime is their destiny. Society has punished them for their transgression of its laws; its dignity is vindicated, its outraged virtue appeased; and having deprived them, by the stigma it has attached to their character, of any possible alternative, it dismisses them to their own course of villany. Society has caught a wolf; and having punished its depredations by imprisonment, it gravely unlocks the door, and turns it out—with teeth, appetite, and instinct as sharp as ever—into the sleep-walk!

If the liberated prisoner is caught again, he is of course punished for his offences as before! Not as before. He receives a *heavier* punishment, because this is the second time; because he has yielded to a [scolding] fate; because he has done what he could hardly by possibility avoid doing. The magistrate examines the record, discovers a former conviction, and is indignant at the depravity which took no warning, but on the contrary, after a wholesome chastisement, gave itself up anew to crime. The poor wretch is awe-struck by the dignity of virtue, and is too much abashed to offer even the poor excuse, "But I was hungry—I had not a penny—no one would give me work—what could I do?"

In Manchester, we are told in the Daily News, it is the custom of the criminal class to celebrate the liberation of a comrade by a day

of carousal. They wait at the door of the prison, carry him off in triumph, and thus guard against any extraordinary circumstance, any exception to the general rule, which might occur to save him. But of late years, a severe opposition has started; an influence of an opposite kind is lying in wait, and now and then a brand is plucked from the burning. This opposing force, it may be thought, is the respectable class of Manchester, who have thus arrayed themselves against the criminal class. Alas! no. The good angel is a solitary individual—a humble workman in a foundry, who obeys the Divine impulse without knowing why; and, without a theory or a plan, neutralizes alike the destinies of the law, and the allurements of the law-breakers.

This individual is Thomas Wright, an old man of threescore-and-ten, and the father of nineteen children. The following account is given by the paper we have mentioned of the way in which his attention was first attracted to the prison-work:—"There was a man of a sailor-like appearance who had got work at the foundry as a labourer; he was a steady and industrious workman, and had obtained the favourable notice of Mr. Wright. One day the employer came and asked if he (Wright) was aware that they had a returned transport in the place? He had learned that the sailor was such. Mr. Wright desired to be allowed to speak with the man, and ascertain the fact. Permission was given; and during the day he took a casual opportunity not to excite the suspicions of the other workmen, of saying to the man, 'My friend, where did you work last?' 'I've been abroad,' was the reply. The man was not a liar. After some conversation, he confessed, with tears in his eyes, that he had been a convict. He said he was desirous of not falling into ill courses, and kept his secret, to avoid being refused work if he told the truth. Wright was convinced that in the future he would not honestly, and, repining to their common employer, begged, as a personal favour, that the man might not be discharged. He even offered to become bound for his good conduct. This was ten years ago; and the prejudice against persons who had ever broken the law was more intense than it is now. There were objections; and other partners had to be consulted in so delicate a matter. Great numbers of men were employed in the foundry; and should the matter come to their knowledge, it would have the appearance to them of encouraging crime. The next day on the day of paying wages for the week. Before night, however, Wright had the satisfaction to obtain a promise that, upon his responsibility, the convict should be kept. The following day Wright went to look after his protégé—he was gone. On inquiring, he found he had been paid off and discharged the previous night. It was a mistake. The first orders for dismissal had not been countermanded, and, gone he was. Mr. Wright at once sent off a messenger to the man's lodging to bring him back to the foundry. He returned only to say the man had left his lodgings at five o'clock in the morning, with a bundle containing all his property under his arm." In short, notwithstanding every effort of the

benevolent person to find him, the poor convict was never more heard of.

This incident made Mr. Wright think as well as feel. The case was only a solitary one. He had been attracted to the man by the mere circumstance of their passing a portion of the day at the same work; but were there not hundreds of other cases, of equal exigence, which had as strong a claim upon his sympathy? He went to the New Bailey, and conversed with the prisoners, passing with them his only day of rest—Sunday. The jealousy with which the authorities at first viewed his proceedings was gradually changed into approbation; and at length, when a prisoner was about to be discharged, he was asked if he could find the man a situation. He did so. "This was the commencement of his ministry of love. In ten years from that time he had succeeded in rescuing upwards of three hundred persons from the career of crime. Many of these cases are very peculiar; very few, indeed, have relapsed into crime. He has constantly five or six on his list, for whom he is looking out for work. Very frequently he persuades the former employer to give the erring another trial. Sometimes he becomes guarantor for their honesty and good conduct—for a poor man, in considerable sums—£20 to £50. In only one instance has a bond so given been forfeited, and that was a very peculiar case. The large majority keep their places with credit to themselves and to their noble benefactor. Most of them—for Mr. Wright never loses sight of a man who has once been liberated, through his own neglect—attend church or Sunday-school, adhere to their temperance pledges, and live honest and reputable lives. And all this is the work of one unaided, poor, uninfluential old man! What, indeed, might he not do were he gifted with the fortune and the social position of a Howard?"

There are probably very few Mr. Wrights in Manchester or anywhere else; but there are hundreds of individuals in every large town in the empire who would cheerfully subscribe a small sum each to aid in the institution of a society for doing on a large scale what Mr. Wright does with the limited means and power of an individual. This, we presume to think, would be the noblest of all charities. It would not, like some other public charities—including the work-house—rob men of their social rights, and withdraw them from their social duties. It would restore to them the one by sending them back to the other; it would turn felons into citizens; and, in fine, it would save the country the expense of one or more new convicts and new imprisonments for every man rescued. Do not let us be told of impossibility, or even difficulty, in the face of the fact, that in ten years three hundred felons have been saved from a continuance in a life of villany by a poor workman in a foundry!

How to Get Rid of Bad Smells, Infections, &c., &c.—A scientific gentleman states, through the Boston Journal, that for a disinfecting agent for general use, where the surfaces where noxious exhalations arise can be reached, one pound of common copperas, dis-

solved in one gallon of water, forms a fluid, which, when sprinkled on decomposing matter, or any changing surfaces, immediately destroys putrescent exhalations. In extreme cases, two pounds of copperas, in one gallon of water, may be used, and in some situations the addition of so much ground plaster as will form a thin paste, will be required. The weekly sprinkling of cellar floors, paved yards, drains, and all filthy receptacles, with this fluid, will render the atmosphere above them perfectly salubrious. In sick rooms and confined spaces, the colourless liquid should be placed in shallow vessels, freely exposed, when its power of absorption will soon change the character of the air around it.

For "The Friend."

EDUCATION.

(Continued from page 73.)

The labours of the Committee which prepared this Report, and its adoption and transmission to the subordinate bodies by the Yearly Meeting, may be considered as the dawning of a new era in the history of education within its borders. The perils and privations consequent on the war of the Revolution; the sufferings which Friends underwent for conscience sake, and the uncertain tenure by which they felt that they held their temporal possessions, had all contributed to loosen their affections from mere earthly objects, and to awaken a sense of the paramount importance of those things which concerned the religious welfare of themselves and their children. A lively zeal was kindled, which prompted them to make every necessary sacrifice on behalf of the Society; and the call of the Yearly Meeting for subscriptions in aid of the cause of education, was promptly and liberally responded to. Although money was scarce, and difficult to procure, and most had suffered greatly in their estates by the rapacity of the contending parties, yet a large amount was soon raised. Many who could not at once command ready money, gave their notes payable with interest, and so drawn as to be a lien on their real property. School-houses and dwellings for the teachers were erected in most parts of the Yearly Meeting, and permanent funds created, the interest of which was to be applied to educating the indigent, or paying the salaries of teachers. Many thousands of dollars were thus contributed, and the concern for the guarded, religious education of the youth appeared to take a deep hold of the minds of Friends. Committees were appointed in the Quarters, to aid the Monthly Meetings, and to give encouragement in the good work; and the Yearly Meeting annually sent down earnest and pressing advices on the subject, requiring the subordinate bodies to report to it the progress they had made.

These measures were productive of the best result. In a few years the children of Friends generally, had within their reach, schools taught by members, and under the immediate supervision and control of Committees of Monthly and Preparative Meetings, where the testimonies and principles of the Society were

inculcated, and the morals and associations of the pupils carefully guarded.

At the period of the Secession in 1827, many of these schools and a considerable amount of the funds, were seized upon by the Hicksites and perverted to their use. Friends in numerous instances were thus wrongfully deprived of their school-houses, and being but few in a neighbourhood, they found it difficult to assemble enough children to make up a school. The trials of that eventful period, however, gave a new impetus to the concern for a proper education; and Friends seemed animated with Christian zeal to make strenuous efforts for remedying the evils which have grown out of the Separation. In many places new houses were built, and schools maintained at a heavy expense; but such was the desire prevalent for obtaining a religious education for their offspring, that parents did not shrink from pecuniary sacrifices.

When those trials and difficulties had in good measure subsided, and a state of calm and ease again came over the Society, the liveliness of concern which had been felt began to abate, and indifference stole almost insensibly on many. This was not a little increased by the passage of laws for the establishment of public district schools, and levying a tax to support them. To these schools every citizen had free access for the instruction of his children, and all were called upon to contribute their proportion of the general expense. In many sections the school tax was heavy, and Friends began to think it burdensome to pay that, and school their own children beside. The public schools too, received pupils without charge, while owing to the small number who went to Friends' schools, the price per quarter had to be laid pretty high, or at least many deemed it so. Here was a direct appeal to the selfish principle which so strongly operates in the unenlightened mind, and perhaps many who would be unwilling to believe it of themselves, were in some degree influenced by such considerations. Another circumstance, prejudicial to the establishment or continuance of Friends' schools, was, that in not a few places members of our Society were chosen "School directors." The arguments for accepting the station were plausible—it gave Friends a voice, and sometimes the control, in the management of the seminaries. In some instances it enabled them to get members chosen as teachers. The schools were opened in the school-houses belonging to Friends, and in a few cases perhaps, the pupils were brought to our week-day meetings. All this looked very well; and some Friends thought the plan so good that they defended and encouraged the practice.

But however good the motives which influenced the minds of such, and however harmless the operation may appear to have been in particular cases, the general effect which is silently resulting from all these measures combined, is one which threatens serious evils to the Society. It is paralyzing the religious concern for the education of our youth. It is silently abstracting from the Preparative and Monthly Meeting schools, the interest and the parities of Friends, and consequently, the pupils, and the purse, which must support

them; and thus, one by one, these schools are dwindling, drooping, and finally becoming extinct. These are matters of fact, which experience is constantly confirming. And what must be the issue? Will it not be, that what the Society in former times always regarded as a solemn, religious duty, viz., the careful and guarded education of its youth, will become a mere secular and political business, regulated wholly by party feeling, and dollars and cents? That what was once a subject of deep religious travail to the Yearly Meeting and the whole body of living members, annually engaging its weighty deliberation, and calling forth its earnest and fervent appeals and exhortations, will gradually slide out of the hands of the Society into those of public functionaries of the government,—men liable to be chosen from mere party motives, without regard to their religious principles, or even moral characters. Surely, unless the Society is happily awakened from the lethargy which seems to have stolen upon it in relation to this momentous subject, the sorrowful consequences to which I have alluded must eventually be produced. It is in the primary schools that the habits, the feelings and principles are often instilled, which are to govern the man or the woman. The associations there, will tell upon the whole course of after life; and when we reflect that at the public schools there is no selection made—that children whose domestic training has been wholly neglected, and who have thus become fearfully depraved, are freely admitted—that the offspring of respectable and careful parents are thrown into the company of such, in their sports, in their studies, on their way to and from school, when the watchful care of parents is wholly withdrawn, what can we anticipate but contamination, and the undoing of all those lessons of morality or piety which may have been taught at home. Many parents who send their children to such schools, would exclude from their firesides as a moral pestilence, the boys and the girls to whose society and influence they expose their offspring at such seminaries. Surely, if they fear the consequences of such companionship at home, where they could watch over them, how much more should they dread it when their vigilance and guardianship is withdrawn!

Happily would it be for our Society, if that fervent, pious care and concern for the right training and instruction of the youth, which in days past characterized the body, could once more be diffused among the members generally. And disregarding all minor considerations, our attention be steadily directed to providing such means of education in primary schools as would bring our children under the influence and control of religious teachers of our own profession, in schools superintended by committees of the Monthly or Preparative Meetings, and where our Christian principles and testimonies instead of being counteracted, might be impressed in early life upon the tender minds of the pupils. It is not too much to indulge the humble hope, that the Divine blessing would rest on such pious endeavors, and that we should see more of our dear young people, not only preserved within the pale of the Society, but bound to it by the

strong ties of conviction and duty, and growing up to be useful men and women in its concerns.

For "The Friend."

Thomas Scattergood and his Times.

(Continued from page 71.)

On the 25th of the First month, 1755, Sarah Harrison was set at liberty to pay a religious visit to the families of her own Monthly Meeting. This arduous work, to prepare the poor servant for which many previous baptisms seems needful, is often very beneficial to the church. If the minister is rightly qualified to dip into the states of the visited, he may be enabled in Divine authority not only to deliver words of consolation, counsel, entreaty, and warning, but to bring them home where they are needed, with a "Thou art the man." I have heard it related, that during the last war with England, a woman Friend being on a religious visit in the northern part of New York State, held a meeting to which a small number of persons came, amongst whom was General Brown, the commander of the American army in that neighbourhood. The Friend found her mind exercised on behalf of those assembled, and was led to speak to them one by one, looking at the person she was speaking to. The General, who had been brought up a Friend, did not like such close work, and as he watched her turning from one to the other as they sat around the room, laying open their states, and administering the needful advice and warning, he became very uneasy. He had doubts, some, as he deemed them, sufficient reasons, for desiring not to be singled out, and have his sins brought home to him publicly. He sat until she began to speak to the one next to him, when he suddenly rose and fled from the meeting.

Thomas Carrington, of Pennsylvania, a simple-hearted Friend, but honest minister of the Gospel, being in England about the time of the American Revolution, paid religious visits to the keepers of the ale-houses in Bristol. In one of them he found the man head of the house dissipated, with a religious woman for his wife, who was endeavouring, as far as it was in her power, to counteract the evil influence of their situation on the minds of her children. One of her sons, then about thirteen years of age, had fallen into bad habits, and was very far from the path of Christian rectitude. This lad had no intention of being preached to, and understanding when Thomas Carrington would, in all probability, be at his father's house, he absented himself. After a time, supposing the Friends to have departed, he ventured home. He entered the parlour, where to his surprise he found them still remaining, although on their feet ready to go. His mother was in sadness of heart speaking to the Friends about him, and lamenting over him with tears. Thomas Carrington feeling his mind filled with Gospel love towards the youth, looked at him with a solid countenance, expressive of deep religious concern, and then addressed a few words to him, whilst laying his hand on his head. The future career of

this youth, was at that time, in the openings of the Lord's blessed Spirit, made known to the minister, who turning to the mother, bade her be comforted, saying her son would be a comfort to her old days—that he would become a member of the Society of Friends—a minister of the Gospel,—and that in that capacity he would be led to visit the continent of North America. All this, the pious mother lived to see realized. That son was George Withy, and she did not decease until after his visit to America was accomplished, when she was gathered to her heavenly Father's house in peace, being about ninety years of age.

About the close of 1803, Elizabeth Foulke, a minister of Philadelphia Monthly Meeting, under a religious concern to visit certain individuals who had been disowned from the Society of Friends, opened the subject to her meeting, and received permission to perform the service, and the expression of much unity therewith. She knew of no one to accompany her; but after the meeting Peter Andrews, from sympathy, offered to go. He did so to two or three families, when finding he had nothing to do with the service, he told her, that his free-will offering was not accepted, and that he could go no further. In her distress, she looked round her for help, and wrote to James Simpon, stating her condition, and quoting to him the passage, "Come over into Macedonia and help us." James had no inclination to engage in that to which he was not called, but in giving his refusal he said, he had in a dream or vision seen a woman Friend, who he was persuaded was designed to accompany her in this service. Soon after Martha Routh came to Philadelphia, and felt the concern laid immediately upon her. The Monthly Meeting approved of her joining Elizabeth, and their labour appears to have been remarkably blessed. Several being reached through their ministry, were brought back to the fold, and of these some became ministers of the Gospel.

Isaac Jacobs, a minister belonging to Uchlan Meeting, having been through the winter of 1784-5 engaged in visiting meetings in the southern States, thus wrote from Petersburg, Virginia, to Sarah Harrison, under date of Third month 12th, 1785: "Now, dear Sarah, I address myself to thee, and may inform thee that there is a field of labour for those who are entered into the public vineyard. We found the spring of the ministry at a low ebb in some places, meetings rather on the decline, and some almost ready to be laid down. I am thankful to find that there is a seed preserved in every place, and though small, yet I found my mind united to that little, so that I could say it was enough to reward for my poor labour in leaving my connections at home. In places where things seemed the least, there appeared marks of the love and gracious regard of the holy Shepherd, in turning some from the barren wilderness of an empty profession, to seek him and become of his flock. This I trust some are, who have come in by conviction. . . . We seem to be on our way home, and can say for thy encouragement, (apprehending that thou art rather diffident at times) that in most places there is an openness amongst Friends and other sober-minded peo-

ple to receive Friends amongst them with a great deal of good-will. Our esteemed Friends Edith Sharpless and Sarah Talbot having been through many places where we have been, have left a pleasant savour; and in divers places not amongst Friends, their services, I believe, will redound to the credit of Truth."

The mind of Sarah Harrison had been drawn to the south, but the time for the performance of her visit had not yet come. Isaac Jacobs appears by this letter to have entered into feeling on this subject with her. Isaac outlived his friend Sarah, dying on the 4th of Third month, 1815, aged 74 years.

On the 22nd of the Seventh month, 1785, Samuel Emlen writing from Dublin to a Friend of Philadelphia, sent the following message to Sarah Harrison:

"I desire my affectionate salutation given to Sarah Harrison and husband. Tell her, though she has received no written testimony of my continued brotherly regard, yet she is, as a Christian pilgrim in the path of tribulation and varied exercise, largely interested in my sympathy and truest well wishings. I trust she knows in whom she has believed,—even in whom it is said, 'There is none so holy as the Lord, no Rock like unto our God.' May she then with a perfect submission and a righteous confidence at all times give up to the heavenly vision, and not furnish occasion for the reprehensible expostulation, 'O thou of little faith, wherefore didst thou doubt!'"

(To be continued.)

For "The Friend."

JOHN STICKLAND.

(Continued from page 77.)

Finding both his precepts and example to be a constant testimony against their wickedness, and an obstacle to the license which they desired, the other servants, and especially the housekeeper, endeavoured to prejudice his master against him and get him turned away. His absencing himself from the national worship, to which his master was attached, was used as one means for this purpose.

On this subject he remarks:

"The housekeeper stirred up my master against me because I could not go to church. Once in two weeks I went to Corfe Castle by eight o'clock in the morning to hear a Methodist preacher, and thence to Wareham. My master called for me, and threatened to discharge me if I would not go to church, and asked me why it was? I told him the church minister was a wicked man, and his doctrine very superficial and false in its application, and therefore I could not hear him. 'Then,' said he, 'we must part; there are your wages.' I answered, 'My soul is of more value to me than all you have in the world is to you; nor will I sell it for money, nor suffer your blind teacher to lead me to destruction. Liberty of conscience is my birthright, and I will not sell it for the world.' So I took up my money, and with my best wishes for his salvation left the room. Soon after he called for me again, and said, 'You shall have your birthright if you will stay with me; and I will give you

more wages; and you shall go where you wish to a place of worship. Will you stay with me?' 'Yes,' said I, 'on such terms, except a rise of wages. Let that be as you please. I do not ask it.' 'I will make my observations on you and on your enemies, to see who behave most properly.' So I went on in my duty to my God, and to my master, and to my aged and afflicted mother; my soul prospered and I enjoyed good health."

"The housekeeper continued to speak against me to my master, and told many false things, but I never spoke against them to him, but reproved them to their faces, going on in my duty to him and to the Lord. I was as a Mordecai in the gate. It came to pass however that their conduct became known to him, and it fell upon their own heads, as was the case with Haman. The Lord prospered my undertaking on the farm. I took care of the young cattle. As I was feeding the calves at the end of a field, I saw master coming to me in great haste and looking angry. When he came near me, he said in a loud voice, 'John, I have found out your enemies. They fear not God, nor care for my interest. I will discharge them all, and you shall be over all my business, for you only have I found faithful. Old S— [the housekeeper] has been making a gallows for you these three years, and now she shall be hanged on it herself. I will go home and give them all notice to go, then I will come to you again.'"

Soon after this he saw his master coming to him again, who said to him, "I now give you the choice of two things: one is to look after my farm and pay my people, with a rise in your wages; or secondly, to attend on me and keep accounts both within and without, and I will satisfy you for your services. Let me know in two weeks." * *

"When I do not ride my horse on Sunday, you take it out of the stable and ride it to Wareham [to meeting.] I will give you this cost from my back, which is almost new, and will make you a fine Sunday dress."

The servants who had been plotting to effect John's ruin, were soon discharged, and he became the writer and accountant of his employer, conducting himself with such strict propriety and uprightness, as to obtain a large place in his affection and confidence. Having neither wife nor child to be his companion, he conversed the more freely with John, who had thus opportunities of conveying religious views to his mind, and there is reason to believe was made useful to him. John also derived considerable advantage from intercourse with his master, who taught him pronunciation, and many other useful things.

Another enemy however sprung up in a gardener who was sometimes employed on the premises, and being in the filthy habit of smoking tobacco, used to call for frequent draughts of strong beer with his pipes. This, John refused to give him, when the keys came into his hands, because it was his master's property. Offended at his refusal, he sought to prejudice his master against John; but his efforts turned to his own disadvantage, and he was himself discharged from the premises.

Keeping a single eye to his inward Guide,

John prospered in his undertakings, and found favour with his employer. "I remembered," says he, "how it is written that God taught men in the beginning to work in all cunning work, and how Solomon prayed for a wise and understanding heart, and God gave it to him. So I prayed the Lord to prevent [go before] me in all my ways, and to succeed my every prudent step with his blessing."

At the expiration of nearly fourteen years, in Second month, 1789, his master was affected with paralysis, and on John's going to him, remarked, "I am soon to leave this world, of which I know little, and am going to the world of which I know nothing; for which change I am unprepared. I am sorry that I ever discouraged you in religion. I now see there is no such thing as happy living or dying without true religion—I say true religion. I beg you will pray for me and wish me, and begin familiarly prayer in my house this evening and keep it up until I die. Talk to me of future things, and read the scriptures to me and good things. I can no longer see or hear well, nor walk, and therefore must borrow your powers until I die."

John informed him of his willingness to serve him to the utmost of his power by day or night, and for more than twelve months was his constant attendant. His employer would not suffer any other person to stay with him, and committed to his care all his property.

When making his will he bequeathed him £100, and provided that he should be retained on the farm either as tenant or bailiff, though endeavours were used to dissuade him from it.

Going with his employer to Weymouth, Bath, Bristol, Hovepwell, &c., gave him an opportunity of forming some useful acquaintances, and of improving himself in other ways. In his diary he says:

"At Bath I became acquainted with a poor man, a member of the Society of Friends. He said to me, I compare the relating of religious experience too freely, to a bottle in which is a precious perfume. If the cork be drawn off the scent will evaporate, and the sweet savour be lost."

"My master seemed better a little before his death, yet had a premonition of it. As he drew near his end, he became more and more attached to me. He was deeply convinced of his fallen state. I feel happy in reflecting on my conduct towards him. There is indeed no real happiness except we are in Christ, and live to him and not to ourselves. Reader! may you so live as to die in the Lord, and be forever happy in his presence. After his interment, and all charges paid, I gave up to my new master the book and balance of all accounts, and had the blessing of a good conscience. He then committed [the farm] East Holme, and all the people and stock into my hands, and I became his bailiff, and had the care of it for about fourteen years after. He came there only occasionally for a few weeks at a time."

The book of expenses above alluded to was placed in the hands of an attorney to copy. This man had drawn the will of John Stickland's former master, and persuaded him to let the farm and make him the steward for it;

but after the will was executed, he became so uneasy, that he had the attorney called and altered it so as to provide for J. S., as has already been stated. This circumstance irritated the mind of the attorney, who sought occasion against him, as will be seen by the following narrative.

(To be continued.)

For "The Friend."

NOTES FROM BOOKS.

REMAINS OF SAMUEL ROBERTS.

Samuel Roberts was a manufacturer of plated ware in Sheffield, whose autobiography presents some interesting passages. Remarkable for the integrity and uprightness of his conduct, and for his reliance upon the guidance of the Holy Spirit, he was equally so for his shrinking modesty and diffidence. It was not till after he was forty years old that he became a writer, and the field of his labours was principally the local newspapers, in which he carried on until his death, at the age of 85, a constant warfare on behalf of suffering humanity and political freedom. His writings attracted much attention, and won for him the friendship of James Montgomery and Thomas Clarkson, of Wiltshire, and Chalmers.

The following passages will interest the readers of "The Friend."

"I apprehend that few human beings, during the first fourteen years of life, have experienced more numerous, diversified, and severe sufferings, than myself; nor have there been many, I conceive, who during their early years thought more humbly of themselves than I did. It was during the latter part of that period, that I was forcibly struck with the youthful prayer of Solomon for Divine wisdom. In accordance with the feelings then excited, I most sincerely and fervently supplicated God for that heavenly wisdom which cometh down from the Father of Lights; requesting aid for either human learning or earthly riches, and only desiring to be instructed in, and enabled to perform the will of God. It was not till I was a little more than thirteen years of age, that while praying in tears and almost agonies by the bedside, I was led to throw myself and all my concerns on the will of God. I felt at once as if relieved from all anxiety. I received such an assurance of this existence, the presence and the assistance of God's Holy Spirit, as not only quieted my sorrows, but fixed upon my mind a full conviction that He would at all times be ready to guide and enlighten me, if I were by faith and prayer to solicit such assistance. I had nothing of raptures; all was sweet serenity and peace. I felt assured that I had learned to know God, and that He cared for me—for me, a worm. This I have always considered as the great epoch of my life. I have never, I believe, spoken of it to any one, but the memory of it and the gratitude for it, have never forsaken me. From that time to the present (threescore years) I have never ceased to feel assured that the aid of the Holy Spirit was attainable in all emergencies and on all occasions, if proper-

ly sought for, and that without it no man could in any case be assured of success.

"In the course of the following narrative it will appear how the whole of my public life hath been affected by this gracious dispensation of Almighty God. It showed me at once the path, the only path, in which truth could, if at all, be attained. In that path, and when difficulties interposed, in that path only—have I sought; I mean not as regards spiritual truths, but all truth whatever.

"In that path likewise have I sought safety from danger, deliverance from temptation, success in all my endeavours, and consolation in all my afflictions.

"Every step of my advancement in life served to convince me more and more, that no trust, no confidence were to be placed in princes, nor in any child of man whatever, as all were at least liable to error; the wisest and the best of them at times contradicting each other. This however, was a subsequent and very gradual discovery."

"Though possessed of but little property, with almost all the burden of business resting on myself, I had difficulties enough to surmount; these were not, I am convinced, more than were good for me. I am almost of opinion with good old Thomas Colley,* the then celebrated Quaker minister, that if a young man obtains by honest industry the first five hundred pounds he becomes possessed of, he rarely afterwards fails to prosper in the world. Thus was the case with myself. From the first, my business, though not extensive, prospered—of course with fluctuations. I was never avaricious; I could always have been contented as I was; but I was more disposed to thankfulness than repining. I expected from the first to encounter many difficulties and troubles in the world; relying very little on its enjoyments, I experienced much more happiness than I had anticipated. I had very early in life been convinced that he most certainly increases his own happiness, who, almost disregarding it, seeks earnestly to promote that of all those with whom he is most intimately connected; and the experience of more than half a century since has served fully to confirm that opinion."

"Till I was forty years of age, I avoided, as much as I could, taking an active part in any public situation—applying myself closely

to business during the first twelve years; that is, till I married. I had very few young acquaintances, and went very little into company. From a child I spent much time in drawing and painting till (I believe when about fifty) I felt myself forbidden to continue a practice which was taking my time and attention from much more important objects and pursuits. The relinquishment of it was to me like cutting off a right hand, but I did not hesitate. I found that I must do it wholly, and with two or three little exceptions, I have since discontinued it except in my business."

"Another practice, which I commenced later in life, has continued with unabated and even increased strength to the present time, usually, that of writing for publication. * * * I never sat down to write till the whole subject was well thought over, and pretty fully arranged in my mind; so that on taking up my pen, my difficulty was generally, to express the ideas fast enough to prevent their escaping. As to style, I never thought about it. I always sought to express myself in the plainest way, and in the fewest words, so as to make myself easily and fully understood. As to learning, I felt little want of it; I have ever found that on subjects within the reach of his understanding, the thinking though unlearned man is oftener right than the learned one. The thoughts of the former have a more unimpeded course; his pinions work more freely, and he dares loftier flights after truth, which he seeks in the skies, while the other is looking for her at the bottom of a draw-well. I must here remark, that I have ever looked to and depended upon, the enlightening of the Holy Spirit of God rather than the teaching of man, to lead me to a knowledge of the truth, and enable me to disclose it to others. * * *

Convinced through life that nothing happens but by the ordainment of God, I have felt that that one way or another all occurrences must be for the best; I have therefore been in the constant habit of endeavouring to discover the way in which all things were meant to act for good, as well as to turn them (however apparently untoward) to good account. I believe further, that I have rarely failed in either discovering a merciful purpose for them, or turning them to a beneficial one. Thus constantly looking upon God as a tender, affectionate Father, not only willing to be gracious, but also making all things work together for good, I could not but be thankful continually. It was matter for humble confidence to myself, that I, who would often have shrunk with fear and trepidation in the presence of an earthly monarch, never experienced fear in the presence of the King of kings and Lord of lords; on the contrary those were the sweetest and calmest moments of my life, in which, in silence and solitude, either in light or in darkness, I could hold the most intimate communion—my heart and my eyes overflowing—with my heavenly Father. The more I felt of the abasement and humility of a little child, the more I felt of the assurance that nothing would harm me."

"I have never, I think, been accused of en-

* Mr. Thomas Colley was a Sheffield lad of low origin and loose conduct; he enlisted young in the army, and was for some time a drummer. After many years, obtaining his discharge, he worked for my father as a journeyman in the cutlery business. For some time his conduct was not much improved; but at length he joined the then new sect of Methodists, and after awhile the Quakers or Friends. His conduct was now exemplary, and he became an acknowledged minister among them; as such he was highly esteemed and useful, visiting several times in the ministry both Ireland and the United States of America, to the seeming neglect of an extensive business, which he carried on, and which his wife now does (though with young children). He died during his absence (though with young children), and aged apparently well and easily. He was one of the most esteemed and popular of my ministers. I always considered him as the most meek, humble, and perfect Christian that I ever knew.

thusiasm; the faith which I have possessed, I have kept pretty much to myself before God; at any rate, I have made no proud boasting of it, believing what is called religious conversation, where it is not the offspring is too often the parent of envy. I have thought it best to leave my actions to speak for me; they are the fruits by which both man and God will judge us."

From the Annual Monitor for 1849.

MARY DUDLEY.

Mary Dudley, of Peckham, deceased Twelfth month 14th, 1847, aged 65 years.

It may safely be said of this dear Friend, that she feared the Lord from a child, and increasing experience of his love and mercy, caused her to delight in his holy law. As years advanced, her benevolence of heart expanded, and whatever was designed to improve the temporal or spiritual condition of her fellow-creatures was readily entered into, and her best assistance given to the subject. Perhaps few, if any, would more entirely renounce any other dependence, than on free, unmerited mercy, than this beloved individual; for fully did she receive and appropriate the solemn truth, "Ye are not your own; ye are bought with a price;" recognizing this as a sacred call to that faith and obedience, wherein she sought to serve and glorify her heavenly Father—not living to herself, nor seeking her own ease or gratification, apart from what tended to the benefit or comfort of others, in which she had true pleasure; to do good, and to communicate, was the chief business of her life.

The education of the poor, and the abolition of negro slavery, were objects of peculiar interest to her. During the years of anxious labour which preceded negro emancipation in the West Indies, she was unceasing in her endeavours to make known, in this country, the wrongs of Africa, and consequent degradation of her numbers among our fellow subjects in those extensive colonies; thus calling forth Christian sympathy, in order to augment the weight of influence against what she was wont to call, "our great national sin." With her, prayer was continuous and fervent for the oppressed and suffering, for she fully believed this was never unavailing, however hope might be deferred, and patience long tried. Making her requests known unto God was the relief and solace of her soul; and a life of faith and prayer was one great means, by which this humble-minded Christian was prepared for the performance of her various duties, with diligence and a quiet spirit.

Passing through things temporal, and laying hold on things eternal, was so the habit of her mind, that departure from this world was generally alluded to as "far better" than any state to be known here—because with death she reverently connected the glorious prospect of being "with Christ," in whom as her Redeemer and Saviour, was her sole reliance for a blessed immortality.

Thus, when the end drew near, there was neither alarm nor uneasiness; this wise virgin had not to look around and ask for oil—her

light was burning; and she waited with calmness, and, at times, joyous hope, for the coming of her Lord.

A long season of indisposition gradually reduced what was never a robust frame; yet, when, from day to day almost continual pain was added to distressing weakness, she would thankfully acknowledge the mercy of not having uneasiness of mind to bear. Inability to collect her thoughts was sometimes mentioned with great tenderness:—"What would become of me now, if I had to seek an interest in Christ, or endure stings of conscience! This would be an inconvenient season indeed! I cannot even think." And, on being reminded that she had not now to seek a Saviour, but knew him, and was happily sensible of his love, she replied quickly, "Oh! yes; and he is with me, and he gives me his own peace, all unworthy as I am, and it is perfect peace. I can rely on him for the pardon of all my sins, for his blood cleanseth from all sin."

Her patient, trustful demeanor, and the gratitude with which every attention was received, were instructive and endearing to all around her.

Toward the close of her life, the sinkings of nature rendered conversation difficult; yet there were intervals when concern and love for those most dear to her were expressed. Sending a message to some of her young connections, she sweetly said, "Tell them I cannot speak; but love, interest, tender solicitude, and prayer, are unceasing." On its being remarked, that no cloud seemed to darken her happy prospect, she replied, "I cannot say so; for sometimes a cloud does come, perhaps for the trial of my faith, but a ray from my heavenly Father's presence soon dispenses it, and quiet, confiding trust, never has failed for a moment."

She listened with pleasure to portions of Holy Scripture; and even when articulation and sight were failing, her interest for others was evinced; she sent messages of love to many of her friends, remarking, "I am in the region of love." Broken sentences escaped her dying lips, amongst which were,—"My heavenly Father,"—"The light of the Lamb," &c. No indication of pain marked the loosening of the silver cord, but a deep and peaceful sense of entire rest and happiness, in blessed accordance with the words, "Asleep in Jesus."

Death of A. A. Jenkins and Daughter.

Various and contradictory reports have been published respecting this melancholy event. The following, derived from a letter of Charles Aberton, a resident of Providence, we take from the Burlington Gazette:

"During the night of the 19th inst., (or rather about 3 o'clock on the morning of the 20th) the spacious mansion of Anna A. Jenkins was discovered to be on fire. It seems that the youngest daughter," "awaking in the night saw her sister endeavouring to arise a light, saying that something was the matter, and she was going to ascertain what it was. Their mother entered their room announcing the fearful fact. Their brother (a lad) was called. It was found

impossible to escape by the stairway; they went all together into their mother's room, opened a casement and called for aid. The son managed to escape through the window. Some women brought a ladder. The younger daughter got out upon the portico and urged her mother and sister to follow, but they could not. Some firemen speedily arrived, ascending, broke in the sash to gain access, and one after another vainly endeavoured to enter, but the suffocating heat prevented, and by this time the honoured mistress of the mansion and her elder and lovely daughter were probably beyond consciousness. 'So sad,' says our correspondent, 'was the progress of the flames, that no efforts of the firemen could save any part of the building, and it was in a very short time burnt to the ground. Anna Jr. got down from the portico by a ladder, but fell, insensible, before she reached the ground. She was somewhat scorched on her face, hands and feet. Words are idle to attempt to describe the gloom that is spread over the community by this truly afflictive calamity.' One of the domestics escaped by a ladder, and another from the roof by a lightning-rod. The mutilated remains were subsequently found among the ruins, and conveyed to Elm Grove, the late residence of the venerable Muses Brown, to await the preparations for interment. The furnace under the central part of the building, is conjectured to have been the source of the fire."

National Education Association.

The Hon. Horace Mann, who presided at the late National School Convention in Philadelphia, closed his valedictory address with the following admonitory passages:

"If we fulfil the duties we have assumed, this meeting will prove one of the most important meetings ever held in this country. If we fail in our respective spheres of action to fulfil these duties, this meeting will be the ridicule and shame of us all. By itself it is a small movement; but we can make it the first in a series that shall move the whole country. It begins here upon the margin of the sea; but we can expand it until it shall cover the continent. However insignificant in itself, it is great by its possibilities. To the eye of the superficial observer, beginnings are always unimportant; but whoever understands the great law of cause and effect, knows that without the feeble beginnings the grandest results never could have been evolved."

"He who now visits the north-western part of the State of New York, to see one of the wonders of the world—the Falls of Niagara—may see also a wonder of Nature. He may see a vast iron bridge spanning one of the greatest rivers in the world, affording the safe transit for any number of men or any weight of merchandise, and poised high up in the serene air, hundreds of feet above the maddened waters below. How was this ponderous structure stretched from abutment to abutment across the raging flood? How was it made so strong as to bear the tread of an army, or the momentum of the rushing steam car? Its

beginning was as simple as its termination is grand. A boy's plaything, a kite, was first sent into the air; to this kite was attached a silken thread, to the thread a cord, to the cord a rope, and to the rope a cable. When the toy fell upon the opposite side, the silken thread drew over the cord, and the cord the rope, and the rope the cable, and the cable, one after another, great bundles, or fascia, of iron wire, and these being arranged side by side and layer upon layer, now constitute a bridge of such massiveness and cohesion, that the mighty genius of the carniaract would spend its strength upon it in vain.

"Thus, my friends, may great results be deduced from small beginnings. Let this first meeting of the National Association of the Friends of Education be like the safe and successful sending of an aerial messenger across the abyss of ignorance, and Superstition, and Crime, so that those who come after us may lay the abutments and complete the moral arch that shall carry thousands and millions of our fellow-beings in safety and peace above the gulf of perdition into where seething floods they would otherwise have fallen and perished."

Church Livings.—The Archbishop of Canterbury has 140 livings in his gift. York has 62, Bishop of London 90, of Bangor 94, Bath and Wells 80, and the other bishops vary from 30 to 45 each.

THE FRIEND.

TWELFTH MONTH 1, 1849.

INDIANA YEARLY MEETING.

From the printed minutes of this Yearly Meeting we derive the following, in addition to what we have already given.

One minister and twelve elders are reported as having died since last year.

A memorial against Slavery, prepared by the Meeting for Sufferings, was adopted, and signed; and that meeting desired to have it presented to Congress.

The Committee respecting a division of the Yearly Meeting reported,—“That way does not appear with clearness to propose any measures for a division of the Yearly Meeting at this time.”

The substance of the Report on Indian Concerns, we have already given in our account of Ohio Yearly Meeting.

From the Report of the Boarding-School Committee it appears, that on the 28th of Eighth month there was a balance in favour of the school of \$209.57. The Committee say, “We have received acceptable donations in aid of the concern from several sources, which have not been heretofore acknowledged in our reports, viz.: From our dear Friends in England, to assist in procuring furniture at the opening of the Institution \$97.76. And to aid in the purchase of books for a library, and scientific apparatus for the School \$1000; from a member of Philadelphia Yearly Meeting, about \$100, to aid in supplying the parlor and teachers' rooms with furniture; from an-

other member of the same meeting, several valuable books for the library; from the Meeting for Sufferings of that Yearly Meeting about 30 volumes, for the same; from a Friend in Cincinnati, about 70 volumes, for the same; and from two Friends of the same place, sundry needful articles of furniture for the teachers' rooms; and the Bible Association of Friends in America has made several considerable donations of Bibles, for the use of the teachers and scholars.”

From the Report of the Committee on Education, it appears there are 8190 children of a suitable age to go to school; 3379 of these attend Friends' Schools; 3977 attend other schools; and 12 are growing up without instruction.

A memorial of Mill Creek Monthly Meeting, concerning John Jay, deceased, was read.

BALTIMORE YEARLY MEETING.

In addition to the information heretofore given of this meeting, we take the following from the printed minutes.

“At a Yearly Meeting of Friends, held in Baltimore, for the Western Shore of Maryland, Virginia, and the adjacent parts of Pennsylvania, by adjournments from the 22nd of the Tenth month, to the 25th of the same inclusive, 1849.”

“Epistles of correspondence were received and read from the Yearly Meetings of London and Dublin, and one from each of those held on this Continent. The reading of these testimonials of brotherly regard and unity, has been comforting and satisfactory to us.”

“The Queries were read and the answers brought up in the Reports from our subordinate meetings, from which summary answers were collected as nearly representing our present state. Whilst this engaged in the consideration of the state of the Society within our limits, the meeting was introduced into exercise and concern on account of the deficiencies still apparent among us; particularly in regard to the continued neglect of many of our members, in the performance of the important duty, of duly attending all our meetings for worship and discipline, and for the prevalence and increase of that love which becomes our Christian profession. On which account counsel was feelingly imparted, to the end that our members might be awakened to renewed concern and care in these important particulars.”

“The Committee on Indian Concerns produced a Report.” [The substance of this Report we gave in our account of Ohio Yearly Meeting.]

“The minutes of the Meeting for Sufferings for the past year were produced, read and approved.”

“The Committee appointed at a former sitting, produced Essays of Epistles of correspondence to the Yearly Meetings of London and Dublin, and to those on this continent, which were read and approved, and the Clerk directed to transcribe, sign and forward them.”

A special meeting of the Female Branch of the Auxiliary Bible Association of Friends of

Philadelphia Quarterly Meeting, will be held on Fourth-day, the 5th of Twelfth month, at 3 o'clock, p. m., at the Bible Depository.

WEST-TOWN SCHOOL.

The Committee to Superintend the Boarding-school at West-town, will meet in Philadelphia, on Sixth-day, the 14th instant, at 3 o'clock, p. m.

The Committee on Instruction meet on the same day, at 10 o'clock, A. M.; and the Visiting Committee assemble at the school on Seventh-day afternoon, the 8th inst.

Phila., Twelfth mo, 1st, 1849.

THOMAS KIMBER, Clerk.

RECEIPTS.

Received of Henry Knowles, agent, Smyrna, N. Y., for George W. Brown, and David Peckham, each \$2, vol. 23, and for estate of Gideon Cornell, deceased, on account, \$150. Joseph J. Hopkins, agent, Baltimore, for M. Cheston, 50 cents, to No. 13, vol. 21, and for Baltimore M. M. Library, \$2, vol. 22, and \$0.56 for another purpose. Nathan P. Hall, agent, Harrisville, O., for Nathan Hall, \$1, to vol. 23, and for William Hall, and Hannah Howard, each \$2, vol. 23. J. H. Varney, Milton, N. H., \$6, vol. 31, 32 and 33. Ann Brown, per N. K., \$2, vol. 22. Wm. B. Oliver, agent, Lynn, Mass., for T. A. Hawkes, Daniel Breed, and Philip Chase, each \$2, vol. 22.

THE BRITISH FRIEND.

A Monthly Journal, chiefly devoted to the interests of the Society of Friends.

“Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein.”

The above Journal, edited by W. & R. Smeal, Glasgow, Scotland, has a large and increasing circulation, and is commended to the continued patronage of American Friends.

The 1st number of the 8th volume will be issued in the First month next. Terms: Two dollars per annum, in advance.

Address, post paid, J. S. Lippincott, No. 63 Marshall street, or No. 50 N. Fourth street, up stairs, Philadelphia.

For Sale.

A perfect copy of AUDERON'S BRIDE OF AMERICA, at a reduced price. Inquire at this office.

“The Friend,” and other periodicals, &c., neatly and substantially bound at reasonable rates, at this office.

WANTED.

An active middle-aged Friend from Ireland, wants employment. He is a good accountant and book-keeper, and has had considerable experience in general trade;—would make himself useful in any required way. Apply at Friends' bookstore, Arch street.

DIED, on the 15th ult. MARY, wife of Jesse Moore, a member and elder of Deep River Monthly Meeting of Friends, Guilford county, N. C., in the 74th year of her age.

PRINTED BY KITE & WALTON.
No. 50 North Fourth Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XXIII.

SEVENTH-DAY, TWELFTH MONTH 8, 1849.

NO. 12.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

JOHN RICHARDSON,

AT NO. 50, NORTH FIFTH STREET, UP STAIRS,

PHILADELPHIA.

All communications, except those relating immediately to the financial concerns of the paper, should be addressed to the Editor.

For "The Friend."

Visit to the Menomonees.

(Continued from page 72.)

The chiefs, before coming finally to the Fort, to enter upon the business, had been in communication with certain persons in the town. They had been rendered uneasy, by the stories in circulation, about the roll at the Astor House, and had probably been persuaded, that the right way to counteract the scheme of the Commissioner, was to introduce the claimants, in person, to the council. This was the very thing the Friends were desirous of preventing, as it would open the door to everybody, and might lead to serious confusion, if not entirely defeat the object of their mission.

Oshkosh, after speaking to his people, as before stated, turned to the Commissioner and said,—"There was one thing going on, which he did not like. He understood, that a roll had been commenced without the concurrence of the chiefs. They wanted to see, personally, the parties enrolled. They had been informed, that a great many foreign mixed-bloods had come in, and that many such were on the roll. At the rate they were getting entered, there was going to be a list of six hundred claimants, and there was no such number entitled. He feared that men, who had never done any thing for their people, were going to claim an equal share with those who had been helpful to them; which, he thought would be unjust."

"The chiefs all knew those of the mixed blood, that they wished to be upon the list. He thought it was but reasonable, that they should favour those who had always lived with them and assisted them. When the claimants came before them, in person, the chiefs would let the Commissioner know whether they were entitled."

By foreign mixed-bloods, the chief was understood to mean persons partly Indian, but without Menomonee blood, and mixed Menomonees, who had alienated themselves from the Nation.

He remained standing, while the Commis-

sioner explained to him, that the list in question, was to be regarded as a mere memorandum of names, and of no consequence of authority, unless approved by the chiefs.

With this, he expressed himself satisfied, shook hands and sat down.

Carron Glaude, chief of the Pownahykonny Band, then came forward, and shaking hands, said,—"They had taken much pleasure in hearing their brother's talk; it sounded well to them. They had heard of his sentiments before they saw him, and were gratified to have this confirmation of the account. He was not speaking for himself alone, but for other chiefs;—it was their opinion, that this business was for them to decide; they knew who had a right and who, not."

"That was all he had to say at present. They would have a talk when the business was completed."—He shook hands and retired to his seat.

Old Siter, or Sho-ne-nicü, had his misgivings yet. He gave the Friends the hand of friendship, and told the Commissioner,—"He was glad to see him, and hoped that all his words might prove true. He had listened to them with great pleasure. His talk was very good and kind."

"He said, they all knew the mixed-bloods, and objected to the foreign mixed-bloods who, they understood, were pouring in. He did not approve of the list which had been taken, and none of them approved of it. Many ought to be struck from it."

The Commissioner answered,—"That he did not know who was on the list. He agreed with them, that it would not be right to make a roll without their coöperation. The roll," said he, "has to be made here."

Osh-kish-he-nan-ai-cu—the brother of the Sachem, and a chief of the third rank—"welcomed the Commissioner and heartily approved of what he had told them. He was just such a man as he had wished to see, and he hoped that all would go right. He was glad the Commissioner had come for the purpose of assisting them. He had feared, when he heard the Commissioner had determined to stay at Green Bay, to do the business, that the chiefs were to be but cyphers. Now he was pleased to find, that they were to be present at the making of the roll, and that he would not entroll any, but such as they might designate."

The tone of these remarks painfully indicated the treatment to which these poor creatures had been accustomed, when dealt with by functionaries of the government.

Tah-ko "was also glad to see the Commissioner. He thought that in seeing him, he saw his great Father, the President of the United States. They had all listened with great

pleasure to what he had told them, and, after a while, would have a talk, which would be the result of the deliberation of all the chiefs.

"He belonged to the church, and had been cleared at the expressions of the Commissioner, who he said, that he believed the Great Spirit had made the earth, and put his Red children upon it—as well as the White man—to live and enjoy it in peace."

The chiefs now entered into an earnest conversation with each other, as if consulting upon what they should say next. After waiting awhile, for them to speak, the interpreter was requested to tell him what they were talking about. He answered, that the subject was the list made at the town, which still gave them uneasiness.

Whereupon, the Commissioner rose, and holding up some sheets of white paper, told them, that "he had brought that paper into council, in order to make out a roll with them; that, as to the list, made at the town of Green Bay, they might take it, and, if they did not find it good, destroy it."

This seemed to have the desired effect, and Oshkosh said, "it had better not be destroyed, but examined; it might be a help to them."

This motion was carried, by the unanimous vote of the council, and the sages adjourned to dine.

About 2 o'clock, p. m., the council re-assembled. Soon after, Waw-kee-che-in, the abesinee, was announced, with his subordinate chiefs, O-paw-mo-shad and Mah-kaw-mote. His appearance was by no means prepossessing. A meagre, bending form, of medium height, a haggard face, smeared with oil and smutched with coal dust, shaggy and dirty locks, and garments which had, apparently, been rolled in mire; such were the externalia of this important personage. He was *mourning*, and had thus marked the visage and habiliments of the outward man—Jew like—to denote the sorrow of the inward.

When all were seated, the Commissioner informed them, that the list spoken of in the morning, was on the table, for their revision, unless they preferred some other method of proceeding.

Carron still had a wish, that the applicants might be called in; but, after a general conversation among the chiefs, one, on behalf of the rest, said, they would like the list to be called over.

The calling was, accordingly, commenced, and continued till about 4 o'clock; when, the Commissioner, fearing, that he might not be able to confine the attention of the Indians, much longer, to the subject, offered to adjourn, if they desired it. But they replied, that if he was willing to go on, they would prefer it for they wanted to get through, as soon as they

could, and return to their homes; and besides, the next day being "the Sabbath," on which, they presumed, he would not want to transact business, it would be their choice to make the best use of the present time.

This was as pleasant, as it was unexpected, and contrary to what the Friends had been told of their desultory habits, and the difficulty of keeping their minds fixed upon one object, more than an hour or two at a time.

The Commissioner willingly took them at their word, and they applied themselves diligently and most cheerfully to the business, without intermission, for four hours longer, or until it became too dark to proceed farther. They kept each other in good heart by the interchange of many little pleasantries, evidently having reference to personal peculiarities, and incidents connected with the names called up, the point of most of which, the Friends had not the opportunity of appreciating, as they were delivered in an unknown tongue.

The proceedings, thus far, had been very encouraging. A great many names had been considered, and rejected or entered upon the roll, with the utmost good temper. There was no contention, that the Friends could discover, in relation to a single individual; though occasionally, a good deal of inquiry and discussion. Very few Indian names were introduced. The great majority were French. The combination of European and native appellatives, sometimes sounded oddly; such as Domatille Bah-me-kie-zio-ko-kéw, Susan Bah-zán-o-ko-kieu, or Marie Nah-cum-e-kúsh-cum.

But the Friends felt sensibly the extreme awkwardness of conducting business with a people, not a word of whose language they understood, and who were equally ignorant of theirs. They had but little idea, in many instances, of the point upon which the decisions of the chiefs turned; for to translate, in detail, the conversation which took place upon the announcement of every name, would have been a most irksome and tedious task, if practicable, and would have prolonged the time of holding the council, to the great inconvenience of all parties.

The Mixed-Menomones were mostly poor, and could ill afford to remain long in town, on expense, till the decision of the council on their applications should be made known. Despatch, under the circumstances, was a duty.

The interpreter, for the most part, simply announced the result of a discussion. But, when the Commissioner inquired, as he occasionally did, into particulars, explanation was always afforded. It may be said, that, as the Indians understood nothing of English, the Friends had no assurance that the interpreter was accurate in his explanations. This was true, in part. But, during a good portion of the time, two interpreters were in attendance, and a Mixed-Menomone, of considerable intelligence, who, as the Friends were informed, knew both languages sufficiently well to operate as a check upon any irregularity.

Still, it must be acknowledged, the arrangement was not entirely satisfactory, and there seemed no way to make it so. There did not appear to be any danger that names would be

introduced, without the approbation of the Indians; but the Friends had not the opportunity they desired, of exercising an intelligent judgment upon the pretensions of claimants. There was always a possibility that the chiefs might be unduly biased, for or against individuals.

The courtesy observed by these people towards each other, when in council, was another agreeable circumstance. Every one allowed his fellow simple time to express an opinion, without interruption, and there were none of the vociferation and excitement, common among men, when the pecuniary interests of themselves or their constituents are at stake. All was conducted with decency, order, and, apparently, with forbearance of each other in love. Civilized communities might, in this particular, learn a good lesson from these uncultivated children of nature. It was said to be a point of good breeding among them, not to contradict or controvert the assertions of each other, unless in extreme cases. That which was uttered by a chief, though erroneous, was not to be attacked, in direct terms. This, of course, must be understood with limitations. All general rules have exceptions. Yet this, it was said, was sometimes carried to an inconvenient extent; the announcement of a decided sentiment, by a single chief, upon a question at issue, thus foreclosing the expression of a different opinion, though it might be that of a majority. It was asserted, for instance, in reference to this particular business, if any chief should confidently declare, that an applicant was, or was not, entitled to a place on the roll, no one would call his opinion in question, though the rest might be otherwise, and more correctly, informed. This is a stretch of courtesy one would not look for in savages, and though more amiable than a spirit of contention, not any nearer the standard of right.

The consent of the Commissioner having been given, that those of the chiefs who desired it, might go to a place of worship, the Friends, on First-day, had, as they apprehended would be the case, the Fort to themselves; all the other chiefs assuming the liberty of absence also. Their return, in the evening, was anticipated, with anxiety. This, of all times, was the day of trial. If it should pass off happily, very little need be feared for the future. And truly grateful were the Friends, as evening approached, to see their swarthy brothers dropping in, *Band after Band*, quietly and in their right mind. It was the most gratifying scene they had looked upon, since leaving home. It afforded so strong an assurance of the future good behaviour of these cannibals, that a load of anxiety was at once lifted from their minds and an increased hope experienced, that the business they were upon might be accomplished, without serious obstruction.

(To be continued.)

Wonders of the Telegraph.—We were present a few evenings ago at the coast survey astronomical station, on Capitol Hill, which was put in telegraphic connection with Cincinnati, for the purpose of determining the longi-

tude between the two places. The electrical clocks in this city and Cincinnati having been introduced into the completed circuit, every beat at Cincinnati was recorded at almost the same instant on Saxton's revolving cylinder in this city; and every beat of the clock here was recorded in like manner upon Mitchell's revolving plate in Cincinnati. At the moment a star passed the meridian at Washington, by the touch of a key the record of the passage was made upon the disk at Cincinnati, as well as upon the cylinder at the Washington station, and the difference of the time of the two clocks would of course indicate the difference of longitude. The distance between the two cities, it must be recollected, is upwards of five hundred miles; this distance was annihilated, and events happening at the one were instantly recorded by automatic machinery at the other.—*National Intelligencer.*

For "The Friend."

TEMPER.

When the temper is properly controlled by yielding to the Spirit of Truth, it is a great blessing to its possessor. Perhaps the disadvantage arising from a temper not sufficiently subjugated, is seldom duly appreciated, as it may frequently impart a bias to our judgment, although it can scarcely be perceived to have any influence. When our desires are crossed, or our judgment opposed, a ruffled temper is too apt to prevent that calm and deliberate consideration, which weighty and important matters require, and is likely to induce conclusions, which are more nearly in conformity with the unsubdued will and inclination of man, than with the mind of Truth. What a blessed thing it is when such a complete mastery is obtained over an improper temper, through redeeming mercy, that it is kept entirely out of the way, while we sincerely strive to arrive at a correct judgment in matters vitally important to our future welfare.

The man who is buffeted about by a turbulent disposition, is frequently tossed as on a tempestuous sea, which the breath of his passions agitates for his reception, since he is likely to begot the same spirit in others which he possesses himself; while on the contrary, the man with a subdued and sweet temper, may glide along with comparative smoothness in his domestic and social intercourse.

From yielding little by little to an irritable disposition, it becomes at length unmanageable, and carries its victim recklessly forward to his own injury. For as the little foxes, which spoil the tender vine, these transgressions render him measurably insensible in the best things.

True forgiveness which is not slow in its appearance when required, is one of the greatest Christian attainments. It can only be possessed by submitting to the regenerating influences of the Holy Spirit—by witnessing those crucified baptisms, which all the disciples of the crucified Lord have to experience before they come into a capacity to be partakers of his glory; and by cheerfully submitting to these, they are favoured to realize true resignation under trial, and that dignified state of mind, which

soars far above petulance and animosity. The extent of true forgiveness, is strikingly set forth by our blessed Lord, when Peter queried, "How oft shall my brother sin against me, and I forgive him?" in this language, "I say not unto thee until seven times; but until seventy times seven." (Matt. xviii. 22.)

State of New York.

For "The Friend."

Profession and Possession.

It is in times of trial and danger that the reality of our religion is tested. An essay, outside religion, which contents itself with external rites and performances, while the heart is not changed, the will subjected, nor the neck yielded to the yoke and cross of Christ, may permit persons to glide along smoothly during the sunshine of prosperity, and may win for its possessor a good reputation among men; but when the hour of peril or affliction comes, when death knocks at the door, and eternity and the judgment to come, seem close at hand, it proves like the building on the sandy foundation, which the floods swept away. In this day of high profession, when the enemy is trying to lull into false security, and persuade that an easier path than the "strait gate" and "the narrow way" will do quite as well as the strict, self-denying, and mortifying life, which the old-fashioned Christians lived; it is well for us often to be reminded that there is nothing but submitting to the humbling baptisms of the Holy Ghost and fire, nothing short of taking up and bearing the daily cross, and following Jesus in the regeneration, that will be found to stand the test of those storms and tempests which sooner or later will overtake all, or will furnish an anchor to the soul "sure and steadfast," in that hour when all the things of time shall recede from our view.

Many are the instances on record in which the despised, but faithful disciples of Christ, have been enabled to rejoice in suffering, and to look with calmness and composure on the near approach of death, while the superficial professors have been overwhelmed with terror and amazement.

Thomas Story, in the course of his religious visit in America, attended the Yearly Meeting of Philadelphia, in 1693, during the prevalence of an awful visitation of pestilential fever, by which many Friends and others died. He makes the following remarks, viz.:

"Great was the presence of the love of God with his people, in the midst of this trying visitation; which gave us occasion to say, God is the Lord, and gently to be loved, feared and obeyed; for though he suffers afflictions to come upon his own chosen people, in common with other men, yet that which otherwise would be intolerable, is made as nothing, the sense thereof being swallowed up in his Divine love. O the melting love, O the sweetness, I enjoyed with several, as they lay under the disease, being unspeakably comforted in the Lord. Let my soul remember it and wait low before the Lord, to the end of my days. Great was the majesty and hand of the Lord. Great was the fear that fell upon all flesh! I saw no lofty or airy countenance; nor heard

any vain jesting to move men to laughter; nor witty repartee to raise mirth; nor carousing feasting to excite the lusts and desires of the flesh above measure, but every face gathered paleness, and many hearts were humbled, and countenances fallen and sunk, as those who waited every moment to be summoned to the bar and numbered to the grave. But the just appeared with open face, and walked upright in the streets, and rejoiced in secret, in that perfect love that casteth out all fear. They sang praises to him who liveth and reigneth, and is worthy forever, being resigned to his holy will in all things; saying, let it be as thou wilt in time and eternity, now and forevermore. No love of the world, nor fear of death, hindered their resignation, abridged their confidence, or clouded their enjoyments in the Lord."

Deborah Bell, in a memoir of her life, relates an incident, which is illustrative of the foregoing remarks. While travelling in Truth's service, she and her companions had to cross one of the wide friths of Scotland in a small boat. "There embarked in the same vessel," says she, "a man of quality, with divers women in his company, his chaplain, musician, and a considerable number of attendants. They behaved themselves very rudely, making us the objects of their ridicule, the chaplain being the rudest of any of them. The gentleman himself was the only person who behaved with common civility. The women sung, and the musician played, but we sat in quietness of mind, and said nothing in reply to the many banteries they put upon us. In a little time the wind rose high, and, being contrary, drove the vessel toward the sea. The boatmen laboured hard to keep her up against the wind and waves, but told us they feared we should all be lost. Their jollity and mirth then departed, and were turned into sadness and mourning, being stricken with great fear and terror. The chaplain went to prayers; and, my heart being filled with holy zeal against such hypocrisy, when he had done, I told him he was not in a fit condition for that great duty, for the prayers of the wicked are an abomination to the Lord. I then had a convenient opportunity to rebuke them sharply, and to clear myself of them. The chaplain replied, if they perished we must die with them. I told him we had peace of mind, and knew where to retire, the fear of death being taken away from us, and we resigned in the will of God; and if he saw meet we should lay down our lives with such a noble company, yet his Spirit bore witness with ours that we were his children, and he would receive us into glory among the spirits of the just. The gentleman himself agreed with me, saying, If their lives were saved, it would be for the sake of these two good women; and rebuked his chaplain severely for his unbecoming behaviour. Through the mercy of God, after seven hours toil, we landed safely at Leith, where they took up their quarters; but as we intended for Edinburgh, and the night being very dark, the gentleman sent two of his servants to conduct us safely to our lodgings, where we arrived in true thankfulness to the Lord, whose preserving arm had been as a wall about us in all our difficulties."

For "The Friend."

West-town Boarding School.

The interest so generally felt in the prosperity of West-town Boarding-school, it is believed, will be a sufficient excuse, (if one is needed,) for alluding to it in the columns of "The Friend." During the last session there were 180 pupils, composed of about an equal number of each sex. There are now about 231 in attendance,—131 boys and 100 girls. The present number of boys, it is said, is the largest that has been there at one time for several years past, but not so great as in the winter of 1841, when there were 135. The semi-annual examination of the scholars at the close of the Summer session, was attended as usual by a number of Friends. The proficiency of the children in their various studies was quite creditable; but it was cause of regret that some of the pupils left the school a short time before the examination, as they were thereby deprived of the benefit arising from a review of their lessons.

The reflecting visitor, especially at the time of the examination, can scarcely fail to be impressed with the importance to our religious Society, of an institution capable as this is, of conferring so many advantages upon the rising generation. The almost uninterrupted good health with which the school has been blessed by a kind Providence during the past summer, is truly a cause of thankfulness. Although cases of the cholera occurred within a few miles of the school, and prevailed so generally through the country, no case of the epidemic appeared among the pupils. The prevalence of such general health, was no doubt in part attributable to the vigilant care exercised in preserving all parts of the premises clean. Another cause which had its effect, was the diminished amount of eatables sent to the children by their friends. The practice of injudiciously furnishing weekly supplies of food to the pupils, though kindly meant, is believed to be of injurious tendency to their health, and is subject to other serious objections. Except an occasional supply of the ripe fruits, there is little doubt that advantage would be experienced, if the pupils were very much confined to the diet provided for them at the school. Rich cakes, candies, and sweet meats, are apt to cloy the stomach and destroy the appetite for more wholesome fare; and it has been often observed, that sickness follows the receipt of such articles.

To one who has not visited the institution for several years, many changes will be apparent, an account of some of which has already been in "The Friend." To appreciate however their utility and propriety, we must revert to the former accommodations, and especially to those which the abundant supply of water has so greatly increased. During the last vacation, the girls' gallery has been thoroughly repaired and fitted up with closets, and in other respects made to correspond with the boys', which was renovated about a year ago. Its present light and cheerful appearance, strikingly contrasts with its former gloomy and ill ventilated condition. The introduction of closets renders it more roomy, and does away

with the necessity of boxes, trunks, &c., with which, under the old arrangement, it was encumbered. This improvement, with the conveniences afforded by the bathrooms contiguous to it, and which have lately been supplied with hot water, must contribute essentially to the comfort of the female part of the family. A portion of the north yard in the rear of the basement story, has been recently prepared and enclosed with a neat fence, which when soddad and planted with shrubbery, will give to this portion of the premises a neat appearance, without interfering with the ordinary use of the yard.

Other improvements have been made, indicating the care which has been bestowed to keep the buildings and grounds in good condition; but notwithstanding the general order of the premises, the observing visitor will not fail to notice in some parts of the establishment, evidences of the operation of the "tooth of time;" nor will he be surprised at this, when he recollects that 50 years have elapsed since the building was erected and furnished. These will doubtless receive proper attention as the necessary funds are provided, and it may be hoped they will not be long delayed for want of them. When we recur to the liberality manifested by our fathers and predecessors, in rearing at great expense this valuable Institution, surely we of the present generation should sustain with a liberal hand the means of preserving it in good repair, and increasing, in every proper way, its usefulness.

Selected for "The Friend."

THE HERITAGE.

BY J. B. LOWELL.

The rich man's son inherits lands
And piles of bricks, and stone, and gold,
And he inherits soft, white hands;
And tender flesh, that fears the cold,
Nor darts to wear a garment old;
A heritage, it seems to me,
One would not care to hold in fee.

The rich man's son inherits care;
The bank may break; the factory burn;
Some breath may burst his bubble shares,
And soft white hands, would hardly earn
A living that would suit his care;
A heritage, it seems to me,
One would not care to hold in fee.

What does the poor man's son inherit?
Stout muscles, and a sinewy heart,
A hardy frame, a hardier spirit;
King of two hands, he does his part
In every useful toil and art;
A heritage, it seems to me,
A king might wish to hold in fee.

What does the poor man's son inherit?
Wishes o'erjoy'd with humble things;
A rank, adjudged by toll-worm merit,
Content that from employment springs,
A heart that in his labors sings;
A heritage, it seems to me,
A king might wish to hold in fee.

What does the poor man's son inherit?
A patience learned by being poor,
Courage, if sorrow come, to bear it;
A fellow-feeling that is sure
To make the outcast share his door;
A heritage, it seems to me,
A king might wish to hold in fee.

O rich man's son—there is a toll
That with all others, level stands;

Large charity, doth never soil,
But only whitens soft, white hands;
This is the best crop from thy lands;
A heritage, it seems to me,
Worth being rich to hold in fee.

O poor man's son, scorn not thy state,
There is worse weariness than thine,
In merely being rich and great;
Work only makes the soul to shine,
And makes not fragrant and benign;
A heritage, it seems to me,
Worth being poor to hold in fee.

Both heirs to some six feet of soil,
Are equal in the earth at last,
Both children of the same dear God:
Prove title to your heirship vast,
By record of a well filled past;
A heritage, it seems to me,
Well worth a life to hold in fee.

For "The Friend."

NOTES FROM BOOKS.

REMAINS OF SAMUEL ROBERTS.

The passages which have been extracted from this remarkable book are singularly interesting, because of their close approach to the principles of Friends. It is another proof of the extent to which those principles are spreading among serious people who make no profession with us, yet who adopt one or another of our testimonies. Samuel Roberts does not appear to have joined with any religious denomination, and his habitual reserve and diffidence kept even his intimate friends ignorant of the depth of his religious feelings, until late in life. In 1840, at the age of 77, he was attacked with erysipelas in the head, and his recovery was for some time hopeless. After the disease had somewhat subsided, "He left his bed and walked into an adjoining apartment; but the effort availed not; for six weeks he gradually sunk—sunk to the extremity of weakness. Here is not the place to withdraw the veil from his couch of helplessness and suffering; suffice it to say, that to those who surrounded it, there was a veil withdrawn—he was never known till then; at the borders of the tomb and the brink of eternity, the towsie at once natural and habitual to him, the dictate both of principle and disposition, melted, and was gone; then, for the first time, he spoke freely and without reserve, of the kindness and love of his heavenly Father, of the eternity whither he was bound, and his own joy and peace in believing."

The following passages written after this period, are truly remarkable for their force and depth of thought.

"Pure and spiritual religion (and there is no other religion) is rarely either acquired or increased, but in secret communion between God and our own souls. It may be said, that 'of that of which the heart is full, the mouth will speak.' This is true! Experience, however, I fear, teaches that when the heart is most filled with self-conceit and spiritual pride, it is most apt to talk of religion. We know that we are all greatly disposed to talk about, and force on the notice of others, that in which we think we ourselves the most exact. It is not so often the importance of the subject discussed, as ourselves, that we seek to raise in the estima-

tion of our hearers. This however, we do not always perceive, and rarely suspect that others perceive it. The humble man, the broken and contrite in heart, the man who is really oppressed with the burden of his sins, will not force the subject on the attention of all with whom he has to do. No; he will rather keep it from others, and will retire and pour out his sorrows and his tears where none but God can hear and see. The very mention of religion in public will tinge his cheeks and cast his eyes to the ground. He will feel too forcibly the greatness and the goodness of his God and Saviour, and the insignificance and unworthiness of himself, to suffer him to talk with freedom and ease on the subject. He will however be the last to join in any conversation which has a tendency to treat religion lightly, and he will always be ready fearlessly to repress the sarcasms of the scoffer. Religion will be seen publicly by man in his life, and privately by God in his prayers and meditations. It is an important object not to digress and drive away from the company of pious persons, the young, the unfixed, and even the gay. Let the conversation be amusing as well as instructive; generally cheerful, and only occasionally solemn; and the most frivolous will not shun it, but may be unsuspectingly interested, and led themselves to walk in the paths of seriousness and piety."

"Who shall dare to sell that which the Lord from heaven purchased with his blood, that it might be freely bestowed without money and without price, on all who seek it and proclaim it? Freely ye have received, freely give!"

"Rank and learning do not, and cannot qualify to be efficient teachers of the wisdom able to make men wise unto salvation. A little more remains for man, as a religious teacher in a Christian country, than to induce his hearers to give their hearts to God; to love him, and to desire and endeavor to serve Him fervently, constantly and faithfully."

"That Divine Being who speaks as meet man speaks, promised to every man who should obey Him, and desire it, a Comforter who should lead him unto all truth; who should explain to him the deep things of God, and even show him things to come. With this Comforter,—the Holy Spirit of God,—for his teacher, the humble, earnest inquirer after Scripture truths, cannot be fatally wrong. He however who shall neglect to avail himself of this divinely appointed source of heavenly wisdom, which may be had without money and without price, and rely for spiritual knowledge on human learning and on human agents, will assuredly only the more bewilder himself; and, if he profess to be a teacher, the more bewilder his hearers. Looking at the letter of scripture, which we have inspired authority for affirming killed, and despoiling or neglecting the Spirit, which the same authority affirms maketh alive, he becomes a darkened light, rendering darkness itself still more dark; a blind guide, misleading those who

themselves cannot see, towards the brink of destruction. * * Splendour and Christianity are incompatible."

"The fact is, that God and mammon cannot both be served by the same individual, at the same time; and whenever the attempt is made, the cause of the latter invariably gains ground, while that of God loses in proportion. This contest however is not to go on to the end of time. The decree is gone forth, 'Hitherto shall thou come but no farther.' The period is ordained, and is arriving when all shall be taught of God; when it shall be no longer necessary to say, 'Know the Lord, for all shall know Him from the least to the greatest.' Man may say, 'How can these things be?' The Spirit will answer, 'With God all things are possible.'

"It seems to me as if the day spring from on high was at this time preparing to visit the world now lying in dreadful sin and darkness. Humility, watchfulness, and sober-mindedness, are the great preparatory requisites; these will probably be produced by severe individual and national chastisements. But the work is the Lord's, and he will be at no loss for the means; they seem even now prepared or preparing. * * Whatever the final effect of the change may be, its progress will probably be almost without observation. The overturn of no old establishment will be attempted by any means, but by showing a more excellent way. Here a little, and there a little, will the light of truth advance and spread on every side; the mists of darkness and of error will as gradually recede and silently vanish away. The light is of God, and therefore the world cannot prevail against it. The weapons which alone will be used in this warfare will not be carnal, but mighty through God to the pulling down of strong holds. How! Not by violence! No; but by the silent, gentle operations of the Holy Spirit of God. He will erect his pure and sacred temple in the heart of every true believer; but he will not induce any of them to destroy by violence the splendid temples built by hands, however polluted and abominable they may have become.

"Amid the anarchy, confusion and sufferings, which must precede and attend those commotions, and anticipated political changes in ancient states, particularly in this, the secret, silent soothing of this proposed recurrence to the pure and primitive religion of love and peace, will serve to calm the troubled spirit, and soothe the agitated frame to rest. It is when the judgments of the Lord are in the earth, that the inhabitants of the world are most disposed to learn righteousness. In those fearful times which are most assiduously approaching, the important truths, which have been here attempted to be enforced, will be the most likely to produce an extensive and abiding effect. The aspect of the times now appears to me to be such as distinctly to open an unusually wide door for the entry of that truth, which till now could not have obtained admission. When men's minds are failing them for fear, and for looking after those things that are coming on the earth, when the powers of the heavens shall be shaken—they will be

looking for a place of refuge, and ready to cry 'What must I do to be saved?'

"That these clear perceptions of the spirituality of religion were the work of the Holy Spirit in the heart, we cannot doubt. But it is interesting to look back to Samuel Roberts's own account of his childhood, and to perceive the influences which greatly assisted in forming his character. Few men of uncommon excellence have recorded the history of the formation of their character, who have not attributed a great share to the influence of the mother. It was so with Samuel Roberts.

"My mother" says he, "though she never joined the society (Methodists), went for several years regularly to their evening services; meanwhile attending at the church on the Sabbath. Afterwards she ceased to go to either, but went regularly to the Quakers' meetings-house. She, however, never either joined their Society, nor conformed to their dress or speech. Her's was truly the religion of the heart. She found fault with none, but she silently strove to show by example a more excellent way. She no otherwise sought to bias her children; yet it showed no common strength of mind so to follow out conviction in her conduct. She was very highly esteemed by the Society of Friends. I never went with her to the meeting in my life, nor did she seek to influence me; yet I am disposed to think that the mode of worship of the Friends approaches the nearest of any to the purity of true Christian worship."

For "The Friend."

Thomas Scattergood and his Times.

(Continued from page 53.)

John Parrish and James Cresson, who we find by Henry Drinker's letter to Samuel Emlen, given in a former number, were set at liberty by the Yearly Meeting of Ministers and Elders, in the Ninth month, 1784, to visit Barbadoes, sailed for that place soon after the date of the letter. On the 10th of First month, they thus wrote from Bridgetown, Barbadoes, in answer to a letter from Henry Drinker: "We are bowed in humility and wonder at our Friends' tender sympathy and care towards us, and wish to be favoured with a sense of gratitude to the Lord of such mercies, for his manifold favours, as well as to our dear Friends for their kindness. It is not strange to us to hear of the decease of poor Thomas Wharton, as he has been in a tottering condition for a long time. It is to be hoped that he has gone to rest from a world of trouble. Thy account of our beloved Friend Nicholas Wain* was to our satisfaction. We doubt not, that although he may at times be closely tried and proved, that he hath to witness that peace and consolation, that is the reward of the faithful. These make amends, and are more than a compensation for all that we may part with of this world's enjoyments, although very near and dear to us. His heart was often filled with the aboundings of love before he left us, and we hope he may witness an increase thereof

on his return, and that his labour of love may be blest where his lot may be cast. Thy information concerning the welfare of our families was truly acceptable, and we hope, through holy help, so to conduct, as to be favoured with our Friends' ardent desires for our continual support and establishment on that Rock which is immutable. We have great cause to bow in reverent thankfulness, and may say, that although we have had to pass through some closely baptizing seasons, hitherto the Lord hath helped us. We had divers comfortable opportunities on our passage, and yesterday we had a favoured one at our Friend John Lock's, though the company was small."

The next day James Cresson writing to Thomas Harrison, says, "Thy beloved wife is, whilst I am writing, brought very near to me. I rejoice to hear that her mouth has been more frequently opened. May the Lord increase her strength in every respect, is the prayer of one of Zion's poor travellers; that when it may please the great Master that we meet, it may be with sheaves in our bosoms. My love is to her in the strongest sense of the word."

Whilst tracing these two Friends in their visit to the island, I had called to my remembrance, a very interesting account left by that valuable Friend Joan Vokins, of her labours and exercises among the West India Islands. She says:

"I took shipping at New York, and as the Lord put it into my heart to visit Friends in the Leeward Islands, so he carried them [there,] let them that sailed do what they could. They could not steer their course into Barbadoes-road, although they endeavoured it with all their might. I had good service amongst them in the vessel; and they were made to confess to the Almighty power that I testified of. We laid by Antego a week before the owner would let me go ashore. But the all-wise God ordered it so, that the vessel could not go away till I had been there, and performed what service he had appointed for me. Blest be his Name! his reward was precious. We came ashore on a First-day, and I hastened to a Friends' meeting. When I went in I found the Lord's power was amongst his people, and I had a precious time with them. There was a little handful of plain-hearted Friends, and our hearts were tendered, our souls comforted, and we rejoiced that the Lord Jesus had visited us, and caused us in his love to visit each other.

"When I took leave of Friends of Antego that came aboard with me, God's heavenly power was with us, and sweetly refreshed our souls, and remained with us, and we were concerned one for another, not knowing that we should ever see each other's faces more. See how the Lord ordered it. As we were sailing on the sea, it opened in my heart to visit Friends at Nevis. The owner of the vessel being a hypocritical professor, caused me exercise to be the more, but the power of the Lord was manifest,—the winds and men obeyed, and we were carried to Nevis against his will. He would not let me go ashore, for he had heard, that those should pay a great fee that carried any Friend thither. He boasted

* Then in England.

sail again for Barbadoes, and said, he would weather the point of Cordilopa. He laboured three weeks, but could not do it. The hand of the Lord was against him, else he might have done it in a few days. But he provoked the Lord, and trusted in his vessel, and his own skill. He locked up the bread, and dealt hardly with his passengers, when he saw he should be longer at sea than at first he did expect. We were close by a French island, and they said the French would not let us have any [water], if we starved. They were papists, and said, if we came for water, they would take our ship for a prey, and us for captives. Yet this owner of the vessel would not go to any other island, until the merchants that were on board threatened him very sorely. Then he put in at a mountainous place, called Mount Saint. They all went from me as soon as they were landed. I was very weakly being aboard the vessel so long with such bad accommodation. I went aboard with my clothes so wet, that I could wring water from them, and [had] dried them on my weakly body. This land cast me into a feverish condition, and I was very dry. I sat down on the shore, and a girl coming to fetch fresh water, near where I sat, I drank till I sweat. Then I swooned, and lay some time, but the arising of the life of Jesus set me on my feet again. I was not clear of Nevias; and hearing of a leaky vessel going to Antego, I took my passage in that, hoping that way might be made from thence to go to Nevias. Having got a passage, it being night and rainy, I tried to get a lodging on the land. The people were generally Irish papists, but the Lord did so order it, that I met with an English woman, and she treated me kindly. She had neither bread nor drink, but had wine and sugar. I desired half a pint of Madeira wine to be boiled, and that served me [for food] night and morning. The Lord blessed it to me, and his holy power accompanied me. Whilst I staid for the vessel, I had good service there, though there was no Friend in all the island. They had banished a Friend out of it, as I heard, but a little before, and the people told me they did not dare to have a meeting. Yet I published the Truth in the streets, and they confessed to it. So I left the Truth honourable amongst them, and came aboard the vessel, and sailed to the vessel that I had suffered in. I called for the owner, and cleared my conscience to him. I told him the hand of the Lord was against him, and warned him to repent, else he should suddenly feel the stroke of it to be heavy upon him. And inasmuch as his heart had been too much on that barque, he should shortly see that the Lord would destroy it. Accordingly, his vessel was split on a rock in a little time after. When I through tender mercy, came to Antego again, the Friends told me how they had been concerned for me, and so had Nevias Friends. There was a passage ready for Nevias, and an honest woman Friend, whose name was Mary Humphrey, was very ready to go with me. Friends there [Nevias] were very joyful of my coming, and we had many good and powerful meetings in that island. There was a judge and his wife came to meeting, and people of several sorts. We had some

meetings at the houses of them that were no Friends, and Friends were well satisfied and comforted, and the mighty power of God was with us. Glory unto him, for he is worthy over all, and in us all. Oh that we may have an eye to his glory, in our whole lives, and conversation. It is by him we live and move, and have our being. His dealing with us, and working for us in that place is worthy to be remembered. This is the place the owner of the vessel aforementioned was afraid to carry me to. But the Lord was on my side, and prevented much evil when it was intended. The Governor was so kind that he gave us his letter of recommendation to carry with us. So I went back with M. H. to Antego, and to five islands, and there we and some Friends that went with us, visited a poor people who complained of their priest. They said he came to them but once a year, and then it was to take that which they had from them. We had a precious opportunity to manifest the Truth; they were very kind to us, and seemed to be well satisfied and affected. Then I being clear, a passage presented for Barbadoes. When I arrived, I met with many Friends at Bridgetown, and took an account of the Monthly Meetings, and went to them and other meetings as briefly as I could. First days I had two or three meetings, among the blacks, and among the white people. The power of the Lord Jesus was mightily manifest, so that my soul was often melted therewith, in the meetings of the negroes as well as among Friends. When I had gone through the island, and was clear, having been well refreshed with Friends, in the feeling of the heavenly power, I came aboard the ship for my native land."

(To be continued.)

For "The Friend."

JOHN STICKLAND.

(Continued from page 93.)

"When the parliament ended that year, J. Bond came to Holme, and informed me of a deficit in my accounts; saying he had taken the book to his chamber, and had searched it with great care and diligence for two weeks, and found that more than one hundred pounds were missing, and that his brother, my master, had likewise examined and found it so. Yet, said he, we do not really suspect you of swindling. I said, 'If there be a fraud, I am the man [who have committed it], for I took and paid all, without the help of any other person, and I have a good conscience.' He said, 'My brother will come soon, when the circuit ends; ask him for the book and examine it for yourself.' This report raised fears and perturbation of mind, and I cried unto the Lord for wisdom and direction how to find out the ombezzlement; for I could appeal to him for my innocence in the affair. My fears were quelled by the following dream. I thought I met in Stoborough Lane a very large snake, that raised itself from the ground as I came near, and said in a loud voice, Get out of the way you are io. I am in the way io which the Lord put me, said I, and with my staff I struck him across the neck, and cut his head off. I

then gave him a second blow, which cut off his tail; and I went on my way. This dream made my mind easy, as I believed it was sent to assure me of victory."

"In a few weeks my master came, and I asked him for the book, which he kindly gave into my hand. I took it aside to trace the copy, and found it right. I then cut up the columns, and found them correct. Then I feared and cried in my heart, Lord! What shall I do? The Red Sea is before me, and the Egyptians behind me. I then felt a strong impression of mind, as though a voice said audibly, Carry over—carry over. I began at once to carry over the columns, and soon found one that was four hundred pounds, but the attorney had carried over only three. There was the head of the snake. Then I proceeded to carry over the other sums, and found another where £14 12s. 7½d. were mislaid. Here was the tail. I went to my master and said, 'I have found it out.' 'You have not—you cannot,' said he. I replied, 'I have.' 'I cannot give you credit for it,' said he. 'Please to see; here are £400, and the attorney has carried only £300.' 'As I am io it is,' he said, 'I see again; here are £14 12s. 7½d. left out of the sum carried over.' 'So it is,' said master, 'and you are wiser than all of us. Here are five guineas for you, and I will never mistrust you as long as I live.' Soon after, my master's sisters came to see him, and when they saw me, said, 'We wish you joy; you have sustained your character.' In like manner every one of the worthy family addressed me, at the first interview after my innocence was proved.

"But what was yet more gratifying, was a letter my master sent me from London, to say he was not coming into the country at the season, and that I was to receive his rents, and if I wanted money on the farm account, I was to keep it, and send him only what I could spare. He also stated that the attorney was indebted to him such a sum, and I was to call upon him such. I carried the letter to show the aforesaid attorney my authority, at the sight of which he was greatly agitated, and paid me the money. 'You thought, I suppose,' said I, 'to hang or transport me for cheating my master. But you did not know that I had a Counsellor to teach me, wiser than all the attorneys in the world.' At this he muttered something, and I came away, singing in my heart the song of Moses:—'The enemy said, I will pursue; I will overtake; I will divide the spoil; my hand shall destroy them! Thou didst blow with thy wind; the sea covered them—they sank as load in the mighty waters. Who is like unto thee, O Lord; among the gods, who is like unto thee?'"

"My master, by his abilities and talents, became a great man. He was much esteemed as a counsellor—was one of the king's privy council, and was made Lord of the Treasury, and Judge Advocate of the army. He resided mostly in London for nearly fourteen years after the death of his uncle, [my former master]. Not having his health in London, he gave up his high office, and came to reside in the country. [It was believed that his principal reason for resigning his office was the

salary of £5000 annexed to it, was because he felt uneasy at signing death warrants, in virtue of which the lives of his fellow creatures were taken away.]

"I lived under him thirty-three years in all good conscience. For a few years before his death he suffered much, and declined by slow degrees, till he became a most distressing object of emaciation. I cannot recollect a word or action that will plant a thorn in my dying pillow respecting him. For his salvation, I sent up my cries to God, especially when near his end. I found he was soon to be taken from me, and felt an uncommon desire that the Lord would open his eyes to see his state, and to see me as we were seen by our Maker. Just as I had concluded my prayer for this, the butler called at my door, Master wants you. When I entered the room he said with tears, I wait you to sit down with me, and read to me in a book you will find on that table. . . . The book was a volume of sermons by Sumner. The text was, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.' My master paid great attention, and said 'It is an excellent subject. You read divinity much better than you do newspapers.' I said it is better print than I generally read. 'Not only so,' rejoined he, 'but you have accustomed yourself to read such good things.' He seemed in tears, and I left the room, saying, I hoped to find him better to-morrow. He was not, however, for when I came in the morning, he was dying, and spoke no more to me. "What he meant about my reading newspapers was this: England was then engaged in war. I did not like the report of violence and bloodshed, and when he required me to read the newspaper to him, I could not read with a relish; but when he asked me to read a spiritual author the case was very different."

During the early religious exercise of John Stickland, and before he had obtained to an abiding sense of Divine counsel and favour, a person placed in his hands a popish book, the reading of which brought him into much conflict and distress. His mind was greatly agitated with doubts and difficulties which he found himself unable to resolve. But as he honestly endeavoured to seek for a knowledge of the Truth as it is in Jesus, He who teacheth as never man taught, was pleased to open his understanding, and enable him to see clearly into the errors of that dark delusion. The exercises he had passed through on these subjects prepared him to be useful to others in after life, an instance of which is as follows.

About the 24th year of his age, he accompanied his first master, Nathaniel Bond, to a meeting of custom-house and excise officers at West Lulworth. At the inn where they quartered he saw some tracts in favour of popery, which the landlady told him belonged to a person who lodged there, and was eagerly endeavouring to propagate his opinions among the neighbours. "We are all such fools here," said she, "that we cannot answer him, but I think you could, and I hope you will. He'll be in by and by, and will be sure to have something to say to you."

This brought J. S. under deep concern. He retired to a solitary place among the rocks

near the cove, where he earnestly sought the Lord, and asked counsel of Him who has promised both wisdom and utterance to his dependent children in every time of need. "I felt myself," said he, "but a youth and a stripling, unaccustomed to war, while this priest appeared as Goliath. At length I felt assured that the God of Israel, in whom alone I trusted, would be with me to teach me what to say." On his return to the inn, he found the priest in company with several of the officers, and he soon challenged J. S. to dispute with him relative to the popish and protestant faith. J. S. proposed that they should have their conversation in some more private and quiet place; but the priest said, "No place is more suitable than this, that all the company may hear the arguments on both sides."

The persons present seemed deeply interested in the discussion; and by keeping watchful and attentive to the openings of Truth, John was enabled to answer the priest in a satisfactory manner. About the middle of the conversation, one of the officers arose and said: "I wish I was not obliged to leave—but must beg to offer one remark, which is, that our friend Stickland has both reason and scripture on his side, but as for you, (turning to the priest,) you have neither." Chagrined at this unlooked for address, the priest seemed troubled, and before the close of the debate was quite confounded. The landlady told afterwards, that from that day, the priest left off trying to persuade people into popery; and never held up his head again while amongst them, saying, he was tired of his religion, which in a little while he entirely renounced.

(To be continued.)

Fashions of the World.—Friends, all ye that have known the way of Truth, and have tasted of the power of the same, and now turn back into the world's fashions and customs, you stop them that are coming out of the world; you make them to stumble at the Truth—you make them to question the way of the Lord, which is out of the world and its ways—you you grieve the righteous and sadden the hearts of the upright and simple. You had better never have known the way of light, life and power. You are the cause of many keeping in darkness; you are the cause of the boasting of the wicked, and make the wicked take you for their objects against the Truth, and them that live in it, to plead against its ways. You had better never been born; your days will be sad; troubles and vengeance will be your garments and clothing there, and a hard thing it will be for any of you to repent, for you will find a more subtle thing in you, than was before you knew the Truth, who have neglected hearing the voice of God, through which your hearts are hardened. Woe and misery is for you, whose latter end is worse than the beginning; when the way of peace is hid from your eyes, and a place of repentance you cannot find, though you wash your alms with tears, being in the stained life, where all the tatters, tale-carriers, unclean robes, envious, murderers, and complainer's being is—out of the life, power and wisdom

of God which hath the royal dominion and possession of the Royal Seed. Therefore turn, turn, all that are not hindered, and past feeling, and hear the voice, that the way of peace and the way of life and salvation you may know and live in, and in all year disorderly carriages, walkings, words and actions you may come to receive judgment, and through that you may come to receive power to live a new life in which God is served in the Truth, and not the devil who is out of the Truth; for in the Truth is the holy unity and the pure dominion, and the everlasting life promised and received, and the royal seed which the elect hath, wherein they have the bread of life.—G. Fox.

"My Mother Never Lies."—A few ladies met at the house of a friend in the City of St. Louis, for an evening visit, when the following scene and conversation occurred.

The child of one of the ladies about five years old, was guilty of rude, noisy conduct, very improper on all occasions, and particularly so at a stranger's house. The mother kindly reproved her.

"Sarah, you must not do so."

The child soon forgot the reproof, and became as noisy as ever. The mother firmly said,

"Sarah, if you do so again I will punish you."

But not long after, Sarah did so again. When the company were about to separate, the mother stepped into a neighbour's house, intending to return for her child. During her absence the thought of going home recalled to the mind of Sarah the punishment which her mother told her she might expect. The recollection turned her rudeness and thoughtlessness into sorrow. A young lady present observing it, and learning the cause, in order to pacify her, said:

"Never mind—I will ask your mother not to whip you."

"Oh," said Sarah, "that will do no good—my mother never tells a lie."

The writer who communicated the above to the St. Louis Observer, says—"I learned a lesson from the reply of that child which I shall never forget. It is worth every thing in the training of a child, to make it feel that its mother never tells lies."

Saving Knowledge.—Do they know or own the Lord Jesus Christ truly and rightly, who only know and own him, as outwardly described and related of in the Scriptures, but know him not inwardly revealed in their hearts, as the Word and power of eternal life? Or are they the true knowers and owners of Christ, who know and own him not only according to a literal description of him in the Scriptures, but also as inwardly revealed by the Father, witnessing him formed in them, and their hearts changed into his holy and heavenly image, by virtue of his inward appearance and operation of his Spirit and power in them?

Generally speaking, none bear reproof less patiently, than common reprovers.

Justification.—Justification by Grace is only to them who are taught by Grace. The grace of God brings salvation, redemption, justification to them, and no others; for their sins only are blotted out, covered and not imputed, who receive grace, hear the voice of it, and obey it. "Hear and obey, and your souls shall live."

THE FRIEND.

TWELFTH MONTH 8, 1849.

On Sixth-day afternoon, the 20th ult., between 2 and 3 o'clock, an explosion took place in the steam marble works of Edwin Greble, in Willow street below Thirtieth. Whilst the workmen were busily engaged, the saws all in motion, a terrible crash was suddenly heard, the southern gable end, and a portion of the eastern and western walls were thrown down, and the roof nearly demolished. On examination, it was discovered that one of the boilers had burst with tremendous force. Being projected into the yard, it met a large slab of marble, splitting it in two, but which arrested its further progress, or the consequences would in all probability have been fearful. Stones, bricks, fragments of iron and timber, were thrown in great profusion into the yard of The Shelter for Coloured Orphans, fronting on Thirtieth street, damaging the fence in several places; and one large stone supposed to weigh from 50 to 60 pounds, was carried through the fence, crushing one of the posts supporting the shed; it then passed through the window of the kitchen, and finally fell on the opposite side of the room, after breaking a hole in the partition wall. Several windows were broken, amounting in all to 30 panes of glass. The report of the explosion, the crash of falling walls, the confusion, dust, &c., were, as may be supposed, terrific; and the inmates suffered some moments of intense alarm and anxiety, until it was fully ascertained that no one was injured. No person was in the kitchen or yard at the time, though most of the children had just gone from the latter, and were then passing from it, up stairs into the school-room. This circumstance, with the fact that the kitchen was very rarely vacated, is so remarkable, as to fill the mind with a conviction of providential interposition, and calls for our gratitude to Him who is ever near to defend the helpless in time of danger.

It is no less extraordinary, that all the workmen employed at the works escaped injury, excepting one lad who had his toe slightly hurt, though they were in and around the building at the time. The loss to E. Greble, is supposed not to fall short of \$5200.

MOUNT PLEASANT BOARDING-SCHOOL.

Early after the late Ohio Yearly Meeting, information reached us, that a very cordial feeling amongst Friends was manifest at Mount Pleasant, towards their Boarding-School, furnishing the agreeable prospect that an increase of pupils would take place this autumn. A guarded education of our youth in select

schools, under the care and control of Friends, is of much importance, if we wish them educated in conformity with the principles of the Society; and where our seminaries are supplied with good teachers, conscientiously concerned to discharge their duties in all respects, we believe children will learn more in the same time, and be better grounded in their studies at our boarding-schools, than in the common schools of the neighbourhoods where they reside.

We were cheered in the receipt on the 3rd instant of a letter from a Friend in Ohio, containing the following statement: "The number of scholars at our boarding-school is considerably larger than for a number of years past, amounting to seventy at the present time, and more yet looked for. From the accounts we get from our son, who is one of the scholars, and other sources, we are gratified to learn that it is a good school, and is orderly and well liked by the scholars." We wish the Friends who are immediately employed in the seminary, and the Committee having the oversight, may feel themselves encouraged by its prosperity, and the satisfaction arising from a proper devotion of their time and labour in promoting the religious and literary welfare of their interesting charge.

RECEIPTS.

Received of Andrew Hampton, Richmond, Ia., for himself, Beriah Kenyon, and Jeremiah Hadley, each \$2, vol. 23. Anna Betty, agent, Starkboro', Vt., for Benjamin Macomber, \$2, vol. 23. Mead Atwater, for himself, \$2, to viz. vol. 24, and for Abner H. Deuel, \$2, vol. 23. Francis H. Williams, agent, Jacksonville, N. Y., for himself, Charles B. Owen, John A. Pette, Sarah E. Hong, and Jarvis Wooden, each \$2, vol. 23. John T. Kenyon, per N. H. B., \$2, vol. 22. Joseph Barker, Augustus Smith, Moses Huntington, and John Parker, each \$2, vol. 23.

Agent Appointed

Beriah Kenyon, Richmond, Wayne county, Indiana.

Omitted from List of Agents.

Henry Knicker, Snynra, Chenango county, N. Y.

WEST-TOWN SCHOOL.

The Committee to Superintend the Boarding-school at West-town, will meet in Philadelphia, on Sixth-day, the 14th instant, at 3 o'clock, P. M.

The Committee on Instruction meet on the same day, at 10 o'clock, A. M.; and the Visiting Committee assemble at the school on Seventh-day afternoon, the 8th inst.

Phila., Twelfth mo. 1st, 1849.

THOMAS KIMBER, Clerk.

FRIENDS' ASYLUM.

Committee on Admissions.—Samuel Bettle, Jr., No. 73 North Tenth street; Charles Elliott, No. 95 South Eighth street, and No. 56 Chestnut street; William Bettle, No. 244 North Sixth street, and No. 14 South Third street; John C. Allen, No. 180 South Second street; Horatio C. Wood, No. 210 Race street, and No. 37 Chestnut street.

Visiting Managers for the Month.—Horatio C. Wood, No. 210 Race street; William Hilles, Frankford; James Thorp, Frankford.

Superintendent.—Philip Garrett.

Matron.—Susan Barton.

Attending Physician.—Dr. Charles Evans, No. 152 Arch street.

Resident Physician.—Dr. Joshua H. Worthington.

MARRIED, at Friends' meeting-house, North Sixth street, on Third-day, the 4th inst., WILLIAM SWEDLEY, of Middletown, Delaware county, Pa., and HARRIET JONES, of this city.

DIED, on the 16th of Eighth month, 1849, THOMAS EVANS, an elder and much esteemed member of Haddonfield Monthly Meeting, N. Jersey, aged 66 years. This dear Friend had been suffering under paralysis for about six years, under which his mental faculties were much impaired; yet he was patient and meek as a little child; and as his bodily powers failed, no man more escaped him, but in humble, quiet trust, he seemed prepared to meet the undeniable messenger; and though unable to articulate any thing for some time, the comforting belief was afforded that he was mercifully gathered to rest with the just of all generations.

—, in Middletown, R. I., on the 29th day of Tenth month, 1849, BENONI WEAVER, a worthy member and over-seer of Rhode Island Monthly Meeting, aged 64 years, after a short but distressing illness, which he bore with Christian fortitude and resignation. He was a faithful husband and an affectionate parent; and highly esteemed by those who knew him, for his meek and exemplary deportment. His death is deeply felt by his family and friends, yet they do not sorrow as those who have no hope; for they have the comforting belief, that he is of the happy number of those who have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.—He was not born a member of the Society. During his earlier years, he thought it his duty to be baptised, and became a communicant of the First Baptist Church, in Newport. His outward trials and inward conflicts at this period, were great; his soul could not find that inward peace it longed for; his daily prayers to his heavenly Father, and his fervent desires were, that His Spirit might be made manifest in him through the merits of his dear Son. Often were his petitions to the throne of Grace, that he might not err, but that he might be found walking in the straight and narrow way, and away from sin. In this state of mind he became convinced of the truth as it is in Jesus, when he requested to become, and was received as a member of the Rhode Island Monthly Meeting. From that period until his death he was a diligent attendant upon all meetings both for worship and discipline. He was concerned to stand for the ancient principles of Quakerism, and was often heard to say, "The ancient way is long, only the Friends would walk in the simplicity of former days; come out from mere forms, and abide in the valley of humility. If ever we follow the crucified Saviour, we must endeavour to follow him in the way of the cross." When he felt death approaching, he called his weeping family around his bed; and after imparting much good counsel and advice, he besought them to seek the Lord in the days of their youth—before the evil day should draw nigh, in which they would say, "I have no pleasure in them;" and then with quiet resignation, requested them to give him up, saying, "I am ready to depart if it is the Lord's will." Although death came sudden, it found him ready, with his hands untied and his arms, to meet the bridegroom at his coming.

—, near Richmond, Ind., on Sixth-day, the 23rd of Eleventh month, JERAMIAH HUBBARD, a minister in the Society of Friends.—Richmond Polladium.

PRINTED BY KITE & WALTON.
No. 50 North Fourth Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XXIII.

SEVENTH-DAY, TWELFTH MONTH 15, 1849.

NO. 13.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

JOHN RICHARDSON,

AT NO. 50, NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

All communications, except those relating immediately to the financial concerns of the paper, should be addressed to the Editor.

For "The Friend."

Visit to the Menomones.

(Continued from page 50.)

On Second-day morning, the 18th of the Sixth month, the council met, at 9 o'clock.

Previous to the entrance of the chiefs into the council chamber, while the Friends were preparing for them, Jacobs, the interpreter, came in. After a few general remarks, he said, in a very serious manner, that he had witnessed, the day before, in the town, a thing, the like of which he had never seen. He had been present with several of the chiefs, when some persons, in a clandestine manner, had offered them a present of whiskey in bottles, and they had resolutely refused to accept it. Oshkosh, whose love for liquor was supposed to be uncontrollable, in the presence of temptation, was one of them. When a bottle was offered to him, he rejected it, saying, that the Commissioner had requested them to bring no whiskey into the Fort and to refrain from using it. He was reminded, that he could easily put the bottle under his blanket, and then the Commissioner would know nothing about it. But he replied, that the Commissioner had been very kind, and he would do nothing contrary to his wishes.

This chief is a pagan, whose moral sensibilities have been much blunted by long indulgence in various excesses, and whose fondness for ardent spirits seemed heretofore to have been under no restraint of conscience. Yet so much had he been affected by the unaccustomed kindness with which he and his people had been treated, that he preferred to forego his customary indulgence, rather than run the risk of offending the feelings of his friend.

When we call to mind the great strength of this evil propensity in the Indian, and that, in a state of nature, conscience offers but a feeble obstacle to the importunities of appetite, such an effort, on the side of virtue, appears very remarkable: it proves, that there still exists, in the hearts of these poor, down-cast creatures, a share of generous and noble feel-

ing, which, under genial influences, might greatly assist to raise them from the mire into which they have been so deeply plunged.

The Sub-Indian Agent was present at the opening of the sitting of the 15th, and commended the chiefs for their exemplary deportment and firmness in resisting the offers of ardent spirits which evil designing persons had made them, the day before. It showed, that they had a just sense of their responsibility.

Thomas Vistar added, that he fully approved of the remarks of the agent, and he would remind them, that when he had been kept from evil, thanks were due to the Great Spirit, for the preservation we had experienced. He believed, that the Supreme Being had put a portion of his Spirit into the hearts of all men, and that those who would be attentive to its voice would be preserved.

The council then proceeded in the formation of a roll, and at 12 o'clock, adjourned.

The afternoon, from 2 to 6, was occupied in the same manner.

On the morning of the 19th, the Commissioner informed the chiefs, that the roll was nearly completed. He supposed, there were not less than 500 upon it. He reminded them, that in the apportionment about to be made, justice could and should be done to all. He had already acquainted them with the instructions he had received upon the principles to be observed:—No excessive allowances to any; no exclusion of persons having a claim.

He proposed to them, that the lowest award should be fifty dollars. Then, if there were 500 enrolled, and each had fifty dollars, \$25,000 would be disposed of, which would leave \$15,000 still to be distributed. If they would then select one hundred individuals from the roll—their particular friends—persons who had been helpful to them, and were therefore properly entitled to favour—and would distribute the \$15,000 equally among them, each one of the hundred would receive one hundred and fifty dollars, in addition to the first fifty.

If they should select fifty individuals, each of them would get three hundred dollars; and, if twenty-five, six hundred dollars a-piece, to divide the first fifty. He thought it would not be well to select less than fifty persons.

It soon became evident, that this proposal was highly gratifying to the Indians.

After exchanging a few remarks with each other, Lamotte rose and declared, on their behalf, that this was the very thing they had desired; but they had not seen how to get at it.

There were some persons who had been their very good friends, whom they had desired to consider, in this distribution, as it would be the last opportunity they would ever have of rewarding them for the good they

had done; and they were very glad the Commissioner was willing they should do so. He had anticipated their wishes. All his talk had been agreeable to them: they were only sorry they could not hear him talk all the time, what he said was so acceptable to them.

In view of the destitute condition and melancholy prospects of this generous people, who had recently yielded to the strong hand of power, for a very insufficient compensation, all their noble patrimony, it was truly affecting to witness this earnest desire to make true and substantial return to those who, formerly, had been kind to them, and out of their abundance, had given them some help in time of trouble. It would have been cause of grief to them, had any obstruction been thrown in the way of this exercise of gratitude.

The Commissioner declared, that he could heartily reciprocate the feelings they had expressed.

He would have them seriously to bear in mind, that what they now did, the Great Spirit beheld, and that He would reward them, accordingly.

The Commissioner hoped they would act upon the terms of his proposition, as they were in conformity with the wishes of their Great Father, at Washington, and he would be pleased with it. He reminded them, that this was a question to be decided between themselves and the Commissioner, and no one else; that he had brought them to this place that they might be free from intermeddlers; that he had taken counsel with no one but his friend and associate; that when he asked them to come into the Fort, he had promised to come with them, and stay with them, and not go out at all, or listen to the suggestions of others, and that he had kept his promise, faithfully, as they knew. He had talked with none, but his friend, upon the plan of making this award, and did not intend to talk to any one else, and he pressed it upon them, to pursue the same line of conduct.

He asked them, if they felt satisfied with what he had done. At this question, they gave the assenting *ugh*, with considerable animation and emphasis.

It was a great satisfaction to the Friends, to find that the plan of apportionment proposed, was not only accepted, but very agreeable to the Indians. There had been, until this moment, reason to apprehend, that the intrigues of artful men might have so biased the judgment of some of the chiefs, as to induce them to ask extravagant sums for certain leading characters among the Mixed-Menomones. If, however, there was any lurking disposition of the kind, there was no manifestation of it; neither did it appear, at any subsequent period, that the Indians were not all quite sincere in

the pleasure they professed at the plan submitted to them.

The Commissioner proceeded to say, that he hoped, by this time, they saw the reason why he had so much wished that they and he should keep to themselves. He did not want to have his ears filled by any body but the chiefs, and he hoped their words would be words of truth, as he had spoken only words of truth to them.

In settling this matter, he impressed it upon them, to observe justice to all, whether rich or poor, great or small.

He was glad that his proposal met their approbation, and he wanted them now to decide upon the number of the names they would fix upon for the residuary awards.

The chiefs, after consulting together, said they would hold a council among themselves, and consider the matter.

The Commissioner told them, that, meantime, he would endeavour to have the roll completed, and a fair copy of it made out, to be read to them, in the afternoon. He wished them distinctly to understand his proposition: Every individual on the list was, in the first place, to have fifty dollars. Then, at the next council, to be held by themselves alone, in the Fort, they were to determine how many should draw equal portions of the residuary fund.

The Commissioner was particular in enjoining upon them the manner of holding their council, being still a little fearful, that if due precaution were not observed, attempts might be made to tamper with them.

They took his injunction quite literally, and, with great meekness and simplicity, inquired, whether their council might not be held in the area within the Fort, in the open air—they did not like to be shut up in a house and sit on benches, they were used to sitting on the soft ground.

To this request the Commissioner gave his assent, with becoming gravity, and desired the chiefs to say at what hour, in the afternoon, it would suit them to meet him again: it was now 1 o'clock.

They promptly named 3 o'clock: thus allowing themselves but two hours for their dinner and council: another evidence of their sense of the value of time and their disposition to occupy it industriously.

In the afternoon, the council re-assembled, punctually. Carron spoke on behalf of the chiefs:—“Their Great Father, at Washington, had never before sent a man to transact business with them, who had been so good to them as the present Commissioner. Others had been severe and harsh, but this time, nothing disagreeable had occurred. The more they saw and heard from the Commissioner, the more they liked him. What he had suggested to them, in the morning, had pleased them very much, and they thanked him for it.”

“As agreed upon this morning, they had got together and counted the number of those whom they wished to draw the large awards. Some of them were persons who had formerly benefited them, but were now poor. As they do not write, they had prepared some little sticks,

every one of which represented a person. The chiefs would, in succession, give in names, and, for each name, when given, would throw down a stick, till the number was completed.”

They were then reminded, that the number of names must be not less than fifty, in order that there might be no excessive awards.

The chiefs then named one of their number as teller, who collected the sticks, as they were thrown into the midst of the council, on the floor, into five little heaps of ten each. Every chief, as he cast down the wooden representative of his man, called the name aloud; which, being repeated, distinctly, by the interpreter, was written down by one of the Friends. When the process was completed,—and it was pretty speedily done—the names were all deliberately read to the chiefs and confirmed by them.

It was interesting to witness the harmony and quietness with which these favours were dispensed. Not the least indication of a spirit of competition, or dissatisfaction that one named more than another, was discoverable. Upon what principle the privilege of naming was adjusted did not appear, any more than the number to be named by each, or the order of naming. Carron, who was spokesman, on this occasion, first named two, and after a time, at intervals, two more; while Waw-kee-che-un (whose face was no longer begrimed with coal-dust) gave but one. Lamotte exceeded all the rest, he giving five names. Oshkoah was very deliberate. Twenty-eight names were taken before he offered any. He then named two, and no more, until the close; the honour of naming the last two being reserved for him. There was a pause of some length, while the chiefs respectfully waited for their Saheem to close the list. He at length did so by naming a little boy, a son of Griggon, the interpreter, and an obscure individual, living in the town of Green Bay.

(To be continued.)

The Elephant.

S. Mattoon, a missionary in India, in a recent letter to his friends in America, refers to a ride upon an elephant thus:

“An accident occurred while on the way to our boats, which, though far from pleasant to us at the time, served to give us some insight into the character of that truly noble animal, the elephant. We were mounted upon the largest animal in the company, and placed in front of the train. After proceeding several miles our driver dismounted, leaving my wife and myself alone. When after walking some distance the driver attempted to mount again, the elephant was too well pleased with his lightened load to permit it. The vexed driver gave him a blow with his whip, which started him off upon a run, and he would not suffer the driver to come up with him, but upon his approach would immediately flee. The motion of so large an animal running was far from pleasant, and the thought, that unaccustomed to his habits, and without any means of controlling him, we were left entirely in his power, did not serve to render our situation

more agreeable. We were far in advance of our friends and proceeding at a rapid pace, but we soon found that we had more to fear from man than beast. The well-trained elephant kept the direct path, and promptly obeyed every order, only refusing to take any addition to his load, or suffer his master to approach near enough to reach him with his whip. But the driver, either because he did not wish to walk the whole distance, or because he wished to gain the mastery, regardless of our comfort, persisted in his attempts to catch the elephant until I was compelled to speak with sternness and order him to desist. The elephant then proceeded to the landing place at the river, and with much gentleness knelted for us to dismount.”

This narrative is an interesting comment upon the title “half-reasoning elephant,” given by Pope, the poet. It may be doubted if the horse or any other beast of burthen would thus have discriminated so carefully between his rider and his driver, and not have held the former responsible for the conduct of the latter.—*Presbyterian*.

From the North American & U. S. Gaz.

Review of the Weather, for Eleventh month (November), 1849.

The month just passed was characterized by a temperature resembling the middle rather than the last Fall month. No snow fell, if we except a few flakes on the 1st; and a very thin ice appeared twice only previously to the 27th, since which the weather has been cooler, with some ice each morning. A table, now embracing sixty years, (Peirce's) gives 42½ deg. as the average mean of this month for the whole period; and the highest mean of the month for the same time was 47 deg., which occurred in 1812, and again in 1847; yet, the average temperature of the Eleventh month (November) of this year was 52½ deg., or 5½ warmer than any Eleventh month has been in this city for the last 60 years, and 10 degrees above the average of the month. Our observations have been regularly made, and recorded at the time; the instruments are of fair quality, and are exposed, at 5½ feet from the earth, to a free air, without direct, or any considerable reflected heat from the sun's rays.

The range of the thermometer for the month was from 33 to 70, or 37 degrees.

The mean temperature of the three Fall months, for the last 60 years, as deduced from our tables, was 54 deg.; and the warmest autumn for this period was in 1793, when the mean was 57½ deg. The mean heat of the autumn just past, was 58½ deg., or 4½ deg. greater than the mean above given, and more than one degree warmer than any Fall upon our record.

The warm weather has been favourable to later feed, and the late sown wheat; the earlier wheat is, in some districts, bent by the dry.

A thunder shower occurred on the morning of the 5th. Some rain fell on five days, and the whole quantity for the month, as recorded at the Pennsylvania Hospital, was 2½ inches.

A North-east storm, of considerable force,

swept along our Atlantic coast, travelling from the northern Tropic to the latitude of Boston, between the 13th and the 20th of the month; it extended through many degrees of longitude, and some western bound ships from the north of Europe seem to have encountered it almost in mid-ocean: on the 10th, it was in the latitude of Philadelphia, its western limb barely touching the city. * * *

Notwithstanding the unusual mildness of the season, the bills of mortality are low, and the city may be considered healthy.

For the summary from our daily record, hitherto accompanying our report, we purpose to substitute a portion of the record itself in its tabular form. We prefer this, as occupying less space, and as more satisfactory to such as may consult it for purposes of science. The figures in the fifth column represent the estimated force of the wind, the mean of two daily observations. This numerical method, long used by navigators, is now adopted by the Regents of the Smithsonian Institute, Washington; and as we may in future use these numbers, we will give the explanation of their value furnished by that Institution, viz.: 0 being a calm, 1 represents a very gentle breeze—2, a gentle breeze—3, a fresh breeze—4, a strong wind—5, a very strong wind—6, a violent storm, &c. By consulting the table, it will be seen that the month, besides being very warm, was unusually calm, the breeze but once rising to 4, or a strong wind; and by striking the average for the month, we find it amounts to 1.2-5 only, or less than a gentle breeze. P. S.

Day of month.	Temperature.		Wind.	Weather for Eleventh month, 1843.
	h	m		
1-29	40	N. W.	2	Clear, cloudy, s. w. snow spots.
3-10	41	N. W.	2	Clear, Indian Summer.
11-15	50	N. W.	1	do. do. do.
16-17	50	calm.	0	do. do. very fine.
18-19	70	calm.	0	do. do. do.
20-21	63	S. E.	1	Heavy clear.
22-23	63	S. E.	1	do. do. p. m.
24-25	61	S. W.	1	Tempest, a. m. Rainy day.
26-27	56	S. W.	1	Overcast. Rainy Evening.
28-29	51	N. by W.	2	Clear after 9 a. m.
30-31	51	N. W.	1	Cloudy.
1-2	60	S. W.	2	Fair.
3-4	56	calm.	0	Clear. Indian Summer.
5-6	55	N. E.	1	do. do.
7-8	57	N. E.	1	Fair—dense haze or smoke.
9-10	53	N. E.	0	Fair, but smoky.
11-12	55	N. E.	1	Cloudy. Snow at 2 p. m.
13-14	55	N. E.	1	Rain—E. storm.
15-16	50	N. E.	2	Fair.
17-18	52	N. W.	2	Clear. Indian Summer.
19-20	51	calm.	0	Dense haze, then sun.
21-22	55	do.	0	Clear. Indian Summer.
23-24	55	variable.	0	Snow near morning—clear.
25-26	64	S. E.	1	Overcast—sunny sun.
27-28	64	N. W.	1	Cloudy—sunny after 11 a. m.
29-30	44	N. W.	2	Clear. Some ice.
31	47	S. W.	1	Clear. Some ice.
1-2	55	N. W.	1	Clear.
3-4	43	S. W.	2	Fair, with some clouds.

Monthly mean, 52½.
Philad., Twelfth mo. lat, 1843.

Reconciliation.—Christ was not only to die, and so offer up a sacrifice of atonement, but he was also to make reconciliation by it ever afterwards for his children, (in case of transgression) whenever occasion should be. So saith John, "If any man sin we have an

advocate with the Father," to plead for the forgiving and blotting out of the sin; "and he is the propitiation for reconciliation for our sins," as the old translation renders it.—*Penington.*

For "The Friend."

The Tubular Bridges of the Chester and Holyhead Railway.

A few years since there was presented to the engineers of Great Britain, one of the most difficult problems that has occurred in the history of bridge architecture. The island of Anglesey is separated from the Welsh coast by the Strait of Menai, which, throughout the greater part of its length, does not exceed a mile in width, while in some places the opposite shores are within some thirteen hundred feet of each other. Across this channel, vexed by opposing currents, and in consequence subject to a tidal rise of upwards of twenty feet, the Chester and Holyhead Railway was to be carried, by means of a viaduct so constructed and supported, as not to interfere with the navigation of the strait.

This railway forms, or more correctly will form when completed, part of the line of travel between London and Dublin, passengers going by cars to Holyhead, (which is on a small island near the west coast of Anglesey,) and thence by packet across the Irish Channel to Dublin, distant but 60 miles from Holyhead.

The Government having refused to sanction the use of Telford's great suspension bridge for the passage of the railway, on account of its insecurity for such a purpose, a new bridge at a different point of the strait was determined on; and it was proposed to construct it with two arches of cast iron, one of them of not less than 450 feet span, and having a clear elevation in the centre of about 100 feet above high water. This plan, however, was decidedly objected to by the Board of Admiralty, as not affording sufficient headway near the spring of the arch for ships under full sail. Robert Stephenson now proposed to surmount the difficulty by the application of a principle that had long been known to scientific men, but which had never been applied to a purpose of this kind. Mathematicians had proved—and experiment had confirmed the correctness of their demonstrations—that a given quantity of material in the form of a hollow cylinder is stronger and stiffer than a beam of the same length and composed of the same quantity of material, in any other form; provided the force applied is a steady pressure and not a percussive force. R. Stephenson's plan, therefore, was to stretch across the Menai Strait, a hollow iron beam, or rather a succession of such beams, through the centre of which the railway should pass 130 feet or more above the waters of the strait at low tide. Thus it would be a great "iron tunnel" hung up in the air across an arm of the sea! "As in this case all the pressure, excepting that occasioned by the action of the wind, would be in a vertical direction, a rectangular form would be more advantageous than a regular cylinder, and it was accordingly adopted.

There have already been published in "The

Friend" several interesting particulars respecting the form, construction, and dimensions of this remarkable structure.* Another bridge built on a similar plan, and on the same line of railway, has been in progress of construction over the Conway River, near its mouth, about 16 miles north-east of the "Britannia Bridge." The tubes of the Conway Bridge are 58 feet shorter than the long tubes of the Britannia, and about three feet less in vertical measurement.

But the principal object of the present communication, is to explain and illustrate to the readers of "The Friend," the principle upon which depend the strength and firmness of these tubular bridges. It will be perceived that the problem to be solved was, to construct a bridge which should be both *strong and light*—one which would support the greatest weight with the least amount of material. A solid iron beam of 400 feet in length, supported only at each end, would not sustain even its own weight without breaking, or at least without bending so much as to fall from its place; unless indeed it were of such thickness vertically as to render its construction practically impossible. The whole subject will be better understood by considering the effect of pressure on the girder of a house. In a recent article in the London Quarterly Review, the principle is explained in a clear and familiar manner. The following passage (somewhat condensed from the original) is extracted from the article referred to.

"Most persons, on looking up at a common ceiling-girder, consider that the corresponding upper and lower parts thereof must at all events, suffer equally; whereas these upper and lower strata suffer from causes diametrically opposite to each other, that is to say, the top of the beam throughout its whole length suffers from severe compression, the bottom from severe extension; and thus, while the particles of the one are violently jammed together, the particles of the other are on the point of separation.

"Now, this theory can at once be simply and most beautifully illustrated by a common small straight stick freshly cut from a living shrub. In its natural form, the bark or rind around the stick is equally smooth throughout; whereas, if the little bough, firmly held in each hand, be bent downwards, so as to form a bow, or, in other words, to represent a beam under heavy pressure, two opposite results will instantly appear; namely, the rind in the centre of the upper half of the stick will, like a smile puckering on an old man's face, be crumpled up; while on the opposite side immediately beneath it, will, like the unwinked cheeks of Boreas, be severely distended—thus denoting or rather demonstrating what we have stated, namely, that beneath the rind the wood of the upper part of the stick is severely compressed, while that underneath it is as violently stretched; indeed, if the little experiment be continued by bending the bow till it breaks, the splinters of the upper fracture will be seen to interlace or cross each other, while those beneath will be divorced by a chasm.

* See vol. xxi. p. 90, and vol. xxii. p. 393.

"But it is evident on reflection, that these opposite results of compression and extension must, as they approach each other, respectively diminish in degree, until in the middle of the beam, termed by mathematicians 'its neutral axis,' the two antagonistic forces, like still water between tide and back stream, become neutralized, and, the laminae of the beam consequently offering no resistance either to the one power or to the other, they are literally useless.

"As therefore it appears that the main strength of a beam consists in its power to resist compression and extension, and that the middle is comparatively useless, it follows that in order to obtain the greatest possible amount of strength, the given quantity of material to be used should be accumulated at the top and bottom where the strain is the greatest—or in plain terms the middle of the beam, whether of wood or iron, should be bored out. All iron girders, all beams in houses, in fact all things in domestic or naval architecture that bear weight, are subject to the same law.

"The reader has now before him the simple philosophical principle upon which R. Stephenson, when he found that he was to be allowed neither scaffolding, centering, nor arches, determined to undertake to convey at undiminished speed the Chester and Holyhead Railway's passenger and goods traffic across the Conway and Menai Straits through hollow tubes, instead of attempting to do so upon solid beams; and as a striking and perhaps a startling exemplification of the truth of his theory, it may be stated that although his plate iron galleries, suspended by the tension as well as supported by the compression of their materials, have on mature calculations been constructed to bear nearly nine times the amount of the longest railway train that could possibly pass through them, (namely, one of their own length,) yet if, instead of being hollow, they had been a solid iron beam of the same dimensions, they would not only have been unable to sustain the load required, but would actually have been bent by—or, metaphorically, would have flung under—their own weight!"

One other fact will exemplify the immense strength of these tubes, compared with other structures of similar weight. About a mile from them stands, or rather hangs, the great Telford chain-bridge for carriages, already referred to in a preceding paragraph: yet this bridge, although the appearance it presents is remarkably light and aerial, actually weighs more, it is said, with a passenger on it, than the Britannia Tubular Bridge will weigh when supporting a train of cars as long as itself.

Numerous interesting instances of the application of this tubular principle, are to be met with in the mechanism of the animal and vegetable world. The stalks of bamboo, Indian corn, wheat, and indeed, of the whole tribe of grasses,—the stems of the elder-bush and various other shrubs,—the stately trunks of the palm-tree,—many parts of the skeletons of animals, especially the long lever-like bones of the limbs,—and last, not least, the tough and rigid, but almost buoyant shafts of the quills and feathers of birds, may be cited as remark-

able examples. Those are all either hollow and filled with air, or have the central portion composed of some comparatively light and spongy substance. In birds the quantity of material employed in the construction of the skeleton is, by the application of this and other mechanical principles, admirably economized, the lightness of this bony framework being in many cases truly astonishing. And yet it will be seen that the force which it has to resist is very considerable, when it is considered what powerful muscles are required to move the wings of a bird with sufficient force and rapidity to raise it in the air and propel it forwards, often with great velocity, through this subtle element. The skeleton of the white pelican, (*Pelecanus onocrotalus*), which is five feet in length, was found by the Parisian Academicians to weigh only twenty-three ounces, while the entire bird weighed nearly twenty-five pounds.

How often in his boldest projects and most ingenious contrivances, is man but the imitator—the feeble imitator—of the varied works of Nature. The planning of the Menai and Conway bridges was the result of much thought, calculation, and laborious experiment. But who planned and shaped the tubular bones of our limbs, or the slender and delicate, yet comparatively rigid wheat-stalk? And who contrived the exquisite combination of strength and lightness found in the quills and feathers of birds, and in the wonderful frame-work of these winged inhabitants of the air!

L.N.

For "The Friend."

JOHN STICKLAND.

(Continued from page 95.)

In his thirty-sixth year, John Stickland was married to Elizabeth Gwyer, a native of Downton in Wilts. In partnership with Hannah Beauchamp, she had previously entered into the drapery and grocery business, at Wareham. Though he embarked in this business, he still retained his situation on the farm at East Holme, going and returning daily. His prospects of domestic happiness in his humble sphere of life, were bright, but it pleased his heavenly Father soon to cloud them, for in about eleven months his wife was taken from him.

Deeply as he was stricken by this unexpected bereavement, he was afterward prepared to acknowledge the wisdom and mercy of the dispensation, saying, "I loved her too well; therefore the Lord took her from me." The flail that strikes hard separates the wheat from the chaff.

Some time before her death she had a remarkable dream, in which she saw a person enter her chamber, and place a letter on the mantel. When the messenger withdrew, she opened and read in it, that she was about to be removed from this world; that she would be taken ill on a certain day, which was named, and her decease would occur on another specified day and hour. She was then in good health, but the event exactly fulfilled the prediction. She had been brought up among the Baptists, and was esteemed a very pious

woman; yet as her end drew near, she saw the necessity of ceasing more entirely from all human dependence. After passing through exercise of mind, she remarked to her husband, "I never had a faith of my own until now;" and being asked whose faith she had then, replied, "My father's and M. Butten's"—who was the preacher she had been accustomed to hear. "Those in the pulpit are too apt to look down, and those below are too apt to look up to the pulpit."

In 1792, John Stickland was married to Hannah Beauchamp, and they united in endeavouring to seek first the kingdom of heaven. They had five children, whom they were concerned to train up in the fear of the Lord. John had long seen the inconsistency of wearing gay and fashionable attire, with the simplicity of true religion; and both he and his wife laboured to instil into the minds of their children, the duty of self-denial in this respect, adopting for them, upon principle, a plain and simple dress. J. Wesley remarks: "You who are fond of dress, know in your hearts, that it is with a view to be admired that you thus adorn yourselves, and that you would not be at the pains, were there none to see you but God and his holy angels. O stop then! I aim at pleasing God alone, and all these ornaments will soon drop off." Would that many of our dear young Friends would think on these remarks!

No less concerned was J. S. to watch against other things, the tendency of which is to inspire pride and vanity. On sending one of his daughters to school, he charged the governess never to call her, *Miss*, observing, "Pride comes fast enough without that."

About the year 1794, he believed that his Divine Master called him to engage in the solemn work of the ministry of the Gospel. This brought him into much exercise of soul, under a sense of his own weakness, and the awfulness of the engagement. He was not hasty to enter upon it, but rather disposed to put it by. He had previously been brought into an acquaintance with Richard C. Bricknbury, a person of considerable estate, who having received, as he believed, a gift in the ministry, thought it right to leave all and travel from place to place, without any view to outward gain, to preach Christ to the people.

This man, without any outward information of what was passing in J. S.'s mind, was impressed with the belief that the Lord was calling him into the gospel vineyard, and being led to his house, and brought into much feeling with him, communicated his impressions. Sometime after, R. C. B. was at Poole, and J. S. had a great desire to see him, as he had been an instrument of good to his soul; but he feared to meet him, lest he should again speak to him about his call to the ministry, from which he greatly shrank, and seemed as if he could not be obedient. He however went, and at the close of the morning meeting, R. C. B. gave notice that a friend from the county would hold a meeting there that afternoon. They dined together, and in the course of conversation John asked who the friend was that was to hold the meeting in the afternoon. "You," said the other; "I knew you were com-

ing before I saw you." As this was not known to him by any outward information, it struck J. S. with so much force, that he turned pale and could eat no more. Seeing his conflict of mind, Richard said to him, "Go into my chamber, and there tell thy great Master what thy servant Brackenbury has said to you; and if he says you are not to go this afternoon, don't go." J. S. retired accordingly, to wait on the great Head of the Church to know his will, and after a season of sweet silent contrition of heart, in which he poured forth many tears, he felt it his duty to go. On his way to the meeting-house these words were powerfully spoken in his mental ear, Be not afraid of their fears, lest I confound thee before them. After entering it, he says, "All fear of man was taken from me, and the people appeared to me no more than grasshoppers." These words also were brought to his remembrance, "Behold, I have made thee this day a defenced city, and an iron pillar and brazen walls." Speaking in another place of going to this meeting, he says, it "was with much previous trembling and fear of man, until the Lord delivered me from it, and then I was bold in spirit."

About this time he wrote these lines in his pocket Bible:

"How ready is the man to go,
Whom God hath never sent;
How timorous, diffident and slow,
His chosen instrument.
Lord! if from thee this mark I have
Of a true messenger;
By whom thou wilt, thy people save,
And let me always fear."

A professed minister one day said to J. S., "Some people say they find it difficult to preach or pray; for my part, I find no difficulty in it, but can pray or preach at any time." He mentioned this to his friend Brackenbury, who replied, "Were such my experience, I should call my whole state in question."

The following extract from a letter written to a friend by R. C. Brackenbury, will show that he was no superficial character, viz.:

"You have heard of my continued indisposition ever since the death of my partner. Indeed, I was so far reduced when I returned out of Yorkshire, that I appeared to myself more like an inhabitant of eternity than of time. But oh! the astonishing goodness of God to an unworthy sinner! He has not only given me a prospect of returning health, but has also condescended to teach me some lessons of his grace by the things I suffered. He has clearly enlightened me, (I speak it with humility,) in the vanity and transitoriness of sublunary enjoyments and detached me, I hope, from the fond pursuit of empty shadows. I see nothing is truly beautiful, great or good, but the supreme and infinite perfection, and consequently, nothing else is worthy the grasp of an immortal spirit."

"But it is impossible to comprehend this truth until we are loosened from earth's narrow enclosure, and all creaturely good becomes as nothing to us. This you will find in many passages of the Holy Scriptures. And believe me, until this crucifying work have its full

effect both in you and me, we shall never arrive at the pure enjoyment of God. We are unwilling to die to ourselves; and therefore, for the most part, we remain strangers to the real life and sanctifying power of godliness. Do you inquire how the soul may attain to this blessedness? Search the Scriptures and ask the saints of every age, and place, and they will unanimously agree that the holy cross of our Lord Jesus Christ is the safeguard, the peace and rest, the security and happiness, the boast and glory of Christians. Not that wooden cross on which the Prince of Life shed his blood and poured out his soul unto death; but the whole process of Christ in the flesh, or rather our entering into and conforming thereto, particularly his humility, his poverty of spirit, his contempt of the world, &c. This is that cross on which we die with him, that we may be capable of a spiritual resurrection with him, and of walking thenceforward in newness of life. Let us then, with a firm and unshaken faith in his infinite love and all-powerful intercession, enter upon this path of total self-denial, or abnegation of ourselves; sacrificing all our own wisdom and will; all our senses, appetites and passions; that we may live and act by his Spirit, directing all our thoughts, desires and designs, in simplicity to Him, that he may teach, guide, uphold, and govern us, in all our ways. Then will the old man shortly die in us, and we shall feel that daily renewal in the spirit of our minds; that glorious liberty and divine confidence toward God, which other souls, who are ignorant of, or unfaithful to that grace, cannot even conceive, much less partake of."

(To be continued.)

For "The Friend."

NOTES FROM BOOKS.

THE CABBAGE OF KERGUELEN'S LAND.

Kerguelen's land is one of the most inhospitable spots on the globe. Situated in latitude 50° S. far remote from any continent, it presents a black and rugged mass of sterile mountains, rising by parallel steps one above another, and terminating in naked cliffs which rise almost perpendicular from the sea. But eighteen flowering plants are natives of this inhospitable climate. Yet here and here only is found a plant eminently fitted for the food of man.

This plant, the *Pringlea Antiscorbutica*, "is exceedingly abundant over all parts of the island, ascending the hills up to 1400 feet, but only attaining its usual large size, close to the sea. Its root stalks often three or four feet long, lie along the ground; they are sometimes two inches in diameter, full of spongy and fibrous substance intermixed, of a half woody texture, and with the flavour of horse-radish, and bear at the extremity large heads of leaves, sometimes 18 inches across, so like those of the common cabbage that, if growing in a garden with their namesakes in England, they would not excite any particular attention; the outer leaves are coarse, loosely placed and spreading, the inner form a dense white heart, that tastes like mustard or cress, but is much

coarser. The whole abounds with essential oil of a pale yellow colour, highly pungent, and confined in vessels that run parallel with the veins of the leaf. During the whole stay of the Erebus and Terror in Christmas Harbour, daily use was made of this vegetable, either cooked by itself, or boiled with the ship's pork, beef, or pea soup. The essential oil gives a peculiar flavour which the majority of the officers and crew did not dislike, and which rendered the herb even more wholesome than the common cabbage. Invaluable as it is in its native place, it is doubtful whether it will ever prove equally so in other situations. It is of such slow growth that it could not probably be cultivated to advantage. Growing spontaneously and in so great abundance where it does, it is likely to prove for ages to come, an inestimable blessing to ships touching at this far distant isle, whilst its luxuriance amid surrounding desolation, its singular form and appearance, striking even the casual observer, and the feelings of loneliness and utter isolation from the rest of the world, that must more or less oppress every voyager at first landing on its dreary and inhospitable shores, are circumstances likely to render the Kerguelen's land cabbage—cabbage though it be—a cherished object in the recollection of the mariner, one never to be effaced by the brighter or luscious products of a tropical vegetation."—*Hooker's Flora Antarctica.*

Microscopic Vegetation of the Antarctic Sea.

There is a class of organic substances of the simplest structure, consisting of flat jointed pieces that were long supposed to belong to the animal kingdom, but now referred to the vegetable, and forming the link between the Algae or sea weed, and the lowest order of Infusoria, or microscopic animalcules.

"The waters and the ice of the South Polar Ocean were alike found to abound with microscopic vegetables belonging to this order. Though much too small to be discernible by the naked eye, they occurred in such countless myriads as to stain the berg and pack ice, wherever they were washed by the swell of the sea; and when enclosed in the congealing surface of the water, they imparted to the ice a pale ochraceous colour. To the south of the parallel of 60°, this vegetation is very conspicuous, from the contrast between its colour and the white snow and ice in which it is imbedded; so that in the 80° all the ice was tinged brown, as if the polar waters were charged with oxide of iron.

"As the majority of these plants consist of very simple vegetable cells, inclosed in indurible silex, (as other algae are in carbonate of lime,) it is obvious that the death and decomposition of such multitudes must form sedimentary deposits, proportionate in their extent to the length and exposure of the coast against which they are washed, and in thickness, to the power of such agents as the winds and currents which sweep them to certain positions and accumulates them in great masses. The bottom of the ocean in some of these far southern latitudes, is covered with pure white or green mud, consisting entirely of the siliceous cells of these plants.

"The universal existence of such an inviolable vegetation as that of the Antarctic Ocean, is a truly wonderful fact, and the more from its not being accompanied by plants of a high order. During the years we spent there, I had been accustomed to regard the phenomena of life as differing totally from what obtains throughout all other latitudes; for every thing living appeared to be of animal origin. The ocean abounded with mollusca and crustacea, small whales and porpoises, the shore with penguins and seals, and the air with birds; the animal kingdom was ever present, the larger creatures preying upon the smaller, and these again on smaller still; all seemed carnivorous. The herbivorous were not recognized, because feeding on a microscopic herbage, of whose true nature I had formed an erroneous opinion. It is therefore with no little satisfaction that I now class the Diatomaceæ with plants, probably maintaining in the South Polar ocean, that balance between the animal and vegetable kingdoms which prevails over the surface of our globe. Nor is the subsistence and nutrition of the animal kingdom the only function these minute productions may perform; they may also be the purifiers of the vitiated atmosphere, and thus execute in the antarctic latitudes, the office of our trees and grass-turf in the temperate regions, and the broad leaves of the palm, &c., in the tropics."—*Hooker's Flora Antarctica.*

For "The Friend."

SENECA INDIANS.

(Continued from page 26.)

"Ninth month 10th.—I was engaged about home cleaning seed wheat for the Indians. One of them who visited me this morning, expressed his fears that those who wished to improve their condition, would be obliged to leave this Reservation and seek homes for themselves elsewhere, on account of the great opposition of a part of their people; and wished to know what had best be done in their trying situation. I felt sympathy with him, and told him I knew of but two ways whereby they would experience satisfaction; one was for them to conclude to let each party pursue their own plan without any molestation from the others, or to separate and live upon distinct Reservations. Two of the opposition chiefs had lodged at his house last night; they had much conversation, but he found them inflexible, not at all disposed to yield, even after they were convinced of the impropriety of their course.

"11th.—Several of the natives came through the course of the day after seed wheat, to sow upon land lately cleared.

"13th.—In the evening an Indian came and stayed all night. I understood him to say there was but one individual in his neighbourhood preparing to sow wheat. I felt almost discouraged after having used so much exertion to induce the natives to sow. I had hard work to keep from speaking (perhaps) too freely on the subject, but was enabled to bear my burden.

"14th.—This morning after breakfast I went among the Indians. I met a young man who said he was on his way to help raise a

house—that he had been engaged assisting others for two or three days past in raising barns, and was again going for the same purpose. I felt exceedingly tried that the Indians should go to building houses at this juncture, instead of attending to sowing wheat. Another of the natives who had a new piece of land (about 4 acres), which I had expected would certainly have been sown, said he had not finished it, and believed he would not be able to sow it with wheat, but intended putting it in with rye. This information was exceedingly trying to me. I encouraged him to use his endeavours, and prepare it for wheat, as I was very anxious they should raise a crop of grain for their subsistence. He said he was going to assist at the raising, and felt tried at being called from his business at this juncture. I pointed out to him the impropriety of building at the present time, of which he appeared sensible, and requested that I might make my mind easy, for he believed considerable wheat would be sown by the natives in his neighbourhood; as some of them said, they thought the seed that had been procured would not be sufficient to satisfy the demand. After conversing with him upon the necessity of beginning business early in the day, and recommending perseverance to him, we parted; and I felt myself somewhat encouraged still to persevere and endeavour to labour for their good. I called at Big Jacob's, and found him in the field sowing wheat, and his son barrowing. I told him I had felt ready to give out as I came along the road, until after conversing with the last mentioned Indian. I expressed to him my disapprobation of their time being employed in raising barns at this juncture, and told him the white people frequently said, that all labour bestowed upon Indians would be in vain; but I was very desirous they should show them that the opinion respecting them was erroneous. Jacob replied, that he wished I would not get discouraged, but still persevere and use my endeavours for their improvement; for he was very anxious to go forward as fast as he could, and would be sorry if I should grow weary in my undertaking. I proceeded on my journey, being glad that I had come amongst them, notwithstanding I had been so tried at setting out.

"I came to the residence of Onondagas; he related to me a difficulty that had been between his wife and himself. He said that she had been opposed to his keeping First-day, and found fault with his work, and many times objected to granting his reasonable requests, such as washing his linen, making his moccasins, &c. He said he had been much tried, and at times when thinking of his situation, it would almost cause the tears to flow. But his mind felt more easy at present, his wife having made some concession, and would now in measure unite with him, having accompanied him to the meeting that had been held last First-day amongst themselves. I felt interested for him, and told him I had understood there had been a difficulty between them, but hoped they would endeavour to live together comfortably, and not separate; and his wife having made some acknowledgment, he should be satisfied therewith, and not look for too much from her, as

it was very hard for us to confess and acknowledge we had been in fault. They had lived together upwards of twenty-four years. I left him and went to the blacksmith's, and found no smith-work had been done since I was last there. I went to An-na-yan, a chief with whom I had an interview. I told him that my father had treated me very differently from the manner the chief did his children; that when I was a boy, my father kept me at work daily, and called me early in the morning; that I then thought my condition hard, but now thanked my father for having kept me at business; and I requested him and his wife to use their endeavours to give their children (some of whom were young men) industrious habits, and to be attentive to business. They both appeared to receive the remark with satisfaction, and said they were desirous it should be the case. He then spoke of the present situation of the Nation, and observed that two of the opposition chiefs had lately been to see him, to ascertain which party he favoured. He said he intended using his endeavours to go forward with improvements,—that he did not feel afraid of the President of the United States, the ministers, or the Quakers, doing anything to injure the Indians, for they had the Bible, which contained the will of the Great Spirit, and they were wise men, and no doubt wished to do right; for which reasons he was not uneasy at their using endeavours to promote the welfare of the Indians; and advocated their coming under the same laws as the white people. He said he was going to the approaching council to be held at Buffalo, where he intended making a speech, giving his opinions on the subject. On my way home I got into a canoe with some Indians who were descending the river, and found they were of the opposition party who had been hunting, to procure meat for their worship dance, to be held in a few days. They were friendly. I landed again, and resumed my journey on foot; and called at Blacksnake's, also one of the opposition. He treated me with a melon; and as I was departing, expressed his desire that the Great Spirit might be pleased to preserve me for time to come. I reached home about dark, satisfied with having been among the natives.

(To be continued.)

The Lord's Dwelling-place.—God's temple under the Gospel is the light of his Son, the Spirit of his Son, and those souls which are renewed, and built up an habitation for him in the Spirit of his Son, and those bodies in which renewed minds and spirits dwell. God is light, and he dwelleth in light. God is a spirit, and his building is holy and spiritual; for he dwelleth in nothing that is dark, or corrupt, or unclean. And that which is sacrificed and offered up to God, must be clean and pure. No unclean thought, no unclean desire, nothing that is earthly, or fleshly, or selfish, must be offered up to God, but the pure breathings of his own Spirit. For whatsoever is of him, and comes from him, is accepted with him; but whatever man can invent or form, or offer up of his own, or of himself, though it be ever so

glorious and taking in man's eye, yet it is but abomination in the sight of the Lord.

For "The Friend."

Thomas Seattergood and his Times.

(Continued from page 94.)

Of Joan Vokins, whom visit to the West Indies is noted in our last number, we have an account written by her friend Theophila Townsend, who after telling of Joan's desire that her children should come to the Truth, adds: "When she saw them cumbered, and hurried with worldly business, she would call them together to sit down and wait upon the Lord, that he might compose their minds into an inward retiredness. The Lord let her live to see the fruits of her labour and the desire of her soul concerning them, and the good effect that her Christian motherly care had brought forth, through the blessing of Almighty God, among them. To him be the glory, for he is worthy forever. Her father, her husband and children, all came to receive the Truth." When her husband and son for the testimony of Truth were made prisoners, she signified that it rejoiced her heart to see them willing to suffer in so good a cause.

I have been told that a valuable Friend who deceased in Philadelphia not many years since, was so anxious that his children should not regard worldly business, and the pecuniary profits thereof, as the most important object of life, that he studiously avoided in the family circle talking about money transactions. Doubtless his concern on behalf of his children in this, as well as other matters, was blessed. I doubt not but that some of the busy toilers after earthly riches, who from morning to night are seeking to extend their sales, and increase their profits, if they could withdraw for a few minutes occasionally from the bustle, tumult and strife of business competition, and seek in quiet introspection for the mind of Truth, would have the eager spirit of gain in them restrained, and would hear the voice, "Seek ye first the kingdom of God and his righteousness, and all things shall be added unto you." It is most certain that if any are neglecting religious duties, under the plea of being too much occupied in worldly business, they had need closely to scrutinize their actions and their motives. With them, the things of time are getting into undue importance. They are not in the condition in which Joan Vokins was, of whom her friend thus continues the account: "Her trials and exercises were many, but that which was her greatest grief, her heaviest burden, and most grievous to be borne, was her suffering by false brethren and apostates, who under the form and profession of Truth, did make war, and kick against the life and power of it. Her zeal for God was against that libertine backsliding spirit; and the Lord bore up her head, and supported her through it all, and now hath taken her to himself out of all their reach, where she rests from her labour, and her works do follow her. In her last latter dated London, in the Fourth month, 1690, she signified that her service was finished, and said, 'I could gladly have laid down my body here

among the Lord's worthies; yet seeing it is otherwise ordered, I submit to the will of my God, and do think to go homeward in a little time;"—as if she had known his time to be near at hand. And it was very near indeed, for she did not reach home, dying at Reading, in peace with the Lord, and in unity with all his faithful people. Blessed be the worthy name of the Lord, who is now set free from all sorrow, pain, and weakness of body."

As she was dying, she thus addressed her son Richard: "Son, my weakness is great, and my pains very strong; but the Lord is large in his love to me, and good to me. He gives me patience to bear my pains. Ah son! I have learned a good lesson;—Paul's lesson;—in all states to be content. Now I have nothing to do but to die." Then shaking hands as a parting salutation, she added, "Son, remember the Lord, and he will remember thee. Remember my love to thy wife and children." She paused through weakness, and after a short time again spoke, "Remember the Lord, and he will remember you. Be ye faithful to him, and he will bless you, and ye shall be blessed."

Theophila adds to her account: "Now the Lord hath taken her to her everlasting rest, out of all trials, and her peace is sure, and her rest glorious. Holy high praises to the God of all our mercies, and blessings, who knows best what to do with us, and in what season to take us out of the world, when it will be most for his glory, and our good. Although we feel the want of her, and bewail our loss, yet our loss is her gain. . . . All that were acquainted with her, know the want of her, yet can say in submission to the will of God, 'Thy will be done, O Lord.'"

Many anecdotes setting forth the necessity of prompt obedience to the will of our heavenly Father made manifest within us, are recorded, two of which we may here insert. The first was related by a Friend in the ministry, who not long since exchanged, we trust, the sorrows of earth for the enjoyment of perfect peace, in the kingdom of heaven.

She said that on a certain First-day she felt a restraint from going to meeting. The feeling that it would not be right for her to go at that time was so strong, that she remained at home. After the family had left her to perform their duty by attending meeting, she felt an extraordinary impulse to go to a neighbouring barn. She regarded this feeling, and the duty required of her, to be a delusion. She did not go, and for the disobedience, witnessed inward reproof and darkness come upon her. At that very time, when she felt called to the barn, a desponding neighbour had gone thither, and no one being there to counsel, to warn, or sympathize with him,—he committed suicide by hanging himself. When this fact came to the knowledge of the already tried Friend, her anguish of spirit was great. She thought, had she been obedient she might have saved his life. In the depth of her distress, she prayed fervently that she might be forgiven,—and she could appeal to the Searcher of hearts, that she had not acted in wilfulness, but through fear of being under a delusion. After a time, her merciful Saviour granted her a return of

peace, but she ever felt the remembrance of this incident to be a powerful incentive to obedience through the paths of trial she had afterwards to tread.

We shall now give a notable instance of an inward call to prompt action, which was happily obeyed. Our late Friend Joshua Mander, of the State of Maine, being about to sit down to his dinner one day, felt an impulse, and an impression of duty, to mount his horse, and ride along a certain road in the neighbourhood. He at first deemed it but a strange fancy, and endeavouring to think no more of it, took his seat. He had hardly however begun to eat, when the impulse and a sense of duty to yield prompt obedience came so powerfully upon him, that he rose from the table, mounted his horse, and proceeded along the road designated. When he had ridden about three miles, he found a horse standing in the road, with a saddle on his back, in the stirrup of which was the foot of a man who was lying on the ground under the horse, unable to extricate himself. Joshua, released the man, and joyfully trotted back to finish his dinner.

When Joshua was a lad, he was placed an apprentice at Dover, in New Hampshire. He perhaps thought himself not treated so well as his parents had treated him, and in the folly of his heart concluded to run away. He did so, and moreover, intending to go to sea. Here finding some fishermen about going outside of the harbour to fish, they concluded to go with one and try how they liked the ocean, before engaging themselves in one of the larger vessels. One of the fishermen agreed to take them, but he was a lover of strong drink, and soon became so drunk as to be unable to manage the boat. The boys knew nothing about it, and the boat drifted about at the control of wind and wave, until striking on a sand bank, it was overturned, and they were all thrown into the sea. The boys scrambled into the boat which had completely turned over, and was now floating full of water. The current set the boat into Portsmouth Harbour, and wny seemed to open for their escape. But it was very cold, and the poor wet boys suffered much. At last they could not stand up, and when the boat drifted into the dock, they were lying in the waterlogged boats apparently dead. The cold stiff bodies were carried up by some who saw them, and laid on the wharf, in order that if they had any friends, they might claim them for burial. But their friends were away. At last a woman passing by, gazed with compassion on the poor remains, and finding or fancying a strong resemblance in Joshua to a son whom she had recently lost, she determined to try to restore him to consciousness. She had the body carried to her dwelling, where, the proper means being applied, he soon revived. His companion, however, was dead. This was a sad lesson to the youthful runaway; but one which probably was remembered to profit by him. He became a pious man, and closed a life of usefulness with a death of peace, on the 28th of Sixth month, 1847.

In the Fifth month, 1786, Sarah Harrison left her home accompanied by her Friend Mary

England, to attend the Yearly Meeting of Virginia, held at Black Water. Whilst on this journey, Sarah received the following letter from her Friend James Cresson.

Philadelphia, Fifth mo. 24th, 1786.

"Beloved Friend Sarah Harrison,—

"In a sense of near sympathy and unity with thee in thy religious engagements, I take my pen in hand to scribble a little to thee; and I may inform thee that as to bodily health, myself, beloved wife and children, are favoured with the usual state. As to the more important part I have not much to say; but for my many deficiencies, feel blushing and confusion of face. I may adopt the language in the song of Solomon, 'A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed,' and I shall not marvel if what thou now receives from me shall appear lifeless. We are often made sensible that the Lord's works are wonderful, and his ways past finding out by finite mortals, and I see no other way but to endeavour through holy help to keep in the patience, and bear the turning of his hand. My lot has been of latter time to be in great poverty, and stridgedness, feeling in the state of the prophet who expresses himself after this sort: 'Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips.' I can indeed say, 'It is of the Lord's mercy I am not consumed, because his compassion fails not,' and I now feel renewed cause to trust in Him.

"It was with much satisfaction I heard of thy being favoured with health, and that thou hast witnessed the strength of Israel to be near, and to sustain in every time of probation. He has said, and never yet has failed, 'I put my own forth, and I go before them, and I give unto them eternal life.' In our passing along we are often made sensible that there is none so blind as the Lord's servant, and the messenger. He is pleased to send forth in his service; and often feel the necessity of a diligent and close attention to our blessed Lord's advice and counsel to his immediate followers, to take no thought when they should be brought before their authority what they should say, for in that same hour it should be given them. How wonderfully has he made way for his obedient children, and opened the hearts even of gain-sayers, inasmuch that they have been made to confess the power of the blessed and unchangeable Truth. It is the Lord's doing, and marvellous in the eyes of a remnant. May the praise, honour, and glory be given to Him who is forever worthy. Two days ago was buried John Howard's daughter Elizabeth. Her removal was rather sudden, but her change I hope is for the better. I had an opportunity with her, wherein she expressed herself entirely resigned either to die or live."

(To be continued.)

The judgment of a pupil may be often more improved, by ingenuously, and as it were, without design, turning his attention to common occurrences, than by confining it to the common talks of a school. The latter method aims to possess him of the discoveries of others;

but the former engages him to observe for himself, and as it were, to spin ideas and instruction out of his own stock.—D.

Unless our minds are quickened by Divine Grace, and we are sensible of a degree of faith accompanying our movements, however specious and useful our works may appear—we are but idlers.

The greatest sufferings which we rightly bear for the cause of Truth, when young and healthful, if faithfulness is continued, may appear as the brightest parts of our past life, when age and sickness overtake us.

THE FRIEND.

TWELFTH MONTH 15, 1849.

It is sorrowful to observe how the prejudices, or imaginary interests of the dominant party sometimes overpower all considerations of justice and humanity. The newspaper paragraph we give below, furnishes an instance of this. How reasonable men in this country can believe it right to attempt the systematic expulsion of a class of men from a State, it is difficult to see. Such transactions deserve to be ranked with the expulsion of the Jews and Moors which disgrace the annals of Spain.

"**Forfeiture of Freedom.**—The unlucky free blacks have a precarious time of it in Richmond. If they go to a free State and return they are thrown back into bondage; if they do not go away within two years, they in like manner lose their freedom. The upshot is, now in practice, a settled endeavour, on the part of Virginia law to expel all free blacks from the State. We learn from the Richmond Times, that William was arrested last week and brought before the Mayor, who informed him that he had, by remaining in the city two years after the period of his manumission, forfeited his claim to freedom, and that if he was found within the State at the next term of the Court, he would be arrested and sold into servitude."

RECEIPTS.

Received of Joshua Manly, agent, Colerain, Ohio, for Dr. Thomas Townsend, \$10. Samuel B. Smith, agent, Smyrna, O., for Samuel Smith, and Samuel Stephen, each \$2, vol. 23. Asa Garretson, agent, Somerset, O., for Aaron Dowers, and Martha Hall, each \$2, vol. 23, and for W. Borewell, \$2, vol. 22.

WANTED

An intelligent Friend to act as Steward of Haverford School. He will be required to keep the accounts, to have the oversight of the vegetable garden, and the grounds, and to attend to the purchase of provisions, &c. A single man who has had some acquaintance with the charge of boys at school will be preferred.

Application may be made to Isaiah Hacker, No. 112 S. Third street; Edward Yarnall, No. 39 Market street; M. C. Cope, No. 286 Filbert street, Philadelphia.

MARRIED, at Friends' meeting-house, Bristol, Bucks county, on Fourth-day, the 14th of Eleventh month, NATHAN D. ROBERTS, of Bristol township, Bucks Co., and SARAH C., daughter of Benjamin Allen, of Bristol.

—, on Fourth-day, the 5th instant, at Friends' meeting-house, Concord, Delaware Co., Pa., WILSON BACON, of Philadelphia, N. J., to ANN ELIZA YARNALL, of the former place.

DIED, on First-day, the 2d instant, at her residence in this city, in the 82nd year of age, MARY JAMES, relict of the late Joseph James, a member and minister of the Southern District Monthly Meeting. Notwithstanding of a retiring and diffident disposition, she was yet esteemed to a large circle of friends by the sweetness and gentleness of her spirit, and by the intelligence and refinement of her mind. Although often, during her long pilgrimage through life, disqualified by bodily indisposition, she was yet enabled from time to time, to testify to that Grace which she had found sufficient for her need; and as her walk in earlier years had been with Him who had called her to his holy service, so, in the decline of advanced age, she was given sweetly to feel the comfort of His sustaining presence. To this beloved and honoured Friend may be well applied the language of the Lord to his servant Job, "Thou shalt come to thy grave in a full age, like as a sheaf of corn cometh in his season."

—, in this city, on the 3rd inst., in the 61st year of his age, ISAAC L. LAWYER, a member of the Monthly Meeting for the Northern District.

—, on Fourth-day, the 5th inst., at ANNE WOOLMAN, in the 25th year of her age; a member of the Northern District Monthly Meeting. It is believed that this young Friend was of the number of the Lord's hidden ones, for the midnight cry, though suddenly sounded, did not find her wholly unprepared to meet the Bridegroom. She was permitted and enabled to die in peace.

—, on Second-day, the 10th inst., in the 89th year of her age, ELIZABETH CLEAVAGE, widow of the late Jesse Cleavage, a member of the Northern District Monthly Meeting. Debarred for several years by the infirmities of age, from mingling with her Friends in public worship, we believe she was concerned to erect an altar in her heart thence to offer secret sacrifice to her heavenly Father. Firm in the doctrines of the Gospel as held by our early Friends, she was bound in spirit to the burden bearers in Zion, and in many instances, she was fed with the sympathy of those who were bound on Gospel errands, and they had opened their prospects to the elench. Thus concerned to live near the Truth, and supported by her Saviour, she was able to walk in the shadow of death. On the last of the month when suffering much pain, she petitioned, "Oh Lord! be pleased to mitigate my pain; and let thy name be glorified now and forever." On the 5th she interceded, "Oh Lord! make my heart a temple for thy presence; and let me be to those around me remarked, 'I am going fast. The Lord told me I must be ready.' Then addressing one near her she said, 'Dost thou hear me, I am ready. Oh! that I could quickly pass away!' and again repeated the expression. She requested those in the room to pray for her, that she might have an easy passage, and go soon." "that I may pass away." To the latter she said, "I was in hopes I should not have had to pass another night here. I am exceedingly poorly. I cannot talk," adding, "Humble us Oh Lord!" She often appeared to be engaged in supplication when her words were inaudible; and we would not she has entered into those mansions her crucified and risen Lord went before to prepare for his faithful followers.

—, in this city, on the 10th inst., ELIZABETH PICKERS, in the 73rd year of her age; an esteemed member of the Northern District Monthly Meeting.

PRINTED BY KITE & WALTON.
No. 50 North Fourth Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XXIII.

SEVENTH-DAY, TWELFTH MONTH 22, 1849.

NO. 14.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

JOHN RICHARDSON,

AT NO. 50, NORTH FOURTH STREET, OF STAIRS,
PHILADELPHIA.

All communications, except those relating immediately to the financial concerns of the paper, should be addressed to the Editor.

For "The Friend."

Visit to the Menomones.

(Continued from page 98.)

One portion of the instructions under which the Commissioner was acting, had not yet been mentioned to the Indians, but as the principle upon which the apportionment should be made had now been agreed upon, it seemed best no longer to withhold it.

The Head of the Indian Bureau seemed to have been under the impression, that there were among the Mixed-Menomones, a considerable number of imbecile persons and Orphans. The practice, heretofore, in similar cases, had been to pay the portions, allotted to such persons, into the hands of guardians, for the benefit of their wards. But no method which had yet been devised, had secured the faithful performance of such trusts. In many, perhaps the majority, of such cases, the proper parties had derived little or no advantage from the sum awarded them. The paternal Government of the United States, professing a laudable desire, that none, even the most helpless, of its Red children, should be disappointed in the enjoyment of their dues, had, in this instance, directed the Commissioner to reserve all such awards and return them to the Treasury of the United States, to be invested in productive *Funds*, for their account; the interest and principal, in the case of Imbeciles, to be expended as their necessities might require, and, in the case of Orphans, to be paid to them respectively, on their attaining majority.

It did not appear quite clear, how the necessities of the poor imbeciles were to be duly made known at Washington, and timely succor administered—the political Father and his helpless children living so many miles asunder, and the latter, in the depths of the western wilderness, to which the same tender parent has consigned them.

A thought of this kind may possibly have flitted across the minds of the chiefs, as well as some dim perception of an appearance of discrepancy between this affectionate solicitude

and the feeling which prompted that strong paternal hand, but recently, to drive them from their ancient hearths and the graves of their fathers.

Whatever may have been the cause, the Commissioner, on announcing this part of his instructions, for the first time, since he had commenced business with them, was cheered by no sympathetic grunt, nor reply of any kind, unless a dignified and expressive silence might be so construed.

Confidence is a plant of slow growth and tender constitution. A little frost will nip it. Small chance has it had of prospering on Indian soil, since white men crossed the ocean. No wonder there was a scarcity of it on the present occasion. The professions of the Great Father at Washington, have generally been difficult for the Indian intellect to reconcile with the practices. If, at this time, they were almost persuaded, that one more justly entitled to the name of Father than most of his predecessors, had sent this Commissioner to deal kindly and truly with them, yet it was no matter of surprise that they should be slow of heart fully to believe. To take the trouble of coming so far, bringing money, awarding portions of it to certain individuals and, after all, carrying those portions off again, looked, to the simple-minded Indians, like a singular and ambiguous procedure; and albeit, they might have felt inclined to trust their present Father in the premises, they knew not what other Father might take his place, before the orphans should come of age or the friends of the imbeciles be able to satisfy the Treasurer at Washington, of the urgent necessities of their suffering dependents.

These Indian payments are encompassed with difficulties, manage them as you will. A virtuous and enlightened government which would truly stand in the relation of guardian and protector of these people, and dispense pecuniary or other aid to them, at suitable times and in a judicious manner, would afford a better depository of the money of Indians, so little cultivated as the Menomones, than they would themselves. For, in the matter of money, they are much like leaky vessels, that retain but little of that which is put into them; and, for the most part, they let it go very imprudently and, one may say, injuriously. Of this they are, in a degree, sensible. But the want of good faith which has marked so many of the transactions of our government with Indians, renders the idea of making it the depository of their property altogether odious. They do not feel, and cannot be made to feel, any confidence in such a step, without a great and long continued change in the policy of the Government towards them.

The Menomones, in the present case, were

entirely passive. Not an objection was made or whispered, in council, to the proposed measure, so far as the Friends noticed, nor elsewhere, that they heard of; only, no aid whatever could be obtained from them. They would not acknowledge, that there was the name of one imbecile person entered upon the roll, neither would they point out an orphan, although there were probably many. The Friends were only able to ascertain thirteen, of the latter, mostly, from other sources. The Indians did not, intentionally, inform the Friends of one.

The afternoon session of the 19th was chiefly occupied in nominating and entering upon the roll the names of the deceased fifty, and in communicating to the chiefs the instructions relative to imbeciles and orphans. At the close, the Commissioner proposed that two chiefs should be selected to be with him at the payment in order to point out to him the parties named in the roll, to all of whom he was a stranger; he could have no other evidence of their identity. It was suggested that one be chosen by them and one by the Commissioner.

The chiefs made no direct reply to the proposal, but said, that they wanted another day, yet, to hold council with him; for they had a good deal in their hearts that they wished to express. To-morrow they would see him, they said, and give him an answer.

The whole of the morning of the 20th was occupied in a thorough and final revision of the roll; the Indians giving close and cheerful attention to the business throughout.

In the afternoon the roll was closed, and the terms of the apportionment appended and signed by the chiefs and Commissioner, viz.:

"We, the chiefs of the Menomone Nation, in council assembled, with Thomas Wistar, Jr., Commissioner of the President of the United States, do hereby declare—that the above List of the names of the persons of the mixed-blood of our people, entitled to the \$40,000 appropriated for them by the Congress of the United States, in conformity with the Treaty concluded at Lake Powawehykonny, in October, 1848, has been agreed upon in council, and is, to the best of our knowledge and belief, correct.

"And, in conjunction with the Commissioner, we hereby award to each and every person, man, woman and child, above enumerated, the sum of fifty dollars.

"We further award to each of the following named persons—fifty in number—an equal part of the remainder of the aforesaid \$40,000,—after the award above agreed upon, shall have been first set apart."

On summing up the roll, the number of individuals upon it was discovered to exceed

greatly, the expectation of the chiefs. Oshkosh, in objecting to the taking of names at the Astor House, had said, that from what he had heard, there would be six hundred claimants, and there was no such number entitled. Yet, when the list approved by them, in a very deliberate manner, came to be made up, it resulted, rather curiously, that—men, women and children—there were precisely seven hundred and seventy-seven; fifty dollars to each of whom, would absorb \$38,550, leaving \$1,250 for the favoured fifty; or \$25 a-piece, in addition to the first \$50. So that, no one received more than \$75—and none, less than \$50—a more equal division of Government money than had taken place before, within the knowledge of the people there. When this result became known, no small stir arose in certain quarters. Of which, more anon.

The chiefs came forward and signed the roll and award, after the fashion sanctioned by venerable usage. Nothing else gives it any claim to respect. It is, in reality, a very idle form.

The name of a chief is written down for him, he then advances, touches the top of the pen with the tip of the forefinger and at once walks off; after which, an upright cross is appended to the name, by the person holding the pen. Why it would not do as well for that person, simply to put down the names of the chiefs and add his certificate, attested by witnesses, that they were present and agreed to any instrument at the foot of which he might place them, perhaps some of our Indian-treaty makers and treaty-breakers can tell. It is obvious, that by a little management, these poor, unlettered beings might be made to appear to sanction any thing. They might be made to acknowledge the receipt of money which had never been paid to them, to give up all their earthly possessions, and consent to go to a wild inhospitable region, unfit for the habitation of man. In their present uneducated condition, they are at the mercy of unprincipled men.

In coming forward to give the prescribed sanction to the proceedings, on the present occasion, they observed the gradations of rank. First came the Sachem, then the head chiefs of the different Bands, then the subordinate chiefs, and lastly, the sons of several of the chiefs and a few young men, selected from their attendant; but, by what rule, did not appear. The signatures were twenty-seven in number.

This ceremony completed, the Commissioner again called the attention of the council to his official instructions, relative to orphans and imbeciles, but without eliciting any information. A day's reflection had not rendered the subject less distasteful to the Indians. Finding he was likely to get nothing from them, that he might not neglect any proper means of obtaining what his instructions required, the Commissioner told them, that he should publish a call for the desired information, in the "Green Bay Advocate," and would be glad to have their help in performing this part of his duty. This intimation was received in silence and with that unexpressed repose of countenance, which the Indian knows so well

how to assume when he does not choose to disclose his feelings.

They were then asked, who of their number they would appoint to attend at the payment—they should be men well acquainted with the Mixed Breeds, and above all, they must be sober. The Commissioner said, he would not be disgraced by having a drunken chief alongside of him.

They replied, that they had concluded to appoint four—all temperate men and generally acquainted with the persons on the roll, viz.—Osh-ke-he-nan-new, Kee-abe-nao, Lamotte and Wah-tah-shad.

It will be remembered, that the Commissioner had proposed the appointment of but two men for this service—one to be named by him and one by them—and this was the first intimation, that his proposition did not quite accord with their ideas. They had not made a single comment, for or against, his suggestion, but, when the time for action came, quietly followed their own method. Almost any other people than a body of Indians would have wasted precious time in discussing and magnifying the important principle of suffering a man to select the person who was to attest the integrity and accuracy of his own doings; and the question of number might have afforded the opportunity of displaying feats of dexterity in splitting hairs.

"Twist north and north-east side."

But these savages, untutored in wire-drawn distinctions, have a shorter and less windy way of doubling a point.

In this case, while they quietly manifested their intention not to part with a prerogative, they did not forget what was due to courtesy, and having ascertained what chief the Commissioner would have chosen, made him one of the confidential four. The most polite assembly could not have done the thing in better taste.

Lamotte was the man the Commissioner would have nominated—the steady, dignified demagogue of that chief and the intelligence he had exhibited throughout the proceedings, having won his confidence.

(To be continued.)

From the Annual Monitor for 1846.

MARY MARRIAGE.

Mary Marriage, of Broomfield, Chelmsford, England, widow of William Marriage, deceased Eleventh month 12th, 1847, aged 72 years.

The mind of this dear Friend was, in early youth, impressed with the importance of heavenly things; and throughout the succeeding stages of life, she was concerned to walk in the fear of the Lord, and in an upright endeavour to act consistently with our Christian profession. She was a valuable member of our religious Society; the cause of Truth and righteousness being very dear to her.

The illness which terminated her earthly course, was attended with much suffering, yet she was remarkably endued with patience, and her mind was stayed in humble acquiescence upon the Divine will.

She repeatedly intimated her persuasion, that she should not recover; and remarked, "I have feebly endeavoured to do what was right from my youth; but I have been too doubting; do not be so doubting as I have been, but come forward and work. Suffering is trying; but if I may be granted an intercession with the saints in life, that is what I seek for. Oh! that the Lord would, in his mercy, regard me a poor worm of the dust, and release me in his own time; and may he bless you my dear children."

On one occasion she remarked to her daughter: "In the night there seemed a little brightness, and I was cheered by the invitation being extended,—Come drink of the Fountain of living waters,—come drink and thirst no more."

She repeatedly expressed the great love she felt for her friends, and for all mankind.

When addressing some of her family, she said, "Do not let the perishing things of sin, take your attention from higher and better things."

A few days before her peaceful close, she remarked: "I feel nothing very triumphant, but a humble hope, a trust, through the mercy of our Lord and Saviour, that I shall be accepted; the charity virtues seem long in coming; but may I be enabled patiently to wait, and quietly to hope."

She was favoured in much quietness to pass away, there is solid ground reverently to believe, to one of the many mansions in our heavenly Father's house.

For "The Friend"

Natvry Items.

The *Daily News* says, according to the *New Era* of St. Louis, "slave property is every day becoming more insecure in that place. From the very frequent notice of the exercise of the natural right of the man with a coloured skin to travel into different parts of the country, we should suppose property in human beings was also growing uncertain, as it should be, in other parts of the Union. It would be no marvel now the Californians in forming their constitution, have declared that no involuntary servitude shall exist in that territory, except as a punishment for crime, that some of our coloured brethren should direct their faces thitherward, both for the purpose of securing their freedom, and labouring in the gold regions. They love gold and the luxuries it procures as their white brethren do. It may however be a long time before many will reach that distant section of country.

The same paper says, "The Baltimore correspondent of the *N. Y. Tribune*, states, that he is informed on the best authority that not less than two hundred slaves have absconded from their masters in Maryland within the past five months. That at the lowest calculation, were worth \$100,000."

The *Martinsburg (Va.) Gazette* says, "that on Saturday night last, six slaves made their escape from that vicinity. Eight also escaped from Jefferson county on Friday night."

Again, "Constable Moody and others, were watching at the Bridge at Wilmington, Del.,

on Monday and Tuesday night last, for fourteen slaves who had run away. Eleven of them belonged to William Moffatt, and two to George Casey, both of Kent, Md. The slaves made good their escape."

Another paper says: "We learn from the *Wilmington (Del.) Chicken*, that four slave men belonging to Mr. Goldsborough, of Kent county, Md., made their escape through that city week before last. Four persons from the vicinity of Cantwell's bridge pursued them for the reward, and on Tuesday evening the 20th ult., took their station on the Newcastle side of the Wilmington bridge. About 11 o'clock, the slaves made their appearance, and a fight ensued, when one of the white men was badly wounded by the negroes, and the slaves made good their escape. On Saturday night following four more (a man, two women and a child) made good their escape. The same paper understands that six slaves also made their escape through that city on Tuesday night last."

"The *Columbia (S. C.) Telegraph* corrects the statement that John M. Barrett arrested in S. Carolina as an abolitionist, has been tried and acquitted. He was admitted to bail only, and his trial is yet to take place." A Virginia paper speaks in the following contemptuous manner of a person convicted for endeavouring to aid two slaves to secure their freedom. "The trial of S. A. Smith, the 'Red Boat' man, on a charge of 'boxing up' and attempting to abduct two negroes, some months since, was concluded at Richmond on Wednesday, and the prisoner found guilty. He was sentenced to the penitentiary for four years and six months." Another paper states, that London Gould, the negro tried in Queen Anne's county court last week, for harbouring runaway negroes, was found guilty, and sentenced to be confined in the penitentiary for five years and eight months." Probably being hungry he fed them, thirsty, he gave them drink, and wanting lodgings for a night he took them in, and if he did it from Christian feelings, will receive the answer of well done from his Maker, while he is punished by his fellow worms of the dust.

Two slaves convicted at Richmond of burglary and larceny were sentenced to be hung. The pressman of the *Richmond Republican*, who recently shot a black man who has been released on bail in the small sum of \$1000, probably the estimated value of the poor coloured man, to appear for trial before a court of Hustings. "A black man in Fairfax county, Va., on Thursday night last, was called out of his house and shot in the thigh, by some persons as yet unknown. The black man died from the wound." It is probable he was a free man, as the editor does not term him a slave. Georgia appears to be desirous of re-opening the slave trade since she has commenced manufacturing and laying railroads. A late paper says, "The House of Representatives of Georgia have passed, by the strong vote of 98 to 29, a bill to repeal the law laying restrictions on the introduction of slaves into that State."

It also mentions that "A bill has been introduced into the legislature of Georgia, to

prevent the assembling of negroes for religious worship unless conducted by white persons, and to prevent the licensing negroes as preachers in Putnam Co.; it will probably be applied to the whole State."

It is to be expected as the time draws on for the annihilation of the odious antichristian system of slavery, that the vigilance and efforts of the most desperate and determined slaveholders will increase to hold fast their prey. But they must die and go to judgment as well as their oppressed slaves; and during the changes that time and death make, light and knowledge also work their changes in the human mind. It is said to be a striking fact, that the sentiments and feelings of the antislavery part of the community, are often transmitted through various channels very rapidly to the slaves themselves. Many of them soon hear of the passage of laws, and the adoption of measures inimical to holding human beings in slavery. The success of many in obtaining their freedom, must also unsettle those of their acquaintance left behind. But in order to make way for the kingdom of the Lord Jesus, he who can rule with a rod of iron, and break to shivers as a potter's vessel every obstruction to the spread of his righteous and peaceable kingdom, will turn and overturn amongst slaveholders, as well as among others. Every yoke of oppression will be broken to pieces, and that so unjustly laid upon the man because of his coloured skin, we hope and trust will be destroyed long before all the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.

Remarkable Exhortation of a Parrot.—Of all foreign birds, the parrot is, perhaps, the most commonly known, as it unites the greatest beauty with the greatest docility. Its voice, also, is more like man's than any other; the raven is too hoarse, and the jay, and magpie too shrill, to resemble the truth; the parrot's note is of the true pitch, and capable of a variety of modulations that even some orators might wish in vain to imitate. The ease with which this bird is taught to speak, and the great number of words which, it is capable of repeating, are well said to be no less surprising. It is recorded, that one could recite a whole sonnet from Petrarch; and Goldsmith tells us that he saw a parrot, belonging to a person who had suffered largely in his property from a perjured witness, and which had been taught by the injured man to pronounce the ninth commandment—*Thou shalt not bear false witness against thy neighbour*—with a very clear, loud, articulate voice. The bird was generally placed in a cage over against the house of the perjured man, and delighted the whole neighbourhood with his persevering exhortations.—*Boston Traveller*.

Ingenuity of Birds.—Thrushes feed very much on snails, looking for them in mossy banks. Having frequently observed some broken snail-shells near two projecting pebbles on a gravel-walk, which had a hollow between them, I endeavoured to discover the occasion of their being brought to that situation. At

last I saw a thrush fly to the spot with a snail-shell in his mouth, which he placed between the two stones, and hammered at it with his beak until he had broken it, and was then able to feed on its contents. The bird must have discovered that he could not apply his beak with sufficient force to break the shell when it was rolling about, and he therefore found out and made use of a spot which would keep the shell in one position. When our lapwing wants to procure food, it seeks for a worm's cast, and stamps the ground by the side of it with its feet, somewhat in the same manner as I have often done when a boy, in order to procure worms for fishing. After doing this for a short time, the bird waits for the issue of the worm from its hole, who alarmed at the shaking of the ground, endeavours to make its escape, when it is immediately seized and becomes the prey of the ingenuous bird. The lapwing also frequents the haunts of the moles. These animals, when in pursuit of worms, on which they feed, frighten them, and the worm, in attempting to escape, comes to the surface of the ground, where it is seized by the lapwing. The same mode of alarming his prey has been related of the gull.—*Jesse's Gleanings of Natural History*.

Care of the Eyes.—Looking in the fire is very injurious to the eyes, particularly a coal fire. The stimulus of light and heat united soon destroys the eyes. Looking at molten iron will soon destroy the sight. Reading in the twilight is injurious to the eyes, as then they are obliged to make great exertion. Reading or sewing with a side light injures the eyes, as both eyes should be exposed to an equal degree of light. The reason is, the sympathy between the eyes is so great, that if the pupil of one is dilated by being kept partially in the shade, the one that is most exposed cannot contract itself sufficiently for protection, and will ultimately be injured. Those who wish to preserve their sight should preserve their general health by correct habits, and give their eyes just work enough, with a due degree of light.

It is my Way—It is my Infirmity.—So many will say, when any practice or habit is held up to their view, inconsistent with Gospel principles and Christian practice. No matter how bad the tendency: if it is only their way or infirmity, they seem to feel justified. Instead of endeavouring by the grace of God to reform, they continue to excuse themselves, and go on in the old way. The professor who is addicted to foolish talking and jesting, will acknowledge its impropriety; but it is his way, and of course must be overlooked. And if you kindly admonish him, you have but your labour for your pains. So of the snarling and snappish persons—it is his infirmity, and there is the end of it. "It is no worse than other men in high standing do." But readers, do reflect. Might not the thief, drunkard, or debauchee, say the same with equal propriety? If, because it is our way or habit, we are innocent, so are they. But if we are in a bad way, let us get out of it forthwith, and the

sooner, the easier and the better. Better for ourselves and the world around us.—*Presb.*

For "The Friend."

JOHN STICKLAND.

(Continued from page 102.)

John Stickland having engaged in the important work of the ministry, it may not be uninteresting to trace some of his views on the subject. He says, "Christ is the Head of the Church which is his body. He therefore has the sole prerogative, or right and power to call and send whom he pleases to qualify for his work. He calls godly men by his Spirit and by his people to be bishops and deacons in his church. I think such are sometimes called elders, and I read of no other officers appointed by him. As God is a Holy Spirit, he requires us to worship him with our spirits, taught and assisted by his own Spirit, whether with or without words. But words can never please God except when they are the language of the heart, therefore wicked men can never worship him acceptably. And pious men, I think, are in danger of falling into lip service and bodily exercise, which profit nothing, but may deceive the unguarded soul."

"True Gospel ministry may not inaptly be represented as a coin of pure gold from the heavenly treasury, of great value, having on one side the memorable words of our blessed Lord, *Without me ye can do nothing*; and on the other, *John's commission, Preach the gospel that I bid thee*.

"I think I have never read in the Bible of any person who read his prayers. I believe Jacob did not, nor John in the fish's belly. Neither did Abraham's servant, for he spake to God in his heart: nor did Hannah in the temple, for she also spake in her heart. The publican said, God be merciful to me a sinner, and the poor woman only said, Lord help me. None of these had a book to pray from, yet God heard and answered them. The Lord's prayer is very short but comprehensive. I read of some who made long prayers and received the greater condemnation on that account. I remember when my eyes were opened to see that I was in the high road to destruction, nothing troubled me more than my mocking the Almighty at church, saying about twenty times in one service, 'Lord have mercy upon us'—'Christ have mercy on us'—'We beseech thee hear us good Lord,' &c."

"I would be careful too, not to take his name in vain by too frequent mention of it. I have felt quite shocked under some people's prayers by their boldness and vain repetition of the Divine name.

"Christ is wise enough to be our Teacher, and he has promised to be with his people to the end of the world. Why then should we not trust him. Unbelief is the root of formality in worship, deadness in preaching, and dulness in hearing. Yea, it opens the heart to error. For as without faith it is impossible to please God in our conduct, how much more is our worship."

"On one occasion, and one only, "wishing to be more methodical in his sermon," he studied it beforehand, but when he went to deliver it,

he says he felt like David in Saul's armour, and prayed to be forgiven for the attempt, and he would never do so again. Attending a Friends' meeting at Poole, the silence was broken by a woman who repeated only a short passage of scripture. The strength and light imparted to his mind were such that he often afterward referred to this precious opportunity, as a proof that a few words with life accompanying, are more profitable than a long discourse without it, and also that the ministry of women may greatly establish the soul.

In vindicating and encouraging the ministry of women, he stood much alone in his neighbourhood, few if any of the preachers agreeing with him. He relates the following anecdote: "I was conversing with a dissenting minister on the ministry of women, when he told me that some time before he delivered a discourse against it, from the passage, 'I suffer not a woman to teach.' When the family were called to dinner that day, one of his daughters tarried behind, being engaged in reading the Bible. I asked her why she came not? She said, 'O father, I am reading something so pretty.' What is it said? She replied, 'Paul went into Philip's house, and he had four daughters that did preach.' The word in our version is 'prophesied'; but, said he, I looked at the Greek and found it should be translated *preached*. I felt mortified that my own little child should pull down my sermon; but I perceived my error, and hope I shall never speak against women preaching any more."

When a person asked John Wesley how it was that he encouraged certain women in preaching, he replied, "Because God owns them in the conversion of sinners; and who am I, that I should withstand God?"

From the conference held at Manchester, in 1757, he sent the following note: "We give the right hand of fellowship to Sarah Mallet, and have no objection to her being a preacher in our connexion, so long as she preaches the Methodist doctrine and attends to our discipline." Strange indeed is it that so large a part of professing Christians, should limit the Holy Spirit, and be as a house divided against itself, on the important question,—Whether one-half of our race, on whom it is promised that the Spirit shall be poured out equally with the other sex, shall be debarred from exercising the gifts conferred on them by the Hand of the Church, and from bearing to sinners the glad tidings of salvation through a crucified and risen Saviour! What can be more plain and emphatic than the words of the prophet Joel as rehearsed by the apostle Peter: "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy"—"and on my servants and on my hand-maidens I will pour out, in those days, of my Spirit, and they shall prophesy."

The days alluded to, are undoubtedly the gospel days in which we live, and we see that the prophetic declaration applies equally to both sexes, and, as in the former case, the word *prophesy* means "preach."

The mind of John Stickland was enlarged by that Christian benevolence which not only

breathes "Peace on earth," but "good will to all men." He was not assuaged by sectarian bigotry, nor hedged about with party prejudices. He rejoiced to meet under any name those who loved the Lord Jesus Christ in sincerity. About the year 1795, Robert Fowler and several other Friends, passing through Wareham held a religious meeting in the town hall. After it was over, John went to see them at their inn, and had some friendly conversation with them. The subject of war being mentioned, he said, "Were all disputes settled in my way, there would be no war."

R. F.—"What's thy way, John?"
J. S.—"Jacob's way. 'I will appease him with presents.'"

R. F.—"Thine is indeed the best way."
Speaking of preaching; the friend asked him how he managed about going out to hold meetings.

J. S.—"I consider first what is my duty;—next, how it will look on my dying bed;—and then, I trust in the Lord to give me what to say."

Irreligious persons are sometimes led on so far by the adversary of all good, as even to mock and scoff at religion. But they are often met with at an unexpected moment, and in a way they little look for. Some of the servants at East Holme farm, told J. S. that the groom made sport of him, and mocked his preaching, and bent the knee, pretending to pray. Take notice, said John, something will happen to him for scoffing at religion. Not a great while after, this groom was kicked on the leg by a horse, which produced a swelling of his knee; and he was obliged to suffer the amputation of his leg above that very joint which he used to bend in derision.

(To be continued.)

For "The Friend."

Additional Letters and Papers of John Barley.

No. 1.

To P. B.

10th of Fourth month, 1838.

My dear Friend,—On the eve of leaving home, or rather "about to depart on the morrow" for Brighton, if able—for I am very poorly, "feeble and sore broken" outwardly, though I trust alive in my spirit as ever, and resigned to all that may be in store for me—the enclosed packet came to my hand, so I commit it to post, and take the opportunity of conveying my dear love in that which changeth not—the everlasting Truth.

Though unable to mingle with my friends in person when they come together for this blessed cause-sake, to endeavour to strengthen one another's hands in God, and to build up one another in that holy faith once and still delivered to the saints; my poor mind is as deeply, as strongly concerned as ever, that every part and parcel thereof, with all its genuine accompaniments and fruits in practice, may be maintained inviolate, and nothing forborne, or let fall, or slighted, (through our degeneracy and dim-sightedness, which we call our superior light); that our worthy ancestors upheld through suffering. What has

our refinement, religious or civil, done for us! What has an approach, or a condescending affinity thence done for us! Weakness has inevitably followed, and even the strongest and the wisest have been utterly laid waste—those that held seats in our Master's *priny-council*—and some are not sufficiently warned and humbled by these things; and if they are, they should openly acknowledge their error, and forsake the very appearance of this tack.

Ah! how sweet it would be to hear the sound of multiplied testimonies, even sitting after sitting of our Yearly Meeting, confessing their own aiding with those spirits that have gone out from among us, that their judgments were beguiled, that their feet were almost gone! This would be for the peace and restoring of Zion! but to chime in with, and go part of the way with, or towards, those whose path is not in or according to the Truth as we have ever held it; what sort of peace will this produce? I am cheerfully confident that if those who somewhat look to, and may look to, as watchers, as seers, as standard-bearers, as advocates, as counsellors, &c., are removed (and they are removing!) to their rest; or if any of these should not keep their habitations firm and undeviating, but turn aside in any respect from the ancient testimony as to any particular,—that He who raised up such a people as we were at the first, will never cease to raise up such, and put forth some into the foreground, into the very seats of the unfaithful, the worldly-wise, the modifying, men-pleasers, who still contend for that which some of us have struggled against. I have seen it wonderfully in my short day; I have read it of those that have gone before; and therefore let none ever throw away their shield, and weakly compromise the trust devolving on them.

I did not intend, (but had quite another intention,) when I took pen, to so write. What I had to say seems nothing worth; so I omit it, feeling the weight of what has gone before.

Farewell, my beloved Friend; may the Lord preserve us purely to His praise. With love, thy

Affectionate friend,

J. B.

JENNET STOW.

Dr. Heathcot's testimony of Jennet Stow, who was her physician and attended her in her last illness:—"When first I beheld that holy woman who left this legacy behind her, I thought I never saw so heavenly an image. Her eyes seemed full of concern, but not for this world. What way soever her outward eyes looked, I still thought the eye of her mind was towards the door, where her Beloved was wont to come in. And truly I have some reason to believe, that he seldom or never knocked in the days that I knew her, but she was ready to let him in, without making many excuses; and He that made her heart clean, delighted to visit her. The first time I cast my eye upon her was in a meeting, and though she spoke no words in that meeting, yet I thought it a good meeting that I met her; for the very sight of her preached aloud to me.

Her look was humble—serious—steadily—full of watchfulness—love, and earnest longings and wrestlings in the depth of patience for her Beloved, whose blessed presence and living enjoyment, she often wanted, though favoured with it more than others, as far as I could judge. She lived in my house some months, and I thought myself highly favoured of the Lord, that he was pleased to order it so. Tho' more I knew of her, the more I loved her; being a love not of my own, but of the Lord's begetting. In meetings she was valiant to fetch water for others. Her dwelling was deep, and the water she brought up was living to all whose senses were lively. The sound of her voice was beyond all the music I ever heard, and I thought it always brought my mind nearer to the Lord, from whom every thing of her's had its sweetness.

"When she had not the immediate sense of this power, she was less than others, having little or no life but it, and being as dead to every thing else, very despicable to those whose life and delight is in the world, unacquainted with the secret life hid with Christ in God. A true disciple she was—denied herself—took up and carried her daily cross and followed him, who hath hid us all so, if we will be his disciples. She hated sin, pitied sinners, and had a mantle of love to cast over the least that belonged unto, or looked towards her master's family. I am loth to say she was pure gold; yet never saw I anything more like unto it; for being often put into the fire, she was more refined. Her life grew stronger as her body decayed—that life which death hath no power over. Though her pains were great and long, her patience and strength to bear were wonderful, as well they might be, being in and from the Almighty. I am not sorry that she is gone, nor that I am left: but may my life and latter end be like hers! Then I know in life or death happy shall I be; and the same happiness I desire for all mankind."—*G. Dillwyn's Scrapbook.*

A Million of Church Money Enjoyed by One Family.—It is calculated that the late Bishop North, of Manchester, the father of the present Earl of Guildford, obtained for himself and family, during his lifetime, nearly a million of money out of the Established Church. He lived to a great age himself, and he made all his sons and sons-in-law prebends, besides giving them the richest church gifts in his diocese. His favourite son, the present Earl of Guildford, was loaded with wealthy preferments, for he was at one time prebend of Winchester Cathedral, rector of St. Mary, Southampton, and of Alresford, and master of St. Cross Hospital.—*Presb.*

The Truth is above all, and will stand over all them that hate it—who labour in vain against it—and will bring their old house on their head in great trouble—and in their winter and cold weather, when their house is down, and their religion is frozen, and their rivers dried up, and their husks gone, and the swine begin to cry about their plantations, and the vermin run up and down their old rubbish,

and their sparks and candles are gone out, and hail and storm lightheart upon the head of the wicked, then woe to Gog and Magog who have no covering. In Christ you have peace: In the world you have trouble. No peace with God, but in the light—no peace with God, but in the covenant of light—without is trouble. Amen.—*G. Fox.*

For "The Friend."

Thomas Scattergood and his Times.

(Continued from page 104.)

After Sarah Harrison had returned from attending the Yearly Meeting of Virginia, her mind was impressed with a sense of duty, that further religious labour in the Southern States was required of her. At the Yearly Meeting of Philadelphia, held in the Ninth month, 1796, it was concluded to grant the request of the Friends of Fairfax and Warrington Quarterly Meeting, to be divided into two, one of which should be called Warrington, and the other Fairfax. Among those appointed to attend the opening of these Quarterly Meetings, Sarah Harrison was one.

The first meeting of Warrington Quarter was to be held at Pike Creek, on the fourth Second-day in the Fifth month, 1797, and the first of Fairfax was to be held at Fairfax, on the second Second-day in the Sixth month following. As the time drew near for the opening of these Quarterly Meetings, Sarah Harrison found her mind so bowed under the sense of her own concern, that she could not omit mentioning to her Monthly Meeting a prospect of visiting meetings in the neighbourhood of Pike Creek and Fairfax. Her prospect in this was united with, and a minute of unity was granted her; but she had, through diffidence, or in hopes of being excused from the most distant part of her prospect, informed her Friends of but a small part of that required of her. When the time came for starting to attend the Quarterly Meetings, her way was not clear to go with the Committee, but she found that she must inform her Friends at the next Monthly Meeting, of her prospect of visiting all the meetings of Friends in Virginia, and many of those further south.

After a time of very serious and weighty consideration, the concern was fully united with, and she was left at liberty to accomplish it. Her friend Lydia Hoskins, of Burlington, a minister of the Gospel, with whom she had good fellowship, being drawn to the same field of labour, accompanied her, and Norris Jones, an exemplary member of her own Monthly Meeting, was their careful companion and fellow-traveller in spirit, in the arduous service to which they were called. Soon after they had started on this journey, a Friend writing to Sarah Harrison, threw some discouragements on her prospect, which for a time seemed quite to overwhelm her. In her agitated condition of mind, she says, "The enemy magnified himself, and rejoiced over me, insinuating that I could do God no service, and was running my husband to great expense to no purpose. So I thought best for me to go home, and mentioned to my companion in the evening, intending the next morning to return

home if my mind was not more composed; which I believe I should have done, had not the Sun of righteousness arisen and dispelled the cloud, giving me to see that it was the work of the enemy to lay waste, and discourage me from attending to my duty; and that the letter I had received was a messenger of Satan sent to buffet me." "Having let in discouragements, I passed through several meetings in silence, and left them burdened in mind; but at length gave up to be willing to do what I could; and blessed be the name of the everlasting Counsellor, he has been a guide to my perplexed thoughts, and a cordial to my dejected spirits. I have seen light rise out of obscurity, and darkness to become as the noon-day. Although I have not had much to say, and what has been given me has sometimes been very close, yet I believe it has been well taken, and I have therein found peace."

Attending North Carolina Yearly Meeting, held at Centre, towards the close of the Tenth month, she wrote, "Here I felt much exercise of mind, with desires that I might be clothed with the whole armour of light, so that I may know what to do, and what to leave undone. Here are a large number of professors, but the life of religion appears to be very low. There is need of skillful workmen that can divide aright; and oh! that the great Master may be pleased to anoint and re-anoint my eyes, so that I may not see men as trees, but in their perfect shapes, and be favoured with strength to speak the whole truth, and nothing but the truth." "The subject of holding mankind as slaves came weightily before this meeting, and a committee was appointed to visit such as have slaves, and if they continue to disregard the wholesome advice of the body, Monthly Meetings were directed to disunite them."

Passing south from the Yearly Meeting, our three Friends spent four weeks at Bush River, in South Carolina, where Sarah was for a few days very ill, so much so, indeed, that it seemed likely that she could not survive the attack. She grew better, and on leaving Bush River, says, "It was a solemn parting with Friends of that neighbourhood. That peace which passeth all human understanding was felt, so that I thought it a full compensation for all I had passed through." From Bush River they went to Charleston, about one hundred and sixty miles, accompanied by Isaac Cook and John Wilson. Norris Jones, in the account he kept of this journey, says, "The second night we reached a little cabin, where one bed was procured for Sarah Harrison and Lydia Hoskins; I with one Friend slept in the wagon; the rest slept in the woods. The next night our fire was no better,—and the third we got but one bed for the women, the rest of us slept on the floor. But we travelled in much unity, carrying our provisions with us."

It was early in the Third month, 1788, they entered the city of Charleston. The Yearly Meeting of Philadelphia having recommended to the Yearly Meeting of North Carolina, the charge of the meeting-house of Friends in Charleston, and the oversight of the members residing there; the latter meeting with the concurrence of Friends at Bush River, had

placed all under their care. It was to investigate the condition of things at Charleston, and to inform the members there of the conclusion of the Yearly Meeting, that Isaac Cook and John Wilson accompanied Sarah and companions at this time.

Of Charleston, after stating that a few young men, but no women, members of the Society of Friends, resided there, Sarah wrote: "In this town was tarried about four weeks, and had many meetings; most of which were laborious, exercising times, yet I trust they ended well,—though several were silent; in others the power of Truth was felt to be above every other power. Great has been the oppression we have felt here; the Gospel truths we have had to deliver, being so repugnant to the disposition of the minds of most of the inhabitants, who, like many others, love ease, and do not want their false rests disturbed. They say much against slaveholding; all we have conversed with agree that it is not right to hold their fellow-creatures in bondage, and wish they were all free, declaring that they are only a burden to them. But when anything is said to promote their freedom, they soon turn and say they are not fit for freedom, because they are such poor, helpless creatures. But oh! that God may be pleased to hasten the coming of that day when the eyes of them that see shall not be dim, and the ears of them that hear shall hearken to his inspeaking voice."

The same kind of argument is made use of at the present day, by many who are theoretically, but not heartily, opposed to slavery. What will become of the poor creatures, they say, if they should be set free? To which I would answer, What is that to thee my friend? If thou believest that it is a requiring of duty to give liberty to thy slaves, or to plead with others for the freedom of the coloured race, perform thy duty. The consequences that will result to others are known unto God, and cannot be unto thee until they come. There is, however, one result which is always certain. The performance of duty, strengthens the spiritual man, and in measure prepares it for further service in the warfare carried on by the Lord Jesus against sin, corruption, and oppression in the earth. If slavery is wrong, those who feel it to be so, and hold their fellow-creatures in bondage, cannot be right. If slavery be sinful, then are we bound to oppose it, in the spirit of meekness,—and to abolish it, if practicable, even though some injurious effects should temporarily follow.

Charleston has been long the seat of the defenders of slavery, in the abstract, of republicanism in profession, and aristocracy in practice. There are no people more tenacious of their own rights, more determined to pull down all above them, and to keep down all below them, than the inhabitants of South Carolina. There are a few free people of colour among them, and some of these have acquired property, and so far as a black skin can have any estimation among them, respectability. I knew one, a small landholder,—a raiser of a few bales of cotton a year, who stood fair in the community. In an evil hour he was beet

with those who persuaded him that in Africa, the ancient home of the negro, he with his property and his industrious habits, would become a man of wealth, and bequeath freedom, respectability, and wealth to his children. He gathered together some of his estate, and sailed to Liberia, with his wife and five children. He sought to become a cultivator of the soil. The unhealthiness of the climate destroyed the constitution of his children,—the impossibility of obtaining labour from others, overruled all his prospects of gain. Finding after a trial of a year or two no prospect of a comfortable subsistence, he sailed for Philadelphia, leaving three of his children buried on the wet soil of the African seaboard, and taking with him the remnant of his family, with strength impaired, and health almost beyond reanimation. From Philadelphia, he himself ventured to Charleston, to gather up the remnant of his property. There he was seized, sent into prison, and by the laws of South Carolina was to be sold for a slave, because after once touching other soil, he had ventured to tread again on her's. His former respectability availed him so far, that it interested people in him, and he was permitted to make his escape into the land of freedom,—beyond the line of Mason and Dixon. He is still living,—another of his children, has since deceased, and her death may no doubt be traced to the health-detracting effects of the misadventure of Monrovia.

The father is a man in whom the Christian graces, although under an unpolished exterior, do most certainly abound. I know few men in any condition of life, or of any religious society, who appear to me so thoroughly to live up to the Christian privileges of patient hope, and trustful faith in God, as he does.

(To be continued.)

From the Daily News.

Americans in Japan—Cruise of the U. S. Ship-of-war Preble.

We have noticed the rescue from Japan of a number of American sailors, who had been shipwrecked upon that coast, where they had been kept in prison and treated with the greatest barbarity for many months. The account, however, was very brief, and we are very glad, therefore, to find a much more extended narrative of it in the *Chinese Repository*, proof sheets of which, sent out by S. Wells Williams, Esq., have been received by the editor of the *Providence Journal*. From this narrative we learn that the Preble left Hong Kong upon this cruise the 22d March, and returned on the 20th May. She reached Napa, April 10th, and remained three days. Dr. Bestheim is there as a missionary, but has not been able as yet to open the slightest communication with the natives, who do not molest him in any way, but avoid him whenever he appears. The authorities desired the Preble to take him away, but he had no wish to leave. The Japanese requested Captain Glynn to keep away from that place in future: they would not sell him any supplies, though they offered to give him whatever he might want; he refused to take any thing, however, unless he could be

allowed to pay for it. From Napa the Preble sailed for Nagasaki, which place she reached April 17.

Her appearance, says the narrative, was announced to the authorities of that town immediately, and a boat was seen approaching as soon as she anchored. This unusual haste, as well as the repeated inquiries subsequently made whether there was not another vessel in company, were not fully explained until Capt. Glynn learned at Shanghai, that the ship Natchez had passed through the straits of Yan Diemen only the day before his arrival. A Japanese boarding officer, Moreama Einasaka, hailed the ship in English, to say he must anchor in a place he pointed out until the Governor's order could be received; but Captain Glynn told him that place was unsafe, as well as his present anchorage, and he should stand in until he gained a safe berth inside the harbour. When the ship had reached the offing abreast Happensberg Island, the man hailed her, saying, "You may anchor where you please." On coming on board when the ship was first hailed, he inquired why the Preble came to Japan, and that question being evaded, he asked the Captain if he received a paper. "No. One of your boats came along side, and threw a bamboo stick on deck, in which was thrust a paper; but it was intended for me, that is not the proper manner to communicate to me, and I ordered it to be thrown overboard. Why did you choose this method of sending me a letter?" In the usual style of Japanese officials after a thing has been done, the interpreter replied, "That was right! That was right! But our laws require that all ships should be notified of certain things. This was a common man; he had his orders as I have mine, from the chiefs over me, and you must not blame him." The paper here alluded to contained warning to ships, directions where they were to anchor, and what questions they are to answer.

After the Preble had anchored, a military officer, named Seral Tatsosaka, came aboard to learn her errand. His rank and credentials were carefully examined as a preliminary step; after which full particulars of the nation, object and character of the ship were told him through the same interpreter, Moreama Einasaka, who spoke tolerably good English, but understood only as much as he wanted to. This chief was told that the commander of the Preble came with written instructions to bring away sixteen American seamen cast upon the Japanese coast; this announcement called forth a series of questions from him about the manner in which the shipwreck and number of men was ascertained, who sent the Preble after them, &c. &c. Captain Glynn replied in general terms, and endeavoured to learn how long his countrymen had been there, what treatment they had received, and why two of them had died; but the interpreter parried these interrogatories in a very trifling manner. A promise was elicited, however, that he would inquire of the governor, H. E. Edo Tsokimano, whether the men would be delivered up without the delay of referring to Yedo. The standing inquiry was made if the ship was in need of anything; but the chief was told that

no provisions, fuel, or water, could be received unless the Japanese would take pay, as it was against the laws of the United States for a national vessel to receive anything in the way of presents. He declined the proposal to exchange salutes, saying they were never made, nor the compliment ever given, either by French or English men-of-war.

During the night every thing was quiet in the harbour, but in the morning of the 19th, a large number of boats were seen under the land, and the forts near the entrance of the channel up to the town, were manned with more men. These forts are even less skillfully built than the Chinese, the walls consisting of small unheven stones, and the guns placed at such an elevation up the hill that a discharge would be sure to turn them quite over. Their battlements were, however, turned to a much more peaceful use than to train guns upon to drive away the Preble, for during her stay, many parties of the people came there to look at her, as a substitute for the prohibition to visit her.

A military officer, Matsura Shai, came off to salute Captain Glynn, on behalf of the Governor. The captain observed it was uncivil, and argued very little confidence in his promise to observe the regulations of the port, to place a cordon of armed boats round his ship, while free intercourse and reciprocal civility would tend to a better acquaintance and mutual good will between the Japanese and other countries. "Why are American men-of-war sent so far from home?" was the only rejoinder, as if nothing had been said to him. He was made fully acquainted, however, with the condition of the American navy, and the size, armament, and crew of the one then in port; but the evasions made by the interpreter to the queries put to him, were characteristic of this suspicious people—a people among whom the system of espionage and mutual responsibility has well nigh destroyed every thing like frankness, truth and confidence. No one of the officials on board seemed to know anything upon any other subject than their master's message; for though one of them had been at Yedo, and seen the Emperor, he could give no idea of his age, nor of the distance there. One of the surest ways of succeeding with the Japanese is to imitate them in this respect, and convey to them the impression that you are obliged to carry out your orders, and know nothing beyond what you were sent to execute. Before this Chief left, Captain Glynn gave him a letter to the Governor, in which he made a formal demand for the men, and requested his Excellency to inform them of the Preble's arrival.

The same officers did not return till the 22nd, and on coming aboard, after salutations had passed, he was asked if he had the governor's answer, to which he replied, "It would come another time, not now." He was told that neither a verbal answer, nor a messenger would be received as satisfactory; to which he said that, according to Japanese usage, he had come to speak by word of mouth. He was pressed to say definitely when the men would be given up, and was told that if they were not soon handed over, the instructions of his super-

rior would oblige Captain Glynn to take other measures, for he must get them. The necessity of referring to Yedo was constantly thrown in to account for the delay which might take place before they came on board; but when about to leave, he said an answer would come from the governor the next day, and an intimation whether a reference must be made to Yedo. An example of the caution of these officials was exhibited when they were requested to take a packet of newspapers to Mr. Lavyssohn, the opperhoofd [president of the Dutch factory] at Desima, for which they had already obtained permission, but not to take a letter with it; they demurred a long time, but finding that the papers which they felt bound to take could not be carried away without the letter, the chief at last took upon himself the immense responsibility of carrying them both ashore. A ridiculous instance of their duplicity was also shown. The captain was desirous of getting some fossil coal, and when the chief went over the ship, he was purposely taken by the forego, and asked if he had any of the substance ashore there used to heat iron. "No; what a curious stone it is!" The officer wrapped a large lump in a paper for him to carry ashore, but he begged him not to rob the small stock remaining, and would take only a bit of the rare mineral, carefully depositing it in his sleeve. We think the fool must have laughed in his sleeve at his supposed success in making the foreigners think the people of Nagasaki had no coal, when it is their chief fuel.

A semi-official reply was received from Mr. Lavyssohn in the afternoon, stating that he had been requested to translate the letter to the Governor of Nagasaki, and having been told that special permission from Court was necessary before the men could be delivered to a man of war, he had intimated the necessity of giving them up, and had proposed to receive them himself, after having had an interview with the commander of the Preble. To this note a reply was immediately returned, expressing a hope that the proposed conference would take place. Meanwhile, the cordon of guard-boats was increased and drawn nearer the ship; torches were lighted by each one at night, placed in pans at the ends of long poles, to observe if any person attempted to swim ashore, and as many precautions were taken to prevent intercourse as if the vessel had had the plague.

(To be continued.)

Real Christianity.—It is not Christianity merely to give our assent to a creed or a set of dogmas; for this is often done while the character remains unchanged. The devil believes and tremble. It is not Christianity to be baptized,—to partake of the eucharist,—to submit to rites and ordinances of the church;—for this is not necessarily attended with a character. But plainly, it is Christianity to be imbued with the Spirit of Christ, and to live as he lived. This is the great idea—Christianity is a life. Not a mere outward life, but an inward spiritual life, leading to a corresponding outward life. The inward life is the power and principle; the outward life

the exponent—the development—the fruit. Creeds and dogmas are a logical construction—a theological science. Rites and ceremonies are symbolical institutions. 'This life is the reality. The most diverse forms of character—the good and the bad may unite in the former. Only one form of character—only the good, unite in the Christian life. The unity of the life, therefore, is the highest unity; nay, the only real and essential unity.—N. Y. Evangelist.

Selected for "The Friend."

THE OPEN WINDOW.

The old house by the linden
Stood silent in the shade,
And on the gravel pathway,
The light and shadow played.

I saw the nursery window
Wide open to the air,
But the faces of the children,
They were no longer there.

The large New-Bundled house-dog
Was standing by the door,
He looked for the little playmates,
Who would return no more.

They walked out under the lindens,
They played out in the hall,
But shadow, and silence, and sadness,
Were hanging over all.

The birds sang in the branches
With sweet, familiar tones,
But the voice of the children
Will be heard in dreams alone.

And the boy, who walked beside me,
He could not understand,
Why I clung in mine, ah! closer,
I pressed his soft, warm hand.

LONGFELLOW.

Priests in Austria.—In the Austrian monarchy, exclusive of Hungary, there are 61,000 priests and nuns—namely, 35,724 parish priests and chaplains; in 703 monasteries, 14,500 monks, and 6000 clergy; in 113 convents, 3660 nuns, and 2000 novices.—*Presbyterian.*

Most quarrels are like those lawsuits, by which, whoever may gain the cause, both parties are sure to be losers.—D.

THE FRIEND.

TWELFTH MONTH 22, 1849.

We have had occasion repeatedly to decline the publication of obituary notices of young children; and we believe that it is inexpedient to publish such occurrences, unless peculiar circumstances are attendant. We have before us an interesting account, by an esteemed Friend, of the death of two dear children, the substance of which we are inclined to give here, rather than infringe upon our rule in relation to the obituary department.

On the 19th of Ninth month last, JULIA M., daughter of Amos and Ruth Bailey, of Starkboro', Vermont, aged 7 years and 23 days, died of croup; and on the 1st of Eleventh

month following, her sister RUTH C., aged 4 years 3 months and 10 days, was removed by the same complaint. The younger of these dear children is said to have been remarkable "for her tender, susceptible feelings, and her loving and benevolent disposition." The elder is characterized "as of a thoughtful turn of mind, often inquiring relative to the wickedness of certain actions, and manifesting a willingness to avoid every thing evil." "She was very particular to speak the truth (as was her sister), and it grieved her to find that any had done otherwise. A few weeks before her decease, learning that a girl residing temporarily in the family, was faulty in this respect, she showed an aversion to her company, and asked her mother if she thought the girl's mother had ever told her that it was wicked, and that God saw all she did."

The attachment of these children to each other, always ardent, evidently increased with their age, each giving the other the preference. They were frequently overheard conversing together of death, saying, if they were to die, they should go to heaven and live with God; which was soon accomplished. Lovely in their lives, in their deaths they were not divided; and many beyond the circle of their relatives, dropt the silent tear at their removal. To their bereaved parents the depensation was deeply trying, having no other daughter at home with them; yet in mercy they were enabled to say, "The Lord giveth, and the Lord taketh away, blessed be the name of the Lord."

RECEIPTS.

Received of Philip P. Dunn, \$2, vol. 33, Enos Thomas, Jr. W. \$2, vol. 33, Griffith Lewis, N. Lewinsburg, O., \$2, vol. 22. Charles Perry, agent, West-erly, R. I., for N. S. Babcock, and Ethan Foster, each \$2, vol. 23, and for Elizabeth Perry, \$2, to No. 15, vol. 24. Jan. W. Hildray, N. York, \$4, vol. 23.

WANTED

An intelligent Friend to act as Steward of Haverford School. He will be required to keep the accounts, to have the oversight of the vegetable garden, and the grounds, and to attend to the purchase of provisions, &c. A single man who has had some acquaintance with the charge of boys at school will be preferred.

Application may be made to Isaiah Hacker, No. 112 S. Third street; Edward Yarnall, No. 30 Market street; M. C. Cope, No. 266 Filbert street, Philadelphia.

DIED, on the 28th of the Ninth month last, in the 70th year of her age, EMILY SCHOLFIELD, a member of Stillwater Monthly and particularly of Belmont county, Ohio, having especially filled the station of an elder for many years, until by her removal to another Monthly Meeting, she ceased to stand in that capacity. She was diligent in the attendance of meetings for worship and discipline, and was concerned for the faithful maintenance of the doctrines and principles of our religion Society. She was kind and hospitable to all, and particularly to the poor, to whom she frequently contributed relief, and she discharged with diligence the duties of visiting the sick and afflicted; she bore the sufferings attendant on a protracted illness with Christian patience and resignation, affording an evidence to her relatives and friends

that her day's work was done, and that she was prepared for the mansion of everlasting rest and peace.

—, at his residence, at Alum Creek, Morrow Co., O., on the 14th of Eleventh month last, in the 80th year of his age, DAVID OSBORN, a member and elder of Alum Creek Monthly Meeting, and formerly from Salem, Mass. In the death of this dear Friend we are forcibly reminded of the expression of our dear Lord and Saviour, applied to Nehemiah: "Behold an Israelite indeed, in whom there is no guile."—The latter part of his time was mostly spent in going about doing good, making frequent calls among his friends and neighbors, and visiting the sick and afflicted of every class, not only within his immediate neighborhood, but many times those more remotely situated, to some of whom he was personally a stranger. These sympathizing visits, and the alms bestowed, will, no doubt, long be remembered by the survivors among those thus visited, and they will be constrained to "rise up and call his memory blessed." His final close, though not accompanied by much vocal expression, was calm and peaceful; and although he saw nothing in his way, yet he felt that if a mansion was prepared for him among the sanctified and redeemed ones, it was not of any merit of his own, but in the Lord's adorable mercy. During his illness he expressed his anxious wish Friends using the production of his labour; giving it as his belief, that they would have to bear a more decided testimony to regard to this subject, than they had hitherto done.—His funeral was largely attended by his friends and neighbors. At which solemn occasion it pleased the Divine Spirit to crown the occasion with his blessed presence; and to clothe the spirits of many present with an awful sense of his majesty and awe, and of his wisdom and providence in thus removing a pillar from the militant church.

—, at the same place, on the 15th of the First month, 1849, ANNA OSBORN, wife of the above named Friend, in the second year of her age. She had been mostly confined to her room by bodily weakness for 18 years. In reference to the attack which terminated her life, she said, "I felt a little sorer than we have noticed, we have no cause to murmur; we have many favorites"—It being observed to her that she had endured great sufferings, she replied, "I had not suffered enough; I believe I am willing to suffer;" repeating this passage from Lamentations,—"Wherefore doth a living man complain, a man for the punishment of his sins?" adding, "It is not for me to say, 'It is enough'; my chastisements have been light."—Two days before she died, she appeared to be going, and being asked if she thought her day was near, she secretly replied, "I hope so." The question being asked, "Art thou willing to go and leave all?" she said, "Yes; I shall leave you in better hands; I have long been willing to give up all!"—"The next day she appeared to be under great comfort of spirit. A Friend called in to see her, and feeling his mind impressed to speak a few words of encouragement to her, expressed the assurance he felt that all would be well with her, which she seemed not fully prepared to believe; and asked, "Art thou not mistaken?" and subjoined, "I cannot pray." The Friend reassured her of his belief that she would be accepted; and that she would have an evidence of it before the change; to which she replied, "It may be so."—Near the solemn close, she said, "I am almost done with suffering; and being asked if an assurance had been granted, she replied, "I see nothing in my way." Her departure was serene and peaceful, giving evidence to those about her, that it was well with the purified spirit.

—, on the 10th instant, at Newport, R. I., of pulmonary consumption, RICHARD, son of Jonathan Deme, in the 3d year of his age. He was enabled to bear much suffering during his illness without a murmur of complaint; and although he said but little, he gave a satisfactory evidence that he was prepared to exchange a world of sorrows for that heavenly abode, where sick ones never enter, and all tears are wiped away.

PRINTED BY KITE & WALTON.
No. 50 North Fourth Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XXIII.

SEVENTH-DAY, TWELFTH MONTH 29, 1849.

NO. 18.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

JOHN RICHARDSON,

AT NO. 50, NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

All communications, except those relating immediately to the financial concerns of the paper, should be addressed to the Editor.

For "The Friend."

Visit to the Menomones.

(Continued from page 106.)

It has been stated before, that the Friends had left the \$40,000 in New York, in half dollars. The intention had been, after the awards were agreed upon and the day of payment fixed, to write to the firm who had kindly and gratuitously taken charge of the money, and direct them to forward it by express to Green Bay. The time of its arrival would be governed by the movements of the steamer Michigan, which afforded the only direct communication with Buffalo, and the most desirable and secure conveyance. The transportation of such a bulk and weight of silver (nearly a ton and a half) would have been expensive and attended with some risk; but the Friends, soon after their arrival, discovered that gold was by no means unknown or unacceptable to people of mixed Menomonee blood. They were not at all the half savage and ignorant race that had been imagined, but persons of good education and, many of them, well to do in the world; though the majority appeared to be in humble circumstances. They were very little like Indians. Some of the women were esteemed the most attractive and accomplished of their sex in Green Bay, and moved in what was considered the first society there; at least such were the representations made to the Friends. Among them, were the descendants of Judge Law and the family of the late Mayor of Milwaukee. One of the men had, not long since, been sheriff of Brown county. Of course they are citizens, and they co-operate, on equal terms, with those of unmixt white blood, in public affairs. It was strange that the head of the Indian Bureau, at Washington, who had been in this country, but six months before seeing the Commissioner, should have represented to him, that these people did not understand the value of gold and must be paid in silver, and not only in silver, but in American half dollars.

The Friends, considering these circum-

stances, and seeing that the money could not easily be got on and payment made, before the next return of the Michigan, and that there would be time to make the journey from the Bay to New York and back to Buffalo, in season for the steamer, concluded, that one of them, with an assistant, would forthwith start for the specie and bring it up in gold, (which, value considered, is but 1/10th of the weight of silver,) and thus avoid a heavy expense. Knowing the time usually occupied in the voyage from Buffalo, they could tell, almost to a certainty, on what day the payment could be made, and the Commissioner informed the chiefs, that he would cause timely notice of the day, to be inserted in the Advocate, that the four chiefs, selected to attend, and the Mixed-Menomones, might come in, seasonably.

This being understood by the chiefs, the Commissioner told them, that before closing the council, he wished to make a few remarks to them.

He said,—“The business for which you have been convened is now done, and the time has nearly come when I and you shall part, perhaps, never to see each other again.

“I was told, when I came here, that I had a very difficult task to perform;—that it was a hard business to manage Indians;—that it would be well to have plenty of assistance. [The Indians here broke into a laugh, in derision of such a suggestion.] But I was unwilling to have so poor an opinion of my brothers. I have no doubt but that you feel the influence of the Good Spirit in your hearts, which can preserve you from evil, as I do in my own. It is an influence which, if duly heeded, would keep you and me from doing wrong.

“I and my friend came here, hoping to get along in peace. Our expectations have been fully realized; we have received all, and more than we had expected; our hearts are filled with gladness, on account of the good order and exemplary conduct you have maintained, and we have been fully rewarded, for the trouble we have taken, by your treatment of us.

“We have now one thing most earnestly to ask of you, which we do hope, if you love us, you will grant: it is that you will keep steadfast to the end, and not disgrace yourselves and us, after the termination of the council, by any improper conduct. Our confidence in you is now very great, and I hope you will do nothing to shake it. Should we hear of any improper conduct on your part, after our separation, it will create a fear in our minds, that we have formed too high an estimate of you.” [At this, several of the chiefs uttered a short guttural sound, indicating that this expression touched their feelings.]

The Commissioner told them, “that they had felt very near to him, when he first saw them, and the more he had seen of them, the more the feeling had increased.

“He had endeavoured, in the course of their deliberations, to do nothing to disoblige them, and hoped he had succeeded. He should often think of them, at his home, and he prayed, that the Great Spirit might protect them, as well as ourselves.”

On the conclusion of these remarks, the council remained, a few minutes, in deep silence; when Oshkosh rose and in a serious and subdued manner, delivered an address to the chiefs; first informing the Commissioner, that what he had now to say was for them.

The interpreter had not the opportunity of explaining to the Friends what he had said, as, immediately on closing, the Sachem turned to the Commissioner, and inquired, whether he would convey from the chiefs, to their Great Father, at Washington, a petition, relative to the exploring expedition they were about to send to the new territory assigned them.

It ought here to be stated, that according to the provisions of the treaty under which this commission was created, the Menomones had agreed to abandon all their lands in Wisconsin, in two years, and receive a tract on the Koshkoshong or Crow-wing river—a tributary of the upper Mississippi—containing 600,000 acres, and a stipulated sum of money, in exchange.

Since the Friends had arrived at Green Bay, they had been informed from several very respectable sources, that the Menomones had been frightened, by the threats of the Commissioner sent to make this treaty, into an apparent acceptance of its terms.

It was one of the closing acts of the late administration.

A new President having since come into power, reputed to be kindly disposed to the natives, these poor creatures, in their distress, were anxious to lay their case before him, if haply they might excite his compassion and obtain a mitigation of the cruel sentence, which was to tear them from their native country, and banish them to one, which, they believed, was little better than a desert, incapable of sustaining them, and bounded, on one side, by the allotment of a Nation, noted for savage vigour and ferocity, and inimical to them. The friends of this heartless project were now urging them to send an expedition to the Koshkoshong, in order to make arrangements for their removal.

The chiefs had, several times, intimated to the Friends, that when the proper business of the commission was closed, they had something in their hearts to communicate to them;

and this, it now appeared, was the object of these intimations.

It was surprising, that with a concern of such intense interest and vital importance to themselves, constantly weighing upon their minds, they should have been able, up to this moment, to suppress the least manifestation of anxiety, and apply themselves so closely and cheerfully to a matter in which they had no other interest than that which arose from a generous desire of seeing their *cousins*, whose situation was incomparably better than their own, fairly dealt with, in the apportionment of money, which they stood, or were likely soon to stand, much more in need of themselves.

The United States interpreter, having communicated to the Friends the inquiry of the Schem, immediately raised a formidable objection against the granting of his request. No petition, he said, could be lawfully transmitted to the Government, but through the regularly constituted channel—the Sub Indian agent for the District.

This was true enough; a heavy penalty,—something like a thousand dollars—being provided for such an intrusion into the province of that functionary. But Oahkosh, taking no notice of the objection, went on to say further, that the chiefs wished the Commissioner to pen the petition, and they would tell him what to put in it.

The Commissioner, who, of course, felt very desirous that the means of communicating their griefs to the President might be afforded them, replied, that, although in council, he could not gratify them, as the council was called, by direction of the President, for a special purpose, and he had no authority to enter upon any other business; yet, if the chiefs wished to write a letter to Washington, he knew of nothing to prevent his being the bearer of it.

The interpreter again objected, with increased animation, that such an act would be a direct encroachment upon the duties of the Indian Agent, who, was himself, appointed to be the sole medium of communication between the Indians and the Government; and that he would not remain with the council, if any such interference were attempted. He understood it to be the wish of these Indians to remonstrate with the Government upon the subject of their removal. They did not like the country to which they were to be sent; it was not suitable in itself and was too far off.

The interpreter was right, legally; but it was a hard case for the poor Indians. This system of affecting to consider them as independent sovereign nations, when treaties, for the acquisition of their dominions, are to be got up; and as unreasonable and froward children, to be kept in a state of pupillage and restraint, when they would defend their natural rights before the Head of the great Republic, which is rapidly swallowing them, in its capacious and voracious maw, is a system of injustice and oppression. Who are these Indian agents? They may be and perhaps, frequently are, people who pass in the world for respectable and not inhuman beings; but they are only men and white men too. They may harbour no hostile feeling to the Indians, no particular desire to see them trodden under

foot. Nay, it may be, they would rather they should not, if it could be prevented, without too great a sacrifice. They might even, on occasion, do a kind and generous act on their behalf; always provided, it did not militate against their own interests, in the long run, or the interests and purposes of the great white community of which they are members, and to which they are united by ties of blood, affection and policy. If that white community should, however, unhappily, adopt the idea, that the presence of a body of Indians, in their vicinity, was a hindrance to the march of improvement, or that the lands which they own could be turned to more profitable account, by themselves, and should, therefore, set to work the secret springs of intrigue, or the more manifest powers of fraud, persecution and oppression, to drive them from their herbage, which of these Indian agents would venture to oppose the popular impulse, or would invoke the aid of Government, on the side of justice and humanity, or dare to incur the displeasure of men of influence, by countenancing the oppressed, and to transmit their cry for mercy to their Great Father?

Every address from the Indians to the Government, must pass, if it pass at all, through his hands, and he has full power to suppress what he pleases. There is no one to call him to account. Although the Indians may be sensible, that, instead of the channel, he is the gulf between them and the Powers above, which swallows whatever is thrown into it, they can make their complaint, only to him. They cannot state that simple fact, in writing, to the Government; they cannot so much as send a delegate to represent their grievance, unless with the approbation of that very agent. Is not the establishment of such agencies to befriend the Indians a mockery?

Under these painful circumstances, the Commissioner could only reply to the reasonable request of the chiefs, that he should suspend his duties till he did appear in his station. But, he added, he would go so far as to say, that if he were an Indian agent, he would forward to Washington any petition the Indians might desire to send.

(To be continued.)

Americans in Japan—Cruise of the U. S. Sloop-of-war Preble.

(Continued from page 113.)

On the 23d, Serai Tatnason returned. He remarked that Mr. Levyshon had had an interview with the Governor, and proposed to obviate the need of referring to Yedo by taking the men himself, and would come aboard in two days upon the matter. Captain Glynn told him this mode of answering an official note was very improper, and the commander of the Preble could only confer with the Governor, and could not be put off and delayed in this manner with vain excuses, concluding his reply by asking, "Am I to stay the men?" "This cannot be. Why not say a few days?" You will get the men, *I think*." This last phrase formed a part of almost every remark of the interpreter; and when questioned if the

men would come aboard in two days, he said again, "I cannot say how long it will be, *I think* you will get your sailors."

Some little hesitancy was exhibited by the Japanese officials, before they remarked that Capt. Glynn could not see Mr. Levyshon, for he was ill; and that it was necessary for the Governor to get permission from Yedo before giving up the men. Upon receiving this answer the commander of the Preble sternly told the Chief, that is enough; the ship can stay at Nagasaki no longer; its commander has business only with the Governor of that city, and knows nothing of the Dutch factory in this business, and he will get under weigh in a few hours, and leave, to report his reception to his superior and to his own Government which had sent him there, and well knew how to recover its citizens, and had the power to do so. Hearing this decided language, the Chief seemed to lose his imperturbable nonchalance, and said he would exert all his influence to get the men soon, adding, "I think you may expect it."—"Stop! I have had time enough to think, and I'll do the thinking now," replied the captain, "do you promise me that the men shall be delivered up in three days from this, for I will stay no longer?" Thus pressed, the Governor's messenger promised that in three days they should be handed over to the American commander, whereupon the parties shook hands. The Chief afterwards walked over the vessel, inspected the crew at general quarters, &c., and then took his leave.

On the 25th, the chief, Matsura Schi, returned, and on taking his seat, remarked, that Mr. Levyshon being too sick to come off, had sent a substitute, who was in the boat along side, and he wished to know if he might come on board. Capt. Glynn directed the officer to go to the gangway and invite him to come up; but Morama, the interpreter, interfered, and said it was necessary for him to give him permission to do so. This gentleman, Mr. Basile, brought a letter from Mr. Levyshon, offering a quantity of provisions, which Capt. Glynn was of course compelled to decline, as he had already told the authorities he must pay for what he took. Mr. B. also brought some Japanese official documents in Dutch, with four signatures and seals attached to them, which he orally translated.

One of them was an informal reply from the Governor, through the Opporhead, in which, after reciting the names of the sailors, he says that it has been represented at Court that the men were to be sent away by the next Dutch ship, and are now handed over to the superintendent to be surrendered to the American man-of-war; but though they (the sailors) reported that their ship was wrecked, yet the law of Japan strictly forbids any person voluntarily approaching its shore; and as it is plain that long voyages cannot be taken in boats, in future persons coming ashore in this manner will be carefully examined. The Governor adds, that these men were provided for, and yet in violation of the laws of the land, broke out of their residence several times, and escaped into the country, but were recaptured and pardon granted to them; and concludes by requesting the superintendent to

inform the American commander that whalers from his country are not to resort to the Japanese seas, as the present case, and one in 1847, show that they are becoming more numerous.

The other paper seemed to be a report of their guard, and contained a notice of the arrival near the island of Lisili, belonging to Yesoo, within the principality of Matamai, of fifteen North American whalers, who asked for assistance, and had a residence given them. It then detailed the several occasions on which these men had broken out of their "residence," and been retaken, and forgiven after they had asked pardon; they were instructed to behave properly, and promised to obey the warning. Their repeated attempts to break out compelled the Japanese authorities to take them away from the temple and put them in prison, though not only had they themselves promised to be quiet, but the Dutch superintendent had cautioned them to remain easy until they were liberated. After reciting the time, nature, and result of the diseases each one has suffered, it concluded with saying that their incarceration was wholly owing to their own restiveness. Soon after the reading of these documents, and their delivery to Capt. Glynn, the party left the ship.

A new visitor, Hagewana Matsak, came on the 26th with Moreama, to announce to Capt. Glynn that the men would be given up according to promise and inquiring with some earnestness if he would then sail. The positive assurance that this would be done seemed to relieve him vastly, and he then proceeded to say that Capt. Glynn's request to visit Mr. Lervishon on shore, had been communicated to the Governor, who had refused to grant permission, as it was against the laws of Japan. He was told that this was enough; and the question was then asked if the laws of Japan were in books. "No, no! Not so; the French and Dutch put their laws in books, but our Governor gives us the law." "Did your Governor give you the law prohibiting foreigners quitting the Dutch factory at Desima, or did the emperor make it?" asked Captain Glynn. He was told that this was an imperial regulation; and when a copy of Ingersoll's Digest of the laws of the United States was offered to him for his acceptance, he again quoted law to decline taking it. The number and object of American vessels which early resorted to the Japanese waters was then stated, and on this subject the chief was evidently interested.

After this conversation, a boat bearing the Netherlands flag came alongside, and Mr. Basle and another gentleman came on board, bringing some papers in Dutch, signed by the four head Japanese interpreters, which Mr. B. orally translated. One of them contained an extract from the laws to the following effect:

"When shipwrecked foreigners have no means of returning home, they are allowed to sojourn, and their wants are provided for; and on their arrival here they are to be sent back to their country by the Dutch Superintendent, which is thus fixed by the law. This being duly considered, it is accordingly not allowed in future to land in the Japanese Empire."

Shortly after this, the Japanese officers and the whole party took their leave, and the boat containing the shipwrecked mariners came alongside, and they on deck. Their names were—Robert McCoy, of Philadelphia; John Ball, of Kempville, N. Y.; Jacob Boyd, of Springfield, N. J.; John Martin, of Rochester, N. Y.; John Waters, of Oahu; and Melchar Biffar, of N. Y., Americans; Harry Barker, James Hall, Manna, Moken, Steam, Jack, and Hiram, Hawaiians, all formerly belonging to the ship Ladoga; and Ronald McDonald, of Astoria, belonging to the ship Plymouth. The cunning of the Japanese in deferring the delivery until they had finished all their own conferences, and placed themselves in security aboard their own boats, was very evident, as thereby all charges brought by their misused prisoners would fall harmless upon them. They may have been conscious that a conference upon the deck of the *Preble* might have been unpleasant, and they placed at a disadvantageous equality with those whom they had so badly treated.

The narrative of the imprisonment of these unhappy mariners shows the cruelty of the Japanese Government, and the necessity of making some arrangement with it involving the better usage of those who are cast upon their shores. The men told their story to Captain Glynn in a straightforward manner, which carried conviction with it; and we are happy in being able to furnish the following account compiled from their depositions.

It appears that the men from the *Ladoga* deserted her on account of ill usage, and went off in three boats about June 5th, 1848, near the strait of Sanger. They cruised along the coast of Yesoo, and landed to get food and water, but being refused, put to sea and landed again about three miles north, where the villagers built them three mat sheds, and supplied them with food. On the morning of the 7th, an officer inquired why they had come there, and gave them permission to stay till a northerly wind blew to carry them away; and meanwhile ordered a calico screen to be put up, and guards posted, to prevent them going into or seeing the adjoining country. These soldiers were armed with swords and matchlocks, and their superiors were cased in mail and Japanned helmets, or hats made of paper, and resembling broad-brimmed Quaker hats; the men carried the match for their matchlocks at their waist.

The shipwrecked sailors were supplied with about 160 pounds of rice and some firewood; on the next morning they put to sea again, pulling and sailing down the coast, ever and anon perceiving that the country was aroused, and keeping off until they were invited ashore by a boat from a village near where they had first landed; here they found three mat inclosures run up for their reception since they came in sight, and were told they could stay there till the wind became fair. On the afternoon of the 9th, on attempting to go aboard their boats, they found they were prisoners, and the reasons assigned for detaining them were that an officer wished to speak to them, and that their boats were so frail and small they would all perish, but that in twenty days a larger vessel

would be furnished them. Their luggage was all brought ashore and ticketed, and placed within a house in a village; five days after they were again removed to prison; and so ridiculously afraid were the Japanese of foreigners looking at their possessions, that these fifteen unarmed sailors were conducted to their lodging through a file of armed soldiers lining both sides of the street.

Here the men remained quiet till the twenty days were up, constantly in charge of a guard, and restrained from walking about, at which time they were told no vessel would be ready until twenty days more had elapsed; at the expiration of this second period, they were informed that they would not be allowed to leave the place till January, and their application to be permitted to depart in their own boats was refused. Fearing that no dependence could be placed in the assertions of the Japanese, McCoy and Ball made their escape from the prison, intending if possible to reach the coast and get to sea in a boat; but they were captured in the first village they approached to ask for food, and taken back to their comrades. A while after their return, on the occurrence of a quarrel, the guard nailed Ball into a grated crib by himself for ten days; the cage was too low for him to stand up, and when he hallooed to his comrades, violating the orders of his keepers not to speak, he was jammed at with a stick to compel him to be quiet; for four days out of these ten he was unable to eat.

While he was in this cage, McCoy and Martin made their escape, but were soon arrested on the coast, though not before McCoy had swam out a distance from the shore; they were both put in a crib or cage by themselves after they were brought back; and Ball added to their company. Here they remained twenty-five days, fed through a hole just large enough to admit a cup. Martin was taken out once, after some high words had passed between him and the others, and thrown on the ground; standing on him, the Japanese bound his arms, and then raised him up and secured him to a post where they beat him with a light of a rope over his face and head; after which he was returned to his cage, at the intercession of his incensed companions, who endeavoured to break out.

(To be continued.)

Communicated.

Remarkable Deliverance.

Copy of a letter from T. D. W. to H. B. S., containing an account of his marvellous escape from drowning in Alum Creek.

Millin Township, Ohio, Feb. 15, 1852.

Dear Brother,—Your very kind letter would have been answered two weeks ago, but for the same old reason, the pressure of a thousand cares. For the last five days, however, a preventive of another sort has interposed, in the shape of a most solemn providence. The facts in brief are these:

The creeks and rivers in the interior of the State have been for some days past, much swollen by the sudden melting of the snow, and by violent rains. At about eleven o'clock

last Friday night, our stage-wagon came to a ford of the Alum river, eight miles from Columbus. After making a sort of floor with broken rails laid across the top of the wagon, in order to keep the mails and our baggage above the water, we entered the ford, and crossed—the horses swimming.

If the team had not been so uncommonly powerful one, perfectly manageable, accustomed to deep fording, and withal abundantly plied with the whip, and encouraged by a stentorian voice, they would inevitably have been swept down the current. Three miles farther down the roads crossed the same river by another ford.

After a little reconnoitering, I was persuaded it was impassable; but the drivers (there were two in company) insisted there was no danger—they knew all about the stream, had forced it a thousand times, and more than once when it was as high as then.

The only passenger beside myself was a large coloured man; as we entered the water, he became greatly alarmed; said he could swim; grasped my cloak convulsively with one hand, and a part of the baggage with the other. In a moment the horses were swimming; in another the water forced up the bed of the wagon, and precipitated both drivers and the other passenger into the stream. By this time the force of the torrent had swept the horses twenty or thirty feet below the fording ground, into very deep water. At this instant the leaders suddenly wheeled and made a desperate push up stream, to gain the end of the ford on the opposite bank. While this was passing, the something upon which I stood gave way, and plunged me headlong into the flood. When I arose the leaders were hardly two yards from me, rearing and plunging against the current. As they were swimming directly towards me, to get out of their way was impossible. I seized their bits, and for a moment kept them from swimming over me, but the next they struck me under them with their fore feet; I rose between the leaders and the wheel horses just in time to be struck to the bottom again.

When I rose, I was surrounded by the horses, rearing upon each other in the panic and desperation of drowning frenzy. How long before I was extricated from these perils I cannot tell,—but not until we had been carried down stream a long distance. Finally, the Lord sent deliverance. I got loose, swam down stream with all my might to escape the only danger I apprehended; for till then the thought of danger from the water had hardly occurred to me; but now the reality of my condition broke fully upon me, and I began to cast about for life. I was hurried on by a swift current, and knew it would require a mighty effort to reach the shore.

My boots and over-shoes were full of water, and besides ordinary clothing, a heavy overcoat and overalls were dragging me down. I looked along the shore for a favourable point of access; could see none; swam down, down, down, down—looking far ahead as possible for a spot which promised foothold; saw one; made for it; struggled to reach it; the torrent swept me by; saw another; plunged for it;

worked every energy in the mortal struggle; reached it; found no foothold; seized with one hand a root, the only succour; held on a moment; it broke, and the stream bore me on; I was soon back in the middle of the channel whirled in among rocks; whirled out again; badly bruised, becmbed with cold, loaded with soaked garments; exhausted by incessant and protracted struggling; urged on by a rush of a headlong torrent, and now too weak for any effort but that demanded by every moment to buoy me above the stifling wave. I summoned up my soul, and put the question, Must I die? Must I die? Just then my eye caught a tree some distance below, which had fallen, and its top lay in the water. To swim to it as it lay out of the current, loaded as I was, seemed impossible. I made a violent effort to rid myself; first worked my over-shoes off; then keeping myself up by my feet, tried my surcoat coat again and again in vain; then tried to tear it off; partly succeeded; (had thrown off my cloak sometime before.) By this time I had reached the proper angle for crossing the current, and gaining the tree. I made the last agonizing push for life. The Lord helped. When almost sinking, I seized a limb; it was covered with ice; my hand slipped; I seized another; held on a moment; saw a large cluster of bushes some yards below, and the bank apparently sloping, so as to afford foothold. The muscles of my hand had become so stiffened with cold, that they were no longer subject to volition; my grasp relaxed, and the stream floated me from the tree, and lodged me among the bushes, when my feet for the first time struck the ground.

I was cowed out of the current, in a little bend of the bank; the water about waist high; a steep bank above me, and my whole frame so benumbed with cold, and exhausted with fatigue, that I could make no exertion. I thought of calling for help; but it was the dead of night. I was in the depths of a forest, and there might be no individual within miles, besides, my little cry would be drowned in the roar of the torrent. But there might be hope of rescue, and it was the last, the dying hope. I called help! oh help! At first I could scarcely speak at all; but after a few efforts, could command my voice. I listened—no answer—called again and again—listened—oh! nothing, nothing but the mocking echo. To call was vain, to struggle was vain. I cried aloud, "Father, thy will be done."

How long I remained in this condition, I cannot tell; continued to call at intervals until I became satisfied that death had begun its work. I was free from all pain; my whole body totally insensible, and yet as by miracle I seemed to have the most perfect possession of my mind. Then, oh! then, I felt it in my soul that the religion of the Bible is the religion to die by. Oh! what would have been the horrors of that hour without a hope in Jesus? Not merely to die,—but to die alone, far in a strange land in a wilderness, at midnight,—to die a drowning death—to die without hope. Oh! it would have torn my soul asunder.

But bless the Lord, oh! my soul; Did He not enable thee to be as a weaned child upon his bosom, and with a little measure of the

spirit of adoption to whisper faintly, "Alha, Father, even so, for thus it seemeth good in Thy sight." Oh! if I had possessed more religion, if I had not been such a menagre strolling in piety, I should have shouted in triumph, "Oh! Death," even such a death, "where is thy sting?"

But I have unconsciously left my story; it was not long before my sight and hearing were nearly gone. Death seemed to be sealing up the last avenues of sense, but still the Lord preserved to me the most perfect exercise of my mind, and graciously enabled me to commend my spirit into his hands, in humble reliance on the blood of the covenant. I thought of those I loved, Our common father in the Lord; our beloved Sabbath-school and teachers; our brethren with whom we had laboured for the conversion of the world; our cherished places of future usefulness. These I committed to God, and the word of His Grace. I cannot trace the operations of my mind further. I probably soon sank into insensibility, broken only for a brief moment. Then I had a dim flickering vision of lights and moving forms, and a vague dreamy consciousness of human voices, and then all vanished. My next moment of consciousness, was, as I am told, after a lapse of an hour and a half, when I opened my eyes upon forms bending over me, and countenances full of tenderness and sympathy. It was only the vivid flash of a moment, and then it faded away.

But I am at the bottom of my sheet, and must stop particulars. Suffice it to say, that I was drawn out of the water by three men, who were awakened out of sleep by my cries, though in a house on the opposite side of the stream, and as they tell me, eighty rods distant from the spot where they found me. They crossed the river some distance below, and searched up the stream till they found me among the willows. During Saturday and Sabbath I suffered much. Monday, was free from all pain, but very weak. Tuesday, exercised a good deal. This morning, (Wednesday) I feel almost well, though my hands are still almost destitute of feeling and circulation.

(Conclusion next week.)

Talkativeness.—I have been in company with some young persons of our Society, who have been at a little injury by giving way to pride and foolish talkativeness, in respect to many matters, in which, though they seemed well informed, yet not keeping in the lowliness and lowliness, have acquired themselves but ill, through letting in a forward, prating spirit. Now, the best light in which we can view true talents and virtues, and in which they are set off to the best advantage, is the sombre shade of humility. For the more the frame-work is coloured, or gilded, or carved, or ornamented, the more there is to take off the attention of the eye from the picture itself.

It was a maxim with the Jews, "that he who did not bring up his son to some honest calling, brought him up a thief."

Selected for "The Friend."

Beautiful Poem.

The poem which follows is said, by a correspondent, to have been written by Charles Mackay, some time Editor of the Glasgow Argus, and to have appeared in a little volume called "Voices from the Crowd." We remember reading it some years since, and being impressed by the solemnity and beauty of the thought, but we had forgotten the author's name.—*N. Y. Even. Post.*

WISHL.

Tell me, ye winged winds,
That round my pathway roar,
Do ye not know some spot
Where mortals weep no more?
Some lone and pleasant dell,
Some valley in the west,
Where free from toil and pain,
The weary soul may rest!

The loud wind softened to a whisper low,
And sighed for pity, as it answered—"No!"

Tell me thou mighty deep,
Whose billows round me play,
Know'st thou some favoured spot,
Some island far away,
Where weary men may find
The bliss for which he sighs,
Where sorrow never lives,
And friendship never dies?

The loud wave rolling in perpetual flow,
Stopped for awhile, and sighed to answer—"No!"

And thou serenest moon,
That with such holy face
Dost look upon the earth,
Asleep in night's embrace,
Tell me, in all thy round,
Hast thou not seen some spot,
Where miserable man
Might find a happier lot?

Behind a cloud the moon withdrew in wear,
And a voice sweet, but sad, responded—"No!"

Tell me, my secret soul,
Oh! tell me, Hope and Faith,
Is there no resting place,
From sorrow, sin, and death;
Is there no happy spot,
Where mortals may be blessed,
Where grief may find a balm,
And waziness a rest?

Faith, Hope, and Love—best boons to mortals given,
Waved their bright wings, and whispered—"Yes! in Heaven!"

For "The Friend."

JOHN STICKLAND.

(Continued from page 106.)

It was John's maxim to return good for evil. If he was told, Such an one is your enemy; his reply was, Then I'll try and do him some good. Hearing that a near relative had spoken evil of him, he took a horse and rode over to see him. Tenderly and affectionately he reasoned with him on his improper conduct, and before parting made him a present. Overcome by the gentle and Christian spirit in which he acted, the other burst into tears, and said, "I'll never speak against you as long as I live."

Meeting with a stranger one day, whilst riding on the road, they fell into conversation on the planting of trees, a subject with which J. S. was very familiar. Ever watchful to mind the pointings of duty, he felt his mind drawn

to refer to the beautiful passage in Isaiah lix. 13: "Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree," &c.; and to illustrate the two states it represented, and the necessity of a change from the first or fallen nature, to that of a regenerated Christian. Some time after he received from an unknown hand a fine myrtle tree, carefully packed, which he set out in a favourite spot in the shrubbery at East Holme, and prized highly. From whom it came remained a mystery, till one day he received a message from the principal inn at Wareham, informing that a person there wished to speak with him. The stranger asked if he had received a myrtle. "Yes," replied he, "but I never knew whence it came." "I sent it," returned the other. "Do you remember seeing me on the road, and speaking to me about the briar and the myrtle? I was then as a thorn and a briar, but now, through grace, I am become a myrtle." It appeared that the communication had left a deep and lasting impression on the mind of the stranger, and produced a happy effect.

Another instance of his attention to little impressions of duty occurred at Poole. He felt his mind drawn to the house of a member of the Society of Friends, and though he had never been there before, he yielded and went. During the conversation that ensued, he spoke of seeing a man in the stocks who struggled to release himself, but in vain; while his efforts only increased his suffering and injured himself. What further passed is not related; but as he was coming away, the woman of the house said, "Now I see why thou wast sent to my house. A dear child has been taken from me by death, and I have felt it hard to give it up; but like the man in the stocks, my struggles only hurt myself. I must try to be quietly resigned to the Divine will."

Travelling on the road to Worth he overtook a clergyman, who said to him; "Some men go about preaching who have never had a college education. How should they understand the Bible? How should such men know how to preach?"

J. S.—Perhaps they have been to higher schools than you gentlemen parsons.

Clergyman.—Higher schools! I thought there were none higher than Oxford or Cambridge.

J. S.—Yes, there are; two—the school of Moses, and the school of Christ. I have been in the school of Moses. There I learned what a wicked heart I had; and I cried, O wretched man that I am! who shall deliver me from the body of this death? I went to Christ's school, and there I learned to be meek and lowly in heart, and found rest to my soul. And as to understanding the Bible; there is the *experimental* part, [of which it may be said] Put off thy shoes from thy feet, for *this is holy ground*. Here, neither you nor I, nor any man, can approach, till he knows what that saying meaneth, "*Blessed are they that do hunger and thirst after righteousness.*"

Believing it right to hold a meeting at Gussage, a hamlet in Dorsetshire, on the morning of the appointed day, soon after he rose, under solemn religious impressions, he said to his

wife, "We shall have opposition to-day. Three men will come out to oppose us." Undaunted however by this divine intimation (as he believed it to be,) he set out to go there, and on the road, falling in with a neighbouring farmer he gave him the same information. As they rode on together, the farmer in whose house the meeting was to be held, came to meet them. "I am glad you are come," said he, "but sorry to tell you we shall have opposition to-day. Three men are coming out against us, employed by the parson, to see if they can turn anything to our disadvantage. They may cause much disturbance; but if you will risk your persons, I shall not mind paying my fines, for my cottage is not yet licensed."

Many people assembled, and the house would not hold them. Observing a green hill near, J. S. said to his friends, "When our blessed Lord was on earth, he held a meeting on a mount, and what shall hinder us from doing the like?" They assembled on the hill; and as he stood with his friends among the gathered multitude, he saw three men near the assembly, looking very fierce and evidently watching what might be done and said. He presently addressed them with, "I am glad to see you here, I hope you will give a faithful account to your master of what you may see and hear. Tell him you have heard a man who is not afraid of men or devils; for he felt at that moment endowed with a holy courage. The countenances of the men soon changed; they were subdued by the power in which he spoke—peaceably joined the congregation, and when prayer was made, took off their hats. The meeting proved a precious, rendering season to those who waited on the Lord. One feeble old man sat weeping nearly all the time. When the meeting closed, he said with a voice tremulous through age: "I heard there would be persecution, and I walked from Winborne, [six miles] to help bear some of the blows." His extreme feebleness reminded J. S. of the saying, "To be knocked down with a feather;" yet he came, not to return blow for blow, but to bear blows for others; thus acting in the spirit of the apostolic language, "We ought to lay down our lives for the brethren."

It is difficult for the active mind of man to renounce all self-dependence, and attain to a state of simple reliance on the leadings and openings of the Holy Spirit. There is much in the disposition of man which prompts the belief that his natural or acquired abilities, and the experience already gained, may safely be trusted to guide his steps. Even when there is a ready assent to the unchangeable truth, "Without me ye can do nothing," still without constant watchfulness and frequent humiliations, there will be, almost incessantly, perhaps, to the individual himself, a leaning to creaturely dependence; which, sooner or later, like the "broken reed," pierces the hand that rests upon it. True stillness—silence to all the motions of the selfish principle in the human breast—is a state of high but useful experience. The wisdom of man, however specious the garb in which it clothes itself; or however it may counterfeit that which cometh from

above, so as to deceive many, can never work the righteousness of God. The larger the measure of Christian experience attained to, the more forcibly are these truths felt.

John Nelson, a plain, illiterate, and hard-working stone-mason, of Birstall, in Yorkshire, being called as he believed to the ministry of the Gospel, was concerned to give up all to follow his Divine Master. He was a striking example of simple dependence upon Divine guidance, and though much persecuted on account of his religion, stood steadfast in his testimony through severe sufferings. He was instrumental in gathering a large congregation where he lived; and when asked how he prepared his sermons, by one who probably despised his want of education, he meekly answered, "I do not study what to say; but speak as the Spirit of God enables me." He was pressed for a soldier, but believing war to be contrary to the commands of Christ, he refused to fight; and though shut up in a dungeon and sorely buffeted by the officers, their cruelty could not shake his constancy.

John Berridge, a pious minister of Everton, being engaged to preach in a neighbouring parish, was prevented by unexpected circumstances from making the usual preparation. He was obliged to ascend the pulpit with nothing before him to say to the people, but amid the embarrassment which such a situation was calculated to produce, his mind was favored with a calm, and such a merciful extension of help from on high, that he had no lack of pertinent matter, and so fully was he convinced of the advantage of depending upon the aid of the Holy Spirit, that he never penned a sermon afterward.

(To be continued.)

For "The Friend."

SARAH GRUBB.

We have recently had put into our hands, a lively testimony concerning that valiant minister of Christ, Sarah (Lyons) Grubb, who stood forth almost single-handed at times, against some that were striking at the doctrines of Friends. We suppose from its tenor, that it comes from one who was intimately acquainted with her. The high character it gives of the disciple, and the minister, of the Lord Jesus, is well worth being pondered by all into whose hands it may come, who profess to walk by the same rule that she did. We entertain no doubt of the justness of the memorial; and when we advert to the bitter cup of which that dear Friend drank, particularly in the latter part of her ministerial labours, and yet how she was owned by her Lord in the display of his Divine power for her guidance and support, it is administrators solid ground for hope, that those who steadily follow in the same path, will be kept to the end, and like her, know their sun to go down in brightness. Of what weight then are the reproaches of men, or the opposition of those, however high they may stand, who slight the doctrines of the Gospel as maintained by ancient Friends, or the testimony of their successors, to the simplicity of the Truth as it reveals itself to the humble, self-denying follower of Christ at

this day? "Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be forever, and my salvation from generation to generation."

"Private Testimony concerning Sarah Grubb, late of Sudbury, who departed this life on the 16th day of Third month, 1842, aged about 60 years.

"It has long been on my mind to preserve, in writing, a few particulars concerning my dear and valued friend, Sarah Grubb, the sweet savour of whose exercised spirit rests with me, though more than two years have passed since, released from all trial and conflict, the immortal part left its earthly tabernacle to be forever with the Lord. Her deep understanding in spiritual things, and large experience of the dealings of the Almighty with his children (whom He sees meet to bring through many baptisms for their furtherance in the Divine Life, and in order to their becoming vessels of usefulness in His Church), eminently qualified her for service, and for exaltation to the high character of a 'mother in Israel.' Such, truly, she was to many, yet very careful not to interfere with the work of the Lord in the hearts of those whom He was training for His own use; for though great her sympathy with them, she durst not evince it in the will and wisdom of the natural man. She would travail with them in spirit, and pour in the oil and the wine as the Master instructed her, taking no honour or glory to herself; not drawing any to herself but to Him who is the Light and Life of his people, even to Christ their Redeemer. Oh, how does my spirit now crave for the increase of such, who indeed feed the children from the Master's table. Very helpful was she to some in their young years, when seeking the Lord Jesus Christ with earnestness of heart, and when they needed maternal care to cherish the growth of the precious life, the heavenly plant, and to prepare it to encounter the blasts from the wilderness; sometimes by wholesome counsel, and sometimes by unfolding the pages of her own experience; but, above all,—was the continual fervent frame of her spirit, in the midst of many domestic solicitudes!

"There was a weightiness, a watchfulness of mind, evidencing very clearly that her anchor was in God. It was felt in the morning and evening seasons of family reading and silence, and tended to the gathering of all present to the Fountain of living waters—it was felt in the pursuance of social duties—it was a guard to her words, often few in number, and peculiarly so in religious converse. Early drawn to the Lord herself, and taught by His Spirit, it was of Him she would have all to learn.

"In the school days of our beloved Friend, and for several succeeding years, she had no one to whom she could communicate her mental exercises, and those baptisms by which the Lord was preparing her to come forth in the work of the ministry. This she afterwards

entreated a signal favour; the absence of human help and sympathy in her keeping her in close communion with her heavenly Friend, in whom and with whom her life was. He was her Leader and Teacher, her Comforter and Strength; and as she advanced in her Christian course, her Bow and Battle-axe. She trusted in Him and was not confounded.

"The depth of her sufferings was known but to her God; great were her inward conflicts before her public engagements; nor did these lessen after many years of experience and of service; for not very long before her death she said, 'I feel it as fearful a thing to speak in our small week-day meeting, as I did when my mouth was first opened in the ministry.' 'The work of the ministry is an awful work—oh, how deep must we dwell to meet with and in the Gift, the Anointing!' 'Family visits have ever felt to me most fearful. A single eye is required that we may be preserved from doing harm, and that the word of the Lord may be declared.' Believing that precious Gift was entrusted to her by her Divine Master, her great concern was that it should be kept pure, and that nothing should interfere with the exercise of it. She once remarked, 'It would not do for me to be frequent in paying social visits; I have not strength for it; if I were to give myself out in this way I should suffer loss in the best sense, and my gift would not be lively. Those who have but one talent, and are called to the work of the ministry, ought to be especially careful that nothing be taken from their spiritual strength. I have one talent.' 'Thus, by an unreserved submission to the sanctifying power of the cross of Christ, and child-like obedience to the Divine will, Sarah Grubb became, in no common degree, a share in those privileges of the disciples of Jesus, so largely partaken of by the living members of our religious Society; and was zealously engaged in the ability afforded to uphold the Standard of Truth, and the testimonies given to us to bear. Her spiritual perception was remarkably clear; her ministry sound and powerful, accompanied with holy unction, and frequently of a prophetic character. She was often remarkably favoured with near access to the throne of grace, and her soul poured forth in fervent prayer to the Lord. 'Spare thy people, O God, and give not thy heritage to reproach.' Much did she wrestle in her secret chamber for the children of her people, saying on one occasion, 'Often are my knees bowed in supplication to the Father of mercies on behalf of the precious children.' These she loved most tenderly, earnestly seeking to bring them to the Saviour's fold; and largely could she tell them of His love, from what she had herself felt when a child.

"Oh! that all those of every age, who heard her persuasive invitations, to 'Come, taste and see that the Lord is good,' may, in the winding up of time, unite with her, and the redeemed of all generations, in ascribing

"Salvation to our God which stiteth upon the throne, and unto the Lamb forever and ever.

R. R."

* Ninth month, 1844.

For "The Friend."

Thomas Scattergood and his Times.

(Continued from page 110.)

On the 27th of Third month, 1788, Sarah Harrison thus wrote: "Yesterday I was at a small meeting in Charlestown, when the states of those present were laid open before them. I trust in a clear light, though not with enticing words of man's wisdom. I often think I am one of the most staggering speech of any that ever were sent forth on such an errand. May He that promised to be with the mouth of Moses, be with me at all times, especially when engaged in his cause, and teach me what I shall say, is the desire of my heart; that so his great name may be exalted, and self may be ebased in me." "Although the Lord has been pleased at times to lend me through the valley and shadow of death, yet there have been times when I could sing praises to his name, and exult him that rideth upon the heavens."

It was no doubt one small addition to the trials of Sarah Harrison, in being so long detained in arduous, soul-lumbing labour in the Southern States, that she was thereby debarred from attending the marriage of her adopted daughter, and spiritual child, Sarah Dickinson. Sarah Dickinson had passed through many outward trials, and inward baptisms in early life, and appeared in the ministry when a very child in years. She had been acknowledged by her meeting as a minister of the Gospel of life and salvation, when but eighteen years of age, and now with the unity of her friends, she was uniting herself in marriage with a sweet-spirited, bumble-minded disciple of the Lord Jesus, Charles Williams. Charles had for some time believed himself called to the work of the ministry, and he had often in family gatherings, and sometimes in more public assemblies, given way to the calls of duty in this line. His communications were brief, but lively, and met with the unity and approbation of his Friends. Their marriage took place in the Third month of this year. A few weeks after that event, Sarah Williams thus wrote to Sarah Harrison.

Philadelphus, 15th of Fourth mo, 1788.

"My dear Mother,—

"Being informed by thy dear husband of an opportunity for conveying letters to thee, I thought I felt a freedom once more to stain some paper, as a testimony of my unshaken love and sympathy for thee; and more especially as my mind was peculiarly impressed, upon receiving such intelligence, with a sacred and blessed promise uttered by the lip of Truth, that every one who had left father, mother, houses and children for his sake, should receive in this life an hundred fold, and in that to come, life everlasting: the remembrance of which I thought was sufficient to bear up such through every proving dispensation, allotted in this state of pilgrimage. And though it is my lot to inhabit very frequently, the prison-house where not so much as one ray of light is suffered to penetrate the thick walls; and else to feel strongly fettered, so that I am not capable of moving hand or foot,—yet I have thought some few times, that I have been at least suffered to look, as from the top of Mount Pis-

gah, and to see far into the holy land. My spirit has secretly rejoiced in prospect, that the glorious gospel day which has dawned will rise higher and higher, breaking down all the walls of opposition which obscure its brightness. Yea, my dear mother, permit me to say, that I believe it has not been for nought that thou hast been called into that desolate part of the vineyard; for the Master, it seems to me, is about to visit the highways and hedges, and to draw as it were, the heathen by his powerful love to come in and sup with him.

"Oh! how my heart often overflows with love towards those who have sat in darkness;—believing that light is about to spring up; and what if it should shine with more distinguished brightness, where it has been least heretofore known! Inasmuch that it may be said, 'Where is the fury of the oppressor? When the lion comes to lie down with the lamb, and there is no hurting nor destroying in all the Lord's holy mountain.'

"I wish not to be like the captive exile that hasteneth to be loosed; yet suffer me to desire thee, if permitted, still to remember me in thy approaches to the Father of mercies, that I may in his time hear the language of 'Break the bands from off thy neck, O captive daughter of Zion.' Excuse my disclosure of such sentiments to thee; as it is as I have been wont to do.

"Forewell.

SARAH WILLIAMS."

How sweetly did this adopted child enter into feeling with her mother in the Truth. We shall yet have to see how remarkably that mother was blessed in her further labours in the South.

There are perhaps, few cases of fellow feeling more intimate than that which existed between Robert Widders and his valued friend Margaret Fox. She says, writing of Robert, after his death, "It is too much to write here, what comfort, strength, and assistance he hath been to me and mine, both when we were in prison and out of prison; he would not have failed to come to see us night or day over two dangerous sands, if it had been in the depth of winter. Many a time hath he done so of his own accord, and for the most part I have been sensible of his coming before he came, so near and dear, he was unto me."

Robert Widders was born in Lancashire, in the year 1618, of parents who were honest, and respectable in the community. He was early engaged in seeking after durable riches and righteousness, but found no permanent rest, no clear satisfaction in his religious exercises, until in the year 1632 he met with George Fox, and heard him preach Christ Jesus the Light of the world,—the inward guide and director of all the Lord's faithful children. As he received this doctrine in faith and obedience, he found comfort pour into his tribulated soul, and a blessed light to dispel the spiritual darkness he had long been in.

In 1653, being at Apton steeple house, he rebuked Priest Nicholls, telling him he was a deceiver, an enemy of Christ, and that the hand of the Lord was against him. For saying this, Robert was arrested by order of Justice Brisco, and was examined at priest Ni-

cholla's house. The priest at first in the spirit of deceit, fawned on the prisoner, and affected great moderation, but Robert, whose spiritual eyes were anointed to see through the mask of hypocrisy put on for that occasion, told him that the spirit of persecution lodged in him. He replied, "Nay, I am no such a man." Almost immediately, however, forgetting his assumed character, he told the Justice that Robert had stolen the horse he had with him, and the hatred of his heart bursting into open acknowledgment, he added, that he could find it in his heart with his own hands to be the prisoner's executioner. On hearing this, Robert said, "Did not I say unto thee, that the spirit of persecution lodged in thee?"

Justice Brisco drew up a warrant, under authority of which Robert was to be committed to Carlisle goal, and gave it to a constable. He then called the prisoner once more, and asked him by what authority and power he came to seduce and bewitch people? Robert answered, "I came not to seduce and bewitch people, but I came in that power which shall make thee and all the powers of the earth bend and bow before it, viz., The mighty power of God." As the prisoner spoke this under a sense of the prevalence of that power in which he was travelling in the ministry, the justice was struck with sudden terror and dread. He took the warrant from the constable, and caused him to take Robert out of the village, and set him at liberty on the neighbouring moor.

After this, in the year 1657, Robert being at Skipton, in Yorkshire, he spoke to a priest and then addressed his people, "directing them to the Word of God in the heart, which divides between the precious and the vile." From thence he went to a moor side where some Friends were gathered together, and sat down amongst them. Immediately it was revealed unto him, that a justice by the name of Coats, who had been present at the steeple house, would send for him. Soon after, many horsemen and men on foot drew near, and arresting him, carried him before the justice, who told him that he had broken the law in disturbing the priest, and he might by the law send him to York Castle. Robert had a secret opening to the heart of the justice had been in measure reached, and his understanding somewhat enlightened, so he boldly answered him, "Send me to York Castle if thou durst,—for to that of God in thy conscience am I made manifest." The justice grasped his hand with a friendly pressure, and said, "I neither dare nor will!"

So this noble warrior of the Lamb was set at liberty to attend to his Master's business. Thus he continued faithful to the end of his days, a clear discernor of spirits, a grave solid man, servicable in the church, and much beloved by those who knew him. He died in the First month, 1687, aged 68 years.

(To be continued.)

The celebrated Linneus always testified in his conversation, writings, and actions, the greatest sense of the omniscience of God; and had written over the door of his library, "Live innocent, God is present."

Caution.—Let parents see that their daughters wear good thick shoes and stockings during cold and damp weather. Let them compare their own thick boots, with the low, thin shoes of their daughters, and they will more fully realize the insufficiency of the latter. And let the daughters not suppose that a sensible man is more pleased with a pale and feeble woman, than with one blooming with healthy vigour and beauty,—with a small foot, than a good judgment. For the one who is over-anxious about the former, must certainly have an insufficiency of the latter.

Minedom being told one day that it was a great felicity to have whatever we desire, "Yes," said he, "but it is a much greater to desire nothing but what we have."

Rich and gay clothing is either the ensign of pride, or the nurse of luxury.

Communicated for "The Friend."

The Foster Home Association.

Among the many benevolent enterprises of the day, (so some of which reference has been made in the public papers,) the managers of the Foster Home believe their institution stands unrivalled in its tendency to improve the condition of the poor, and elevate their moral character.

Having been in operation nearly four years, it can no longer be looked upon as an uncertain experiment, but considering the result for good apparently emanating from its existence, we think it may be classed among the permanent charities of our city, and claim a share of the liberality so nobly bestowed upon them; thereby enabling its managers to extend with a more liberal hand the advantages of this Home, whose ample halls would comfortably accommodate hundreds of children, as we are still occupying the spacious building gratuitously granted by the Managers of the Preston Retreat.

But with such advantages our efforts are retarded for want of funds; we therefore feel it incumbent on us to claim the ties of Brotherhood for those who cannot plead for themselves, and ask a generous public to aid us in sustaining an Institution already established, whose purpose is to give a higher tone of feeling to the objects under its patronage, by encouraging the struggling parent to increased exertion, while it breathes hope and confidence that their offspring are guarded from the contaminating influence of evil which almost necessarily follows their exposure.

For the past 18 months we have numbered about 70 children in the Home. The applications for admission are numerous and pressing, and with sorrow we are obliged to refuse for fear of incurring debt.

In consequence of sickness we had to dispense with the public anniversary, which would have given our citizens an opportunity of witnessing our happy family, and the order of the Home—but we now invite them to visit and see for themselves.

Permit us to suggest to those in the decline

of life, too, to remember the Foster Home, and in the hearts of the poor erect a monument more durable than marble. "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me."

THE FRIEND.

TWELFTH MONTH 28, 1849.

"A View of the Past and Present State of the Church," next week.

We have deemed it right to offer a word of caution to our Friends of this city, in relation to the frequent cases of application by coloured persons from the South, for assistance, pecuniary or otherwise, in facilitating their escape from slavery into Canada. For would it be from us to cast any damp upon the generous impulse of any, disposing them to deeds of mercy towards these fugitives from cruel bondage, but we have reason to know that there is need for the exercise of cautious discrimination between real and fictitious applications of this kind. Several instances have come to our knowledge within the last two or three weeks, in which coloured persons of bad character have imposed upon the sympathies and tender feelings of individuals, by artfully contrived tales of suffering from which, at the hazard of their lives, they were endeavouring to find a place of safety in a land of freedom. We would suggest to those to whom applications of this nature may be made, to examine well into the truth of the tale before they act, and perhaps, in every instance, they could not do better, than at once to call upon some prudent and energetic member of the Abolition Society, whose experience in such concerns, best qualify for discreet and efficient action.

A manuscript letter from T. D. W., the insertion of which we have commenced in the present number (see page 115), was handed to us by an intelligent female Friend several weeks ago, accompanied with the expression of her belief, that it has not before appeared in print. Its authenticity may be fully relied upon, and the graphic force with which the narrative of fearful and stirring incidents is written, will, we cannot doubt, justify us to our readers for placing it upon our pages, literally as we find it.

Friends' Library.

A concern for the more general circulation of Friends' books, having at times for several years engaged the attention of the Meeting for Sufferings, the Editors of the Friends' Library consented to undertake the publication of them; and in the year 1837 issued the first number of that periodical. They have now carried it through thirteen volumes, embracing a great amount of instructive and edifying reading. They have in prospect sufficient matter to form another volume, at the close of which, with the approbation of the Meeting for Sufferings, they design to discontinue the work.

They have been encouraged in the prosecution of their labour, by the evidences they have received of the approbation of Friends, and of the benefits resulting from the work, which they hope will continue to be felt long after the publication ceases; and they are grateful for the support which has been so liberally bestowed upon the undertaking.

WILLIAM EVANS,

THOMAS EVANS,

Philad., Twelfth mo. 24th, 1849.

RECEIPTS.

Received of Henry Knowles, agent, Seneca, N. Y., for John Peckham, and Henry A. Knowles, each \$8, vol. 23, for Abram A. Knowles, \$2, vol. 22. Nathan P. Hall, agent, Harrisville, O., for Jonathan Miller, \$2, vol. 23, for No. 15, vol. 24, and for Rachel Miller, \$2, vol. 27, vol. 22. James Taylor, agent, Cincinnati, O., for A. Hadley, an account, to No. 7, vol. 20, William Crossman, \$2, vol. 21, and for Lewis Townsend, \$4, vol. 22. Paul Boyer, \$2, vol. 23.

WANTED

An intelligent Friend to act as Steward of Haverford School. He will be required to keep the accounts, to have the oversight of the vegetable garden, and the grounds, and to attend to the purchase of provisions, &c. A single man who has had some acquaintance with the charge of boys at school will be preferred.

Application may be made to Isaiah Hackett, No. 112 S. Third street; Edward Yarnall, No. 39 Market street; M. C. Cope, No. 264 Filbert street, Philadelphia.

Died, at Woodstown, N. J., on the 8th inst., Annetta, wife of Samuel Lippincott, in her 56th year, leaving a large circle of friends to mourn her loss. Frequently when referring to the diseased state of her system, (being afflicted with a tumor of a cancerous nature,) she would remark, "I feel no will in it." "We must all go sooner or later; no matter when, or in what manner, if prepared." For a few days before her decease, she suffered greatly through oppression; at such seasons, she several times begged for patience to wait the appointed summons. At one time she petitioned thus: "Oh, dearest Father, if it be thy will, take me to thyself!" Upon one of her relations remarking the separation will be lovely felt, but we believe our loss will be thy gain, "Yes," she replied, "I have a comforting belief, all will be well with me." Thus like a shock of corn fully ripe, she has, we believe, entered that rest prepared for his righteous.

—, on the 17th inst., at his residence in Philadelphia, Joseph B. Williams, a member of the Northern District Monthly Meeting, in the 58th year of his age. His disease, an affection of the heart, had deprived him of health for several years; part of this time his sufferings were severe, and were borne in a spirit of Christian fortitude. He remarked, "It was the will of his heavenly Father he should suffer, and he would strive to bear it without a murmur. Shortly before his close he spoke of his entire resignation to the Divine will, and was graciously permitted to depart in a calm and quiet manner apparently exempt from pain. This benevolent Father has highly appreciated his family to whom he was a kind and loving husband and father, and an affectionate friend. Amidst the sorrows of this severe deprivation, one consolation is necessarily bestowed, in the firm belief, that "his loss is his exceeding gain."

PRINTED BY KITE & WALTON.

No. 50 North Fourth street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XXIII.

SEVENTH-DAY, FIRST MONTH 5, 1860.

NO. 16.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

JOHN RICHARDSON,

AT NO. 56, NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

All communications, except those relating immediately to the financial concerns of the paper, should be addressed to the Editor.

For "The Friend."

Vial to the Menomones.

(Continued from page 114.)

The desire of the Indians to lay their pitiable case, by petition, before the President, was frustrated by obstacles which the Commissioner could not overcome. The chiefs bore the disappointment without a murmur. Yet, though repulsed, they were not entirely defeated. They seemed to understand,—as subsequent movements showed,—that whatever occurred in their intercourse with the Commissioner became matter of record, and would be transmitted to Washington. Although they could not petition, their desire to do it, and their discontent with contemplated measures, would thus be made known to their Great Father, and so, in part, their object attained. But they had not yet unfolded the causes of dissatisfaction with their allotment on the Karishon, nor could they, as they well understood, consistently with the object of this council, enter into such a statement on the present occasion.

Indians have a nice sense of order and method in the conduct of affairs. Some evidence that the Menomones were not deficient in this trait, had already been exhibited, and here was another proof of it. Instead of endeavouring to obtrude a statement, at large, of their grievance, upon the Commissioner, in an irregular manner, they saw, that an unexceptionable opportunity for more free expression, would soon occur, if they could secure his presence. Oshkosh, therefore, stated to him, the desire of the chiefs, that he would attend any council they might hold with the Indian agent, before they left the Bay.

The council, in contemplation, was to be held the next morning. The attendance of the Friends would, probably, only delay the departure to New York, for the specie, a single day. It was to be held on account of a payment, shortly, to be made, on behalf of the Menomones, to certain traders, having claims against them. The sum appropriated by Con-

gress, for this object—\$30,000—was in conformity with a clause in the treaty of the Fall of 1848. The Commissioner had been requested, by the Department of the Interior at Washington, to give some attention to the apportionment of this money among the traders, and the Sub Indian Agent, whose regular business it was, had seconded the request. It was optional with him to comply or not, and he felt no great inclination to meddle in the matter, not having a very exalted opinion of the accuracy or justice of Indian-traders' claims; but as the chiefs now added their influence to induce him to attend, he expressed a willingness to gratify them, though, at the same time, he told them, it would not be in an official capacity, but only as a spectator.

Oshkosh repeated, that they particularly wanted him to be present, and would take it kindly, if he would comply with their request.

He, still fearing the Indians might think themselves released from any obligation to further self-restraint, when his council was done, rejoined, that he felt inclined to do it, if they would promise to keep sober; for he did not want to have sight of a drunken Indian. But, he repeated, he wished them to bear in mind, that the business on which he came to them, and for which, only, he was appointed by the President, was finished and done with, and that any council that might be held, after the close of the present sitting, would not be his council.

The Friends were desirous, that this idea should be impressed upon the chiefs, as they did not wish to be, in any degree, implicated in transactions over which they had no control, and which, if sified, might not meet their approbation. Indian-traders' claims are, proverbially, dishonest; and though, there may be some exceptions, it is well for a man who has respect for his character, to have very little to do with them.

Oshkosh had now another favour to ask, and he prefaced it with a little specimen of Indian civility. He remarked, that their intercourse with the Commissioner had been very agreeable, and they did not wish to part with him so soon. He also let him know, that if he would come up to their country, to see them, he should have the best accommodation they could give him; and, having made this proffer of hospitality, he put in his petition for the extension of like usage toward himself and companions. They did not, he said, want to be sent away from this place yet—they would like to hold their council with the agent here.

This request was gratifying to the Friends, for it was a sort of guaranty of the continued good intention of the chiefs to keep out of the way of temptations which might lead them into vicious indulgence; and the Commissioner,

promptly, assured them, that the request should be granted, provided they would keep with him, as heretofore; for he did not want to be left alone.

This mightily pleased them, and with a hearty laugh, they promised, that they would certainly stay with him.

A few more observations passed, in reference to the council on the \$30,000. The chiefs reiterating their request for the Commissioner to be present, he repeated what he had already said, and as there seemed nothing now left to occupy their attention, he prepared to dissolve the council. But, before parting, Oshkosh had another little petition to put forth.

It reminded one of the accounts handed down to us of the usual winding up of Indian councils in Pennsylvania, in the olden time, when, after all the weightier matters had been disposed of, Tedyuscung, the potent king of the Delawares, did not deem it beneath his dignity to solicit a little present. It was usually couched under the form of a request to have the guns of his chiefs repaired for the winter hunt, by the skillful mechanics of their pale-faced allies. The request was always graciously conceded, and it was quietly understood, that a morsel of ammunition, for the chase, and a few creaturely comforts should accompany the guns.

The petition of Oshkosh was in more simple terms:—

" Their father, the Commissioner, had called them together to meet him at this place. They were poor, and the expense of travelling was burthenome to them. They knew the President had given him no money for such a purpose, neither had they any themselves; yet they hoped he would give them some provisions to go home with."

The Commissioner, perhaps, a little fearful that there might be something more meant by the chief, than met the ear, replied, with frankness, that he would give them some provisions, but (looking steadily at Oshkosh) no whiskey.

At this, the Indians broke out into a general laugh. When it had subsided, the Sachem, without the least discomposure of countenance or manner, resumed:—

He said, he was talking for all the other chiefs, as well as for himself; and he hoped, there might be a little left of the provisions, when they should reach their homes—as it were, a little dough cake for the children.

The Commissioner assured him, that he would endeavour to do what was right; and that, now, as they had nothing more to say, he closed the council.

All the chiefs then came forward, one by one, according to rank, and cordially shaking hands, left the council room.

Thus terminated, without one untoward or unpleasant incident, the first and most difficult part of the duties of this mission—a part, which the Friends had been told, over and over again, by those who ought to have known, could never be accomplished without calling in the aid of white men: these Indians were so like children, so deficient in application, so little acquainted with the Mixed-Menomonic, and so intemperate, withal, that it was vain to expect to transact business with them in an intelligent and satisfactory manner.

How different from all this, was the experience of the Friends! No assembly could have displayed more assiduity, method and unanimity. So far as could be discovered, there was no lack of the means of information. The chiefs seemed well enough to know who was who, and what was what: and that in a good deal more than some white legislators do.

These Menomonic speaking a tongue unknown to the Friends, there was no opportunity of cultivating familiarity with any of them. All intercourse being conducted through the medium of an interpreter—himself a stranger to the Friends—it was necessarily constrained and limited. What was learned of the habits of these people was chiefly gained by ocular observation.

For lodging and sitting—or rather, lounging—they occupied the range of barracks on the south-east side of the area, parallel to the river front of the Fort, and for cooking and eating, the back end of the north-eastern range of buildings. The quarters of the Friends were near the north angle; consequently, the Indians, in going to and fro, continually passed before them. This afforded the opportunity, without appearing to be over-inquisitive, of seeing much of their movements. They do not like to have people prying into their domestic arrangements, and as the Friends were desirous of doing nothing to annoy them, they had to content themselves with transient glances and accidental discoveries. They found, as might have been anticipated, that the Indians were very early risers, but, contrary to expectation, frequently late in retiring, or at least in going to sleep. Their blankets—their only beds—were placed in the bunks formerly occupied by the soldiers of the garrison. These were constructed and arranged much like the berths in a vessel, on the sides of the apartments, tier above tier. The Indians were fond of reclining in them, smoking and talking, with lamps burning, till quite a late hour. They professed to be able to spend the night in this way, without inconvenience. Break of day generally found them emerging from their dormitories and seeking the water side, where they performed, what they no doubt conceived to be, the needful ablution. A little more liberal application of the cleansing element would have done no harm; but it was something that they meddled with it at all. It indicated a sense of decency and some inclination for personal purity; and in this respect, they excelled some of their European cotemporaries, who consider themselves civilized. But alas! for the conclusion of the operation! Wet faces must be wiped. Towelling appeared to be an unknown luxury, and the blanket which served

for cover and bed by night, and coat by day, was made to perform the additional function. The Indian's blanket is a sort of factotum, like the Scotch night cap, immortalized—as mortals count immortality—by Dr. Johnson.

The Menomonic, now fancying himself clean, was in order for a good smoke. The squaws, meantime, were stirring, and raising a smoke to better purpose, in the kitchen. The chiefs, ranged in a row, on the bench, under the porch in front of their quarters, gravely and silently regaling themselves with their favourite fumes, cast keen glances, at intervals, toward their busy help-meets. At this epoch in the daily circuit of events, the ear was not unfrequently assailed by the shrill notes of rebellious paposes, loath to be inducted into that great trouble of early life—a good washing. The little aboriginals appeared to be possessed of no more stoicism, under the infliction, than our pale-skinned youngsters. That trait must be of later growth. If baby became too obstreperous for mother's management, the aid of father was invoked and Solomon's sentiment energetically enforced—albeit not on Solomon's authority. This did not seem Indian-like at all; for the books confidently affirm, that no Indian strikes his child.

Breakfast being cooked, was placed in vessels, on a neat mat, woven of the leaves of a reed-like plant, which was spread upon the floor, in oriental style. Around the margin were ranged plates, knives, forks, &c.; which was neither oriental nor occidental. This was in the kitchen. All being in order, one of the squaws appeared outside, and by a gesture, or low call, notified their hungry lords of the agreeable fact.

Oshkosh, folding his dirty blanket about him, with a slow step, advanced, usually, at the head of his subordinates, across the area which separated them from the savoury morsels. Squatting on the floor, with old Shone-nieu and his compeers—the heads of the different bands—and such other chiefs as could be conveniently accommodated at the first table, beef, pork, and new-made bread, washed down by hot and copious draughts of coffee, were soon despatched. Each chief, when nature cried enough, without ceremony, left his place and returned to pipe and porch, or strolled with the vapoury appendage, to the water's edge—for they would not be bolted in—to watch the craft upon the river, and the doings on the town side.

The principal chiefs having breakfasted, the others came in; then, the young men, and last of all, the women and children fared as they could upon the fragments.

Indians, when they have plenty, are voracious, and several of the Menomonic made themselves sick by over-eating.

(To be continued.)

Envy.—Let us watch against the first risings of this base spirit, and learn rather to be thankful for what we are, than envy others because we are inferior to them,—remembering that we also have our place in the scale of being. It should help to keep us from envying others, when we consider how many there

are whom we are placed above. Instead of fretting that any are preferred before us in honour, estate, gifts, or usefulness, we have reason to bless God, if we, who are less than the least, are not put hindmost of all.

Americans in Japan—Cruise of the U. S. Ship-of-war Preble.

(Continued from page 114.)

About the 10th of August, the men were all removed on board a junk, the three just mentioned being put into a cage between decks only 5 feet high, 6 feet long, and 4 feet broad; the other twelve men were stowed in a second cage 12 by 10 feet square, and high enough to stand up in. In these cribs they were kept during the passage to Nagasaki, where they arrived about September 1st; they made every objection to going ashore, and asked for their own boats that they might try to reach China in them. Moreana, the government interpreter, among other falsehoods, told them they should be carefully taken care of ashore, and in six weeks forwarded to Batavia in the Dutch ship. One could have a little more patience with a people like the Japanese, if to their cruelty in carrying out regulations which they suppose necessary for their national safety, they did not add such gratuitous meanness to delude the unfortunates in their power. The men were questioned on board of the junk, and then carried to the "town house of Nagasaki," as they call it, in *kago* or chairs. As each man entered the door, he was compelled to step on a crucifix in the ground, and if he showed any dislike to tread on the sacred emblem, a Japanese attendant on each side pulled him back or lifted him up, until both feet had rested on it. McCoy was told that if any of the men had refused to go through this ceremony, he would have been put into an iron house, from which death would be his only exit. Boyd was pulled from one side to the other, as he showed some dexterity at dodging it, until he was forcibly fixed by his guard upon it. When in the town house, they were made to squat down, and shortly a kindling sound announced the Governor's approach. They told him in brief they were shipwrecked Americans; but as it was now dark, the examination soon closed, and they were carried to a temple about a mile from the town, where they were lodged in a room surrounded by a fence 30 feet high, beyond which there was a wall 8 or 10 feet high; their guard lodged under the same roof, separated from them by a grating. These accommodations were not so bad and strait as the cages and junk.

In a day or two they were all again carried to the town house, and questioned more minutely; but McCoy and Boyd had by this time learned enough of the Japanese language to know that the interpretations of Moreana were very incorrect. Partly on this account, perhaps, the examination was again put off to the morrow, at which time the overboarded Do-sima was present. He asked us, says McCoy, "What was our object in coming into the Japanese sea? We told him we came in pursuit of whales. He then asked us if we came in search of any other kind of fish,—if whaling

was our only object,—and if we did not also come to spy out the country? We told him, No, we only came for whales. He asked us if we ate the whales? to which we replied, We made oil of them, &c.—with more such conversation, after which we were carried back to our prison."

The suspicious rulers heaving no truth to themselves, were not satisfied with the superintendent's examination, and next day (Sept. 6th.) this testimony was all gone over again, and after it concluded, Moreams told them he doubted not they were spies, and came for no other purpose than to examine the country. The Dutch superintendent kindly sent them some coffee, sugar, gin and wine, and a piece of longcloth for Bull to make himself clothes. After six weeks had elapsed he sent a letter to them, stating that permission had not yet come from Yedo, but that the Dutch ship would carry twenty-five days outside of the harbour; he also wisely cautioned them against quarrelling, adding that such unruly conduct would only aggravate their condition. In their reply to this note, the dispirited seamen expressed themselves as in a wretched condition, and begged him to make known their case to some American consul, if perchance thereby a man-of-war might be sent to their relief.

Seeing no release came, the impatient McCoy escaped from his prison by tearing off the boards from the fence, and climbing the wall, in the vain hope of getting aboard the Dutch ship lying off the harbour before she sailed. He travelled all night and hid himself in the halls during the next day, till 3 p. m., when he made for the beach; a rain storm induced him to hope the coast was clear, but he was retaken and carried back in a kago to his old quarters, and questioned as to his designs in escaping, and his object in spying out the land. He was put in stocks, and tied to the grating that night, and the next day carried to the town-house to undergo another examination, where the question as to his being a spy was again asked; though he told his keepers his only desire was to get aboard the Dutch ship. He was taken thence to the common prison in the heart of the town, once the site of a church, and kept there by himself about three weeks. McCoy had by this time acquired so much knowledge of Japanese as to be able to talk with the people and his guard on the most common subjects; but they were too carefully watched themselves, to be free to tell him anything of importance. At the end of three weeks, thinking the Dutch ship had sailed, he despaired of ever getting away, and refused to take food. His guard told him he must eat, for that doubtless the emperor would give permission when he "thought good" for them to depart; and the Governor himself sent an officer to inquire the reason of his abstinence. On the fourth day, (November 10,) he was taken to the town-house in a kago, rather faint from his long fast, where he again saw his companions, and met Mr. Levyshon. This gentleman informed them all that permission for their departure had not yet come, and that the ship had already waited five days beyond the twenty-five; he added that he had

written to the American consul at Batavia, and endeavoured to cheer up the spirits of the disheartened men by telling them they were not among savages, and there was no cause for fear if release was long deferred. He also obtained a promise from the Japanese, that if McCoy behaved quietly, he should be restored to his shipmates; which was done four days after.

(To be continued.)

Remarkable Deliverance.

Copy of a letter from T. D. W. to H. B. S., containing an account of his marvellous escape from drowning in Alum Creek.

(Concluded from page 114.)

I had almost forgotten to tell you that my home is a neat log cabin, about one-fourth of a mile from the spot where I was drawn out of the water. My own parents could not have treated me with greater kindness than I have received from these strangers. "Bless the Lord oh! my soul, and forget not all his benefits."

A few statistics of time, distance, &c.—I was thrown into the stream at about twenty minutes past twelve, and was taken out about half-past two; carried in a state of insensibility one hundred rods; put into a warm bed, my body surrounded by heated bricks, cloths, &c., and plied with friction until near four o'clock, before I had any intelligent consciousness, though they tell me I spoke two or three times before.

The spot where I was taken out, is, as I am informed, more than a mile below the ford, by the course of the river. The Alum river or creek is quite an inconsiderable stream in a dry time; but when swollen, is a headlong torrent.

One word further:—All that saved me (under God) both while entangled among the horses, and afterward while buffeting the stream,—was perfect coolness, and entire self-possession. The Lord enabled me to devise expedients, and execute them, free from all flutter or trepidation. Do pray for me, that this last solemn providence may work the peaceable fruit of righteousness. I think I can praise God for it. Oh! that it may humble me, and lead me to make my bed at the feet of Him who died for me, the chief of sinners. I have written a long, long letter; perhaps I have been childishly particular, but I know to whom I am writing, and that is my apology. I have just arrived at Columbus; shall start for Cincinnati to-morrow morning.

Most affectionately your brother in Jesus Christ,

T. D. W.

In addition to the foregoing remarks, there are some other circumstances which are very interesting.

There was manifestly a remarkable providence in his being unable to make land until he arrived at the spot where he was discovered; had he effected his escape sooner, he would have been too distant from any habitation to arouse the people. The bend of the river where he lay was just opposite the only house in the neighbourhood. There a woman was

listening to the roar of the wind and the dash of the torrent, in fearful expectation that the cry of distress would be mingled with the wintry blast.

The reason of this was, that a young man, son of her nearest neighbour, had crossed the river in the morning, expecting to return in the evening. During his absence, the great freshet in the stream had occurred, and they were apprehensive that as he was ignorant of the fact, he would ride into the ford in the dark, (it was in the midst of an overhanging wood,) and if so, they knew the impetuous stream must certainly sweep away the horse and his rider. Her sons kept watch until ten o'clock, intending as soon as he approached the opposite bank, to warn him of the danger. As he did not come, they returned home, concluding he intended remaining where he had gone. Their mother's apprehensions could not, however, be allayed; and hour after hour she lay with her window partly raised, listening with intense anxiety; a sound caught her ear; she awakened her husband, but he assured her it was only the creaking of the trees as they bowed before the blast. He sank to sleep, but she continued her vigils; again caught a sound, and again roused her companion; but he thought it was the shriek of the owl—disregarded her fears, and soon again forgot the tempest and the traveller. Not so his wife. She was unable to divest herself of the apprehension she was under, and thus continued to listen, until, amidst the dashing of the waves and the roar of the torrent, she distinctly heard the cry, "Help! oh, help!" Starting up she awakened her husband, exclaiming, "If you don't go, I will!" "I am sure he's in the water." As it was impossible again to persuade her she was mistaken, he went out with her, and listened in breathless anxiety; but no sound of human voice could be heard.

T. was so exhausted, that it was only at intervals he could call; and they were about retiring, when his last feeble cry reached them, and the man exclaimed, "Too true!" He immediately set out, provided with a lantern and accompanied by his sons, they crossed the river in a canoe, and discovered him in a cluster of bushes, the water reaching nearly to his chin; and had he not been found just then, in all probability, as consciousness had failed, his boat would soon have been immersed. The bank above where he stood was too steep to descend, and their only means was to raise him by a hook, which they lowered and fastened in the collar of his coat, and by this drew him up. When this was done, they held a light to his face, and discovered that he was a stranger.

Believing life extinct, they passed his arms around their shoulders, and two of them dragged him through the woods, and over the streams, (by which he was much bruised,) a quarter of a mile, to the nearest habitation. One of the men ran on ahead to arouse the family. The mistress of the house was the daughter of a physician, and was well acquainted with the means used for restoring life. It happened, providentially, that she had a large kettle of water hanging over the fire, expect-

ing to want it very early. She immediately got up with her husband, prepared hot stones, herb-tea, and camphor, so that by the time T. was brought in, everything was in readiness. They placed him in the bed just left by the children, put the warm stones around him, and rubbed and bathed him until they perceived some signs of returning life; this encouraged them to persevere, and drop by drop they put a little liquor down his throat; the rest is detailed in the foregoing letter.

Another remarkable circumstance is connected with his rescue.

The canoe in which the men crossed the river, had been floated down the river on the day previous, and the man who went in search of him had drawn it up and made it fast to a tree; but for this they would have been without the means of crossing the river. They were all ignorant of the management of a canoe, and the father was afraid to venture, lest the force of the current would drive them down the stream; but one of the sons believing his friend was perishing, persisted in crossing, and his father said he should not go alone. They then had to cut poles, and at great hazard effected a landing on the opposite shore.

This canoe by means of which T.'s life was saved, under the superintendence of Divine Providence, was again swept away by the flood in an hour or two after the men returned in it to their home.

For "The Friend."

A View of the Past and Present State of the Church.

It was through the goodness and mercy of the Lord, that the Society of Friends was raised up to show forth his praise. He opened to them by his day spring from on high, the spiritual nature of the Gospel dispensation as promulgated by our blessed Lord and his apostles, and led them into great circumspection of life and conversation. Thus our worthy predecessors in the Truth came to experience that condition spoken of by an apostle, "I am crucified with Christ, nevertheless I live, yet not I but Christ liveth in me, and the life that I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." They cheerfully gave up to walk in the way of the holy cross, in all the leadings of the good Shepherd, in relation to the profits, the pleasures, the maxims and customs of the world, and so became as a city set upon a hill that could not be hid; and Gospel light and influence were shed around through their faithfulness. From one generation to another the Lord has been pleased to watch over and preserve our religious Society, giving unto all who have walked before him in faithful obedience to his will, a blessed portion, or lot of inheritance, and His name has been magnified in and amongst them, and his banner displayed in the sight of the nations.

But as it has been the portion of the militant church in different ages, to experience much suffering and trial, so it has been in a remarkable manner in this our day. Many watchmen upon the walls of Zion were favoured to see the deep laid snare of the enemy, and

faithfully to warn against the impending danger; among whom were John Barclay, Sarah Grubb, and others, who ceased not, as their Divine Lord and Master made it their duty, to expose a compromising spirit that was creeping in, and which, if suffered, would greatly mar the beauty of Israel, leading from under the daily cross, into the spirit of the world, modifying our high and holy profession, and making it more pleasing to this refined age, than the plain, unsophisticated views of Gospel truth, as held by our worthy forefathers. This has been fully made manifest in the writings of individuals under our name, in which some of the fundamental doctrines of the Gospel, as received and upheld by us ever since the Lord first gathered us to be a people, have been assailed, and strong efforts used to fritter away some of the important testimonies which have been laid upon us to bear, as though they were matters of very small moment. These innovations have caused much dissension and division, the faithful among us believing it to be their indispensable duty to stand firm in the support of the ancient doctrines and testimonies of our religious Society.

Many who have been waiting for the consolation of Israel, have seen and mourned over this worldly, compromising spirit; for as it brings those over whom it rules, from the pure witness for God in the heart, so it leads into, and fosters, a religion of sentiment, a head knowledge, instead of watching and waiting in the light of the Lord, to know the workings of his Spirit in the heart—to raise from dead works to serve the living God. And perhaps in no class has it appeared more to the disadvantage of the church, than amongst the ministers; so that in many instances the mournful language addressed to a favoured people formerly is applicable, "Thy wine is mixed with water." Abundant evidence is afforded us, that it is only as those who stand in this dignified station, keep under the daily cross, moving at His immediate putting forth, that their services can tend to the building up and establishment of the church in the most holy faith, and to the enervating of souls unto God.

O that all who have received a dispensation of the Gospel, may look well to their standing. Very instructive and edifying is the language of our worthy elder, William Penn: "And first, as to you my beloved and much honoured brethren in Christ: O feel life in your ministry, let life be your communion, your well spring and treasury, on all such occasions, or else you will know there can be no begetting to God, since nothing can quicken or make people alive to God, but the life of God; and it must be a ministry in and from life that enlivens any people to God. It is not our parts or memory, or the repetition of former openings in our own will and time, that will do God's work. A dry doctrinal ministry, however sound in words, can reach but the ear, and is but a dream at the best; but there is another soundness that is soundest of all, viz., Christ the power of God.

"I fervently bow my knees to the God and Father of our Lord Jesus Christ, that you may always be like minded; that you may ever

wait reverently for the coming and opening of the Word of Life, and attend upon it in your ministry and service, that you may serve in his Spirit. And be it little or be it much it is well, for much is not too much, and the least is enough, if from the motion of God's Spirit; and without it verily ever so little is too much, because to no profit." "I am earnest in this above all other considerations as to public brethren, well knowing how much it concerns the present and future state and preservation of the church of Christ Jesus, that has been gathered and built up by a living and powerful ministry, that the ministry be held, preserved, and continued in the manifestations, motions and supplies of the same life and power from time to time."—*Friends' Library, Volume V., pp. 245, 249.*

As any have through unwatchfulness suffered loss, their only way of restoration is and through Christ Jesus our Lord, who is the Healer of breaches and the Restorer of paths to dwell in; who as his blessed light and Spirit is taken heed unto, will bring into a state of tenderness and watchfulness, in which that disposition that would shun the cross and be seeing in the time, and will in the end, will be brought down and slain; and in the time, as they continue therein, the experience of the saints of old will be given unto them: "In the way of thy judgments O Lord have we waited for thee, the desire of our souls is thy name and to the remembrance of thee." The longing desire of many of the children of Zion in different parts of the heritage is, that the ministry amongst us may be made and kept such as our holy Head would have it to be, even in that life and authority which comes from Him. Then would that scripture language be applicable, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that of publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion thy God reigneth." Though the true mourners have long experienced their harp as hung upon the willows under a very depressing view of the low state of the church, yet is there not some comfort in believing, that our ever-compassionate and good Shepherd, is watching over us, and does at times, notwithstanding our unworthiness and backsliding, afford tokens for good! Ah, when he shall have sufficiently purged away the filth of the daughter of Zion, he will turn her captivity as the streams in the south; for having brought us thus far by a mighty hand and an outstretched arm, will he now leave us to become a prey to the enemy of all good! I say verily! for as his covenant is with day and night, so it is with his own seed who are found serving him in the beauty of holiness, and no weapon formed against them shall prosper.

O! then for an individual engagement of heart to turn the trials of the present day to good account; for to the exercised soul "tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in the heart." If the members of our beloved Society were universally brought into a living exercise of mind, to be found walking by the same rule, and railing the same thing.

which those worthy sons of the morning of our day did, primitive holiness and primitive beauty would again be restored to the church; peace would reign within her walls, and prosperity within her palaces, and many that are not yet of this fold would be brought, that there may be one fold and one Shepherd. Doubtless there is encouragement for all to live consistently with our holy profession, for then we shall in our conduct and conversation hold forth the inviting language, "Look upon Zion the city of our solemnities, thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken; but there the glorious Lord shall be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby."

The youth of our religious Society who are the beauty of the present and the hope of succeeding days, are objects of the tender solicitude of many of their concerned elder brethren and sisters, at this time of peculiar trial to the church. We doubt not that many of them have been brought to experience something of the beauty and excellency of the Truth, and their hearts have been united to the rightly exercised in more advanced life, who are contending for the faith once delivered to the saints, and for the testimonies of Truth unabated. We trust that in many instances, the trials which have been endured, have had a tendency to centre them more in the power of an endless life, making them increasingly earnest in the pursuit of those things which are above. May they press forward in perfect obedience to the law of the Lord manifested in their own hearts; he will gently lead them onward, and appoint unto them their stations in the church, enabling them to perform their respective duties therein to the honour of his great name, and to the peace of their own minds.

May this interesting class be preserved in the fear of the Lord, walking in humility and complying with the apostolic injunction, "Be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good and acceptable and perfect will of God concerning you." Believing that the testimony which this Society has been led to bear against the pride and vanity of the world in its changeable fashions and customs, has its origin in the Truth, we can but desire that all may be faithful therein. And may all be gathered unto Christ and to his Spirit in the heart, that we may know him to do great things for us; then would the church come forth, clear as the sun, fair as the moon, and terrible as an army with banners.

Belmont Co., Ohio, Twelfth mo., 1849.

Servants of one Master.—Surely as Christ directed his followers to pray for the coming of his kingdom on earth; and surely as he said to his disciples, "One is your Master even Christ, and all ye are brethren," so sure will the time come, when an equality will be so far

established among the members of his church, as that no difference of outward condition whatever, will obstruct the free exercise of his gifts therein; and then the riches of righteousness, will be the only means of promotion to distinction and honour.—*Dillwyn.*

For "The Friend."

NOTES FROM BOOKS.

THE TUSSOCK GRASS OF THE FALKLAND ISLANDS.

Dactylis Cespitosa.

In these inhospitable islands of the far southern hemisphere, there is found a grass belonging to the same genus as our orchard grass; which promises to become highly useful to man. This is the famous Tussock grass. It thrives in the pure sand, near the sea, and its general locality is on the edges of those peat bogs which approach the shore, where it contributes to the formation of peat. Though not universal along the coast of these islands, the quantity is still prodigious, for it is always a gregarious grass, extending in patches for nearly a mile, but seldom seen except within the influence of the sea air. The following description of this plant is taken from a printed report of Governor Moody, of these islands. "During several long rides into the country I have always found the Tussock flourishing most vigorously on spots exposed to the sea, and on soil unfit for any other plant, viz., the rankest peat bog, black or red. It is wonderful to observe the beaten footsteps of the wild cattle and horses, marked like a foot track across the fields of England, extending for miles over barren moor land, but always terminating in some point or peninsula covered with this favourite fodder. To cultivate the Tussock, I should recommend that its seeds be sown in patches just below the surface of the earth, and at distances of about two feet apart; it must afterwards be weeded out, for it grows very luxuriantly, frequently attaining a height of six or seven feet. It should not be grazed, but cut or reaped in bundles. If cut it quickly shoots again, but is injured by grazing; for all animals, especially pigs, tear it up to get at the sweet nutty flavoured roots."

Since the above was written, the Tussock has been used abundantly when made into hay, being preferred by the cattle even to the green state of any of the other excellent grasses in the Falklands. Governor Moody informs me that in his garden it grows rapidly and improves by cutting.

There is, however, one drawback to the value of the Tussock; it is a perennial grass, of slow growth, and some disappointment has been experienced in England from this cause. Each Tussock consists of many hundreds of stalks or culms, springing up together from a mass of roots, which have required a long series of years to attain their great and productive size. Our cultivated specimens in the Royal Gardens of Kew, now nearly three years old, are in a fair way of becoming good Tussocks, for the quantity of stems from each root, the produce of one seed, is incalculably more than any other grass throws up; but this

ball now scarcely six inches across, and not two in height, must have grown to six or eight feet high, with a diameter of three or four feet; instead of forty culms there must be four hundred; and the leaves now three feet long must attain seven, ere the Tussock of England can compete with its parent in the Falklands. Though, however, the stolon (if I may so call the matted roots of this grass) in the most vigorous native specimens attain the height of seven feet, it is certain that they are very productive before they have reached two or three. By this time the leaves have gained their great size, the bases of the culms are nearly as broad as the thumb, and when pulled out young they yield an inch or two of a soft, white, and sweet substance, of the flavour of a nut, and so nutritious that two American sealers, who deserted a vessel in an unfrequented part of the Falklands, subsisted on little else for fourteen months. There are few plants which from perfect obscurity have become objects of such interest as this grass. The Tussock in its native state seems of almost no service in the animal economy. A little insect and the only one that I observed depends upon it for sustenance, a bird no bigger than a sparrow, robs it of its seeds; a few sea fowl build among the shelter of its leaves; penguins and petrels seek hiding places among its roots, because they are soft and easily penetrated, and the sea lion crouches beneath its luxuriant foliage; still except the insect, I know no animal or plant whose extinction would follow the absence of this the largest vegetable production of the Falklands. Certain it is that the Tussock might yet be unknown and unprized among plants, if cattle had not been introduced into its locality by man: who thus became first, the injurer, and then the protector and propagator of the existence of this noble grass; for the herbivorous quadrupeds which he carried to the Falklands, were surely extirpating the Tussock, when man returned, and by protecting, perpetuating, and transporting it to other countries, he has widely dispersed it."—*Hooker's Flora Antarctica.*

The Tussock Grass is the most useful and the most singular plant in this flora. It covers all the small islands of the group, like a forest of miniature palm-trees, and thrives best on the shores exposed to the spray of the sea. Each tussock is an isolated plant, occupying about two square yards of ground. It forms a hillock of matted roots, rising straight and solitary out of the soil, often six feet high, and four or five in diameter; from the top of which it throws out a thick grassy foliage of blades, six feet long, drooping on all sides, and forming with the leaves of the adjacent plants an arch over the ground beneath which yields shelter to sea-lions, penguins, and petrels. Cattle are exceedingly fond of this grass, which yields annually a much greater supply of excellent fodder than the same extent of ground would do either of common grass or clover.—*Somerville's Physical Geography.*

We know as little when we shall leave the world as we did when we came into it.

For "The Friend."

Additional Letters and Papers of John Barclay.
No. 2.

To J. and R. F.

Stoke Newington, First mo., 1838.

Ah! it is little we can do for one another, yet let us be willing to do that little which offers. I often think how short may be the season wherein we may be permitted or may have occasion for the comfort, aid and support of one another. How many opportunities for handing a hand of help, or a cup of cold water, do we not avail of, but suffer to go by unimproved, and fritter away in our intercourse one with another, even those nearest and dearest to us in an outward or inward sense. Every thing indeed proves what poor creatures we are, and what a low, mixed, imperfect state the present is—a few drops of comfort, of strength, a little grain of faith, of hope, of qualification to struggle on, just enough to keep from falling, administered in the hour of need, and in such a way, as utterly to hide pride, and take away all occasion of boasting on the one hand, or of repining on the other!

[Speaking of two Friends then out on religious service:] These are the instruments, these are the men, to strike at the great image of the wisdom of the princes of this world, and to bring it to naught. Ah! I had sweet intercourse in my sleeping and waking hours with these, even last night and early this morning. O how precious, how heavenly, was the influence that seemed in an indescribable way to cover and to fill my mind!—and then they, and other kindred spirits, (both in the body and removed out of it) were, as it were, present with me, and I thought they strengthened my hands in God! Yet when the thing was gone from me, the vision past, all was dull, poor, feeble, mournful, ailing, and very fit to be utterly cast away out of the reach of mercy! Oh! if we would cultivate our intercourse with heaven, and heavenly ones, and heavenly things, prefer our claims, avail of our privileges, remember our heirship and calling, why need we tarry here, why should we grovel below, instead of lifting up the soul and resting in the Beloved! Farewell!—onward, onward—the time is short, my brother and my sister—my finger for one another. Let us press forward, and in due season we shall reap, if we wait not.

TO HIS SISTER.

Stoke Newington, 23d of Eleventh mo., 1837.

Thou lookest for a note from me in reply to thy last, but it seems an effort to write, or at all to rouse out of the weight of sadness and exercise in which my poor mind has been sunk both last week and nearly up to this time. But I trust it is only a needful plunge, and that the tranquillity, ease, and subsistence which preceded, may in due season and in due measure be permitted to succeed—as one says, "seasons of poverty, and seasons of plenty"—every thing is beautiful in its season, says the wise man—but this is only as we are prepared to take the cup that is handed,

As thou hast felt, and dear J. F. M., and others also, so we feel, that storms seem to threaten; but there is a passage in Job, I think, about *laughing at the storm*, or to that effect. I suppose it implies a stayed confidence and comfort in Him who rides the tempest, and can hush it at his word! I have had, as it were, to button my coat about me, within those few days, and gird up the loins of my mind. But oh! the oppression and vaunting of the enemy—yet the Lord's poor shall be set on high from affliction in due time! I had rather preach once a year with demonstration, than every day with but mixed evidence, and from the creaturely part. No matter how few words, or how simple, if it be but the Lord speaking by and through us. The rest is vanity!

For "The Friend."

Thomas Scattergood and his Times.

(Continued from page 119.)

After considerable labour in North Carolina, Sarah Harrison and company came northward into Virginia, where a new concern and exercise came upon her. This was to visit those who held slaves amongst Friends. Her labours were attended with unexpected success. Norris Jones wrote, "We have been engaged in visiting slaveholders in the verge of Blackwater Monthly Meeting; and have the satisfaction to see the labour blessed, so that nearly fifty of that oppressed people were manumitted in our presence. The power of Truth was lively felt on many of these opportunities to our humbling admiration."

Sixth month 8th. "At Piney-woods meeting, which was large, Sarah Harrison had close work, and again touched on slaveholding. In the afternoon, we met by accident, a Friend who held twenty-three slaves. The subject was seriously gone into; and he, being reached by the power of Truth, was prevailed on to manumit them, to the rejoicing of the hearts of many, and to the peace of his own mind."

7th.—"We had a close, searching opportunity with E. W. about his slaves, and left him to consider it. Thence went to J. Newby's;—he, his wife, and sister, manumitted their slaves."

8th.—"At Old Neck meeting, which was very large. Thomas Saint, Lydia Hoskins, and Sarah Harrison, appeared in testimony; the last in a most singular, close, searching manner to the foremost rank. After dinner, had a memorable time with the slaveholders. After charging and silencing one Friend who held sixteen, the power of Truth so fastened on him, that the devil was cast out by prayer and fasting; and after a time of silence, he gave up freely, and two other persons set four free."

9th.—"We had a full opportunity with a widow and family where we lodged, and some of her neighbours. The power of Truth being present, her son set his two negroes free. From thence to J. N.'s, and his brother set four negroes at liberty."

10th.—"We went to see a slaveholder, and had an opportunity of four hours; we left him

a slaveholder. I wrote two manumissions for him, and left them with him, in hope he would sign them. Next day at Old Neck week-day meeting, S. H. had close, searching work again; dined at Thomas Saint's; afterward called at J. J.'s, and he manumitted two negroes. The day following, after attending Piney-woods week-day meeting, we went to see a slaveholder, who after much labour with him, manumitted his three slaves.

13th.—"We visited five families; four of whom were slaveholders; and close searching work we had with them. One Friend and his wife manumitted five slaves. It has been a laborious week; but we have cause to believe the power of the Most High hath been with us, even to the pulling down of the strong holds which sin and Satan have made."

"14th.—Went to Johnson's meeting; sat in silence about two hours; a laborious, exciting time! Then Sarah spoke about our hour, to the arousing of some, I hope. My it fasten as a nail in a sure place. Thence to Black Creek and Stanton meetings. Much expectation afterwards. Alas! how few an acquainted with true, silent waiting, in this, called Gospel day! I was taken with a chill in meeting, followed by a smart fever; but could say with David, 'Thy rod and thy staff, they comfort me.' My dear friend Sarah Harrison came into the room where I was, and sat down in silence,—a awful silence;—a which she felt the spirit of prayer, and a solemn manner, interceded on behalf of those who had left every thing near and dear in this life, for the Truth's sake; and that the afflicted might have a few more years added, to do the work assigned him. My cup was made to be overflow, in reflecting on the goodness of God. I continued unwell for several days; some of the time my mind was much tossed, and I felt, as it were, the mountains of sin and iniquity, which I saw could not inherit the kingdom of God. Even those things that we may compare to a grasshopper, were felt to be a burden too heavy to bear. But blessed be the name of Israel's God, he did not forsake me; and this trying dispensation, I believe, was for the furtherance of my faith, love and patience. May I ever remember, that it is the humble be teacheth of his ways."

"22d.—I was well enough to go with a Committee of the Monthly Meeting of Blackwater, appointed to visit slaveholders. We visited four; one of whom manumitted one slave, after hard, laborious work. Next day, we went with the said committee, and visited a man and his wife, who held seven slaves. A searching time it was. Sarah Harrison appeared in awful supplication, and prayed that the key which opened the heart of Lydia, might be permitted to open the heart of the woman Friend. This was granted, and she united with her husband in setting their slaves at liberty. I said in my heart miracles have not ceased. Blessed be the name of God; and may be have the praise of his own work! In the afternoon, we had a hard, laborious opportunity with J. W., which lasted several hours. A manumission was written for his slaves, but he would not sign it. He was fully convinced, yet the power of darkness kept him bound."

We took leave of him, and went to J. Bailey's to lodge.

"24th.—This morning the above Friend J. W. came on foot to our lodgings, having had no rest; he brought the manumission and signed it, liberating four slaves. A humbling time it was; the power of Truth overshadowed us. Sarah Harrison appeared in supplication,—and we parted with feelings of mutual joy. Then we went to N. J.'s. The most hardened spirit appeared in him, that we had met with. Sarah and myself laboured with him in a very close manner; but his heart appeared to be as hard as Pharaoh's; he declared he would not sign the manumission. So we left him, and rode to M. Bailey's, fifteen miles; where we lodged. Next morning, he set twenty-two free. We then went back to N. J.'s to try him once more; but on our first seeing him, he appeared as determined against it as before, and said he would not do it. We said a good deal to him, as we sat in the wagon, and his wife desired he would set his slaves free. At length the power of the Highest softened his hard heart;—he came and gave me his hand, and was broken, even to weeping. He asked us into his house, and we went in with him. He then got the manumission and signed it; and truly it was a memorable time; such as I never saw. Sarah Harrison appeared in awful supplication. The devil was cast out, and he was broken, as it were, all to pieces, and shed many tears; as did most or all present."

On the 26th, they visited a young woman who held slaves, it was a second visit, but no good seemed to result. On the 27th, they laboured with a widow woman, who got them to draw up a manumission paper for her slaves, but would not sign it, until she had shown it to her son. The same day they had an opportunity with a man who held about twenty slaves, and who expressed a hope he should live to see the end of the practice. Taking meetings on their way, they went on to Skimino, where they had a satisfactory opportunity with a young man, who appearing to be convinced that it was his duty so to do, manumitted all his slaves, eleven in number. They then visited a widow, "and after a laborious searching opportunity, she manumitted eleven negroes." "We spent five hours with S. P. and his wife, steadily on the subject of slavery. Being favoured with the calming influence of our heavenly Father's love, they manifested more coolness than common. At length the power of Truth prevailed, and the wife to whom they belonged, gave up cheerfully, and they manumitted seventeen."

"The latter end of the Seventh month, we set out from Genio, to visit slaveholders. First, to a place where the wife was willing, but her dark-spirited husband would not comply. Thence to his brother's, who, after much labour, set two slaves free. We then visited several Friends who held slaves; but it amounted to little more than breaking their false peace. Next day we called to see four Friends, slaveholders; and two of them set eighteen free. One of them, a widow, like Lot's wife, looked back, and wanted the papers given up."

Whilst in Virginia on her way home, Sarah wrote, "I may with thankfulness say, that I

have been wonderfully favoured with health for three months past, and the Lord has been graciously pleased to strengthen my inner man. May patience have its perfect work in me. I can with gratitude say, I believe the arm of God's salvation has been made bare for our preservation thus far."

They reached Philadelphia towards the close of the Eighth month, 1788, having been nearly a year engaged in this arduous service. The annals of our Society furnish no record of such successful labour in the cause of the oppressed. This going from house to house amongst the slaveholders clothed with the meekness of the Gospel, and with the power and authority of the Lord's Holy Spirit, and laying with firmness, yet gentleness, the crime at their very doors, was blessed with far more success, than would have resulted from the thunder of distant denunciation, or than would have sprung from the most eloquent public orations, embodying the finest truthful abstractions of the defenders of the inalienable rights of man.

(To be continued.)

For "The Friend."

JOHN STICKLAND.

(Continued from page 118.)

On one occasion when John Stickland was preaching at Portland, he felt a step to that Divine liberty and authority with which he had been favoured, and a gentle intimation that it was the proper time to close. But the idea occurred, "What will the people think of my ending so soon?" He was induced to go on longer, and when the meeting closed, a woman said to him, "If you had left off about the middle of your sermon, I should have got some good—but I lost in the last part all I had gained in the first." "Ah," said John, with a heavy sigh, which showed that his conscience was already smiting him, "if I have not preached to you, you have preached to me." He never forgot the remark nor the circumstance which led to it, but often resorted to them with deep feeling. It is indeed, calculated to convey instruction to all who engage in the solemn work of the ministry, not to exceed the limitations of the blessed Truth. Adam Clarke has this striking observation, viz.: "To pray a long prayer, or sing a long hymn, merely for the purpose of filling up the time is shocking profanity."

The value of true silence is far from being properly estimated. Many people, especially those not of our Society, think the time thus passed in our meetings for Divine worship, is almost wholly lost. But when we consider that all true worship consists in an intercourse between the soul and its Almighty Creator, that nothing which one man can do for another will enable him to perform this great duty, and that a state of inward prostration before the Majesty of heaven is a necessary preparation, we cannot doubt but silence of soul, is a fit condition for the acceptable performance of Divine worship. There are many living witnesses to the truth of the Psalmist's testimony, when he says, "I waited patiently on the Lord, and he inclined unto me and

heard my cry." It is a practice among many of the Methodists to await the opening of the New Year in solemn silence, and one of their preachers speaking of an occasion of this kind says, "During the time we sat in silent meditation and prayer, the whole assembly felt the overwhelming power of Divine Grace."

Another circumstance strikingly illustrates the benefit of silent waiting. A number of persons whose minds had been powerfully awakened during what is called a revival among the Methodists, found themselves much drawn, after a time, into a state of stillness and inward waiting on God. Finding the comfort and benefit of this exercise, they met together for the purpose, which their preacher hearing of, he began to be apprehensive that if persisted in, it would lead them to lay aside the activity in performances professedly religious, for which that society is remarkable. He advised them against it, and reasoned the point without being able to convince them; their own experience being more than a full answer to all his arguments. They still continued their silent meetings, and were evidently growing in the root of religion, that inward life which is hid with Christ in God. Pained at his own want of success in producing a change in their views, and hoping to accomplish by an experiment what he could not by words, after setting forth the ridiculous appearance which he thought one of their assemblies would present, sitting in perfect stillness, he said in substance, "Well, come now, we will hold a silent meeting in the chapel; and you'll see what will come of it—what a dry, dull meeting it will be." Accordingly, at the next meeting they all sat in silence; there was neither hymn, nor sermon, nor prayer, nor benediction, verbally uttered. But we may well believe, that those spiritual worshippers whose souls had oft been strengthened and refreshed in silence, did not sit in listless indifference, but wrestled in spirit for the Divine blessing on the opportunity. Nor was it withheld. After they had remained some time together, the Lord's power broke in upon them in a marvellous manner, contriving their spirits and bedewing many cheeks with tears. The solemn and precious feeling spread from one to another until it seemed to cover the whole assembly like a heavenly canopy, and under its humbling influence, the minister, no longer able to restrain the fulness of his emotions, broke forth with tears in these memorable words, "Surely the Lord is in this thing, and I knew it not." With this exception, the meeting continued to its close in silent waiting, and separated under a deep solemnity. Many of the individuals who were the occasion of its being convened, afterward joined the religious Society of Friends, and became useful and exemplary members.

The following extract from a letter written by J. Stickland, about ten years before his decease, will convey to the reader an idea of his views as he drew near the close of life.

"Dear Brother,—I have duly considered the contents of your letter relating to —, and have looked to the Lord for direction in an affair so important, which affects both your present and everlasting welfare. My advice

to all young persons is, not to make haste to marry. In this particular we are in danger of tempting the Lord, and of presuming on his providence, more perhaps than in any other case. If his hand is in it, nothing will prevent your connexion.

'Of late, several young persons have come amongst us by conviction and repentance. O that you had continued in our connexion; but in this I may be mistaken. The Lord's ways are not always ours. You may have a Divine call, and I not know it. I am happy to say I feel no prejudice in my heart against you, or the connexion in which you are moving. May you, and all of us, be cautioned how and who we press into the ministry of the Gospel; and fear lest we infringe on the prerogative and rights of the Great Head of the Church in any respect whatever. As He has taught us to pray, 'Thy will be done,' may we all first inquire to know it, and then act heartily in it. This is the path of safety and comfort. The Lord will not ask bishops or doctors of divinity whom he shall send to call sinners to repentance, and to build up his church in his most holy faith. Women are the members of Christ as fully as men, and no doubt but he calls them to offices of usefulness in the Christian church, both in public and private exercises, for the glory of his name. I am sorry to hear so little on the subject of the Spirit of Truth leading believers into all truth, and of the rights of the holy Head of the Church. May you all attend to these two leading points of the religion of the great Redeemer of the world.'

(To be continued.)

Conversation.—Take away from the conversations of the generality of persons, in most companies, their slanders against the absent, their shallow criticisms, their ignorant political opinions, and their barren witticisms, and you will find, that, on a just calculation, those who speak the most, do not say more than those who keep a profound silence.

Men cannot be safely trusted with a life of leisure.

From the New York Standard.

THE FIRST SNOW-FALL.

The snow had begun in the gloaming,
And hush'd all the night;
Hed been heaping field and highway
With a silence deep and white.

Every pine, and fir, and hemlock,
Wore ermine too dear for an earl,
And the poorest twig on the elm-tree
Was ridged inch-deep with pearl.

From sheds, roof-tops with carrara,
Came chandeliers' muffled roar,
The stiff rails were softened to snow's down,—
And still fluttered down the snow.

I stood and watched by the window
The noiseless work of the sky,
And the sudden furies of snow birds
Like brown leaves whirling by.

I thought of a man in sweet Annan
Where a little leucostee stood,
How the flakes were folding it gently,
As did robins the babes in the wood.

Up spoke our own little Mabel,
Saying, "Father, who makes it snow?"
And I told of the good All-father
Who cares for us all below.

Again I looked at the snow-fall,
And thought of the leaden sky
That arch'd o'er our first great sorrow,
When that wound was heaped so high.

I remembered the gradual patience
That fell from that cloud like snow,
Fate by fate, healing and bidding
The scar of that deep-stabbed wound.

And again to the child I whispered,
"The snow that hush'd all,
Darling, the merciful Father
Alone can make it fall!"

Then with eyes that saw not, I kissed her,
And she, kissing back, could not keep
That my kiss was given to her sister
Folded close under deep'ning snow.

J. R. L.

CALM, PEACE, AND LIGHT.

There is a Calm the poor in spirit know,
That softens sorrow, and that sweetness woe;
There is a Peace that dwells within the breast
When all without is stormy and distress;
There is a Light that glides the darkest hour,
When dangers thicken, and when tempests lower,
That calm to faith, and hope and love is given,
That light shines down to man direct from heaven!

THE FRIEND.

FIRST MONTH 5, 1850.

With sincere pleasure we comply with a request to insert the subjoined notice, not doubting that the intelligent managers of the fund to which it refers, have fully satisfied themselves that the proposed appropriation of a portion of it, will be in accordance with the intention of the donors. The object, as it appears to us, is truly a benevolent one, and the arrangement judicious.

THE INSTITUTE FOR COLOURED YOUTH.

The Managers of The Institute for Coloured Youth having concluded to open an agency at the store of George W. Taylor, N. W. corner of Fifth and Cherry Streets, Philadelphia, for the purpose of recording applications of coloured boys for places both in the country and city, where they may, as apprentices, be taught agriculture and the mechanic arts, invite the attention of all those interested, to the subject, requesting them to call and examine the list of applicants.

The Managers deem it particularly desirable that opportunities should be furnished to coloured boys to learn trades of various kinds; and with a view of inducing suitable masters to take them, are prepared to offer a fair compensation to those mechanics with whom an agreement may be made for this purpose.

It may also be stated that a committee of respectable coloured men have undertaken to recommend the boys who are recorded at the agency, and thus it is believed, a better class than usual will be had to select from.

The Managers trust this notice will obtain

the serious consideration of the friends of the coloured people, and that they will avail themselves of the opportunity offered, to render them an essential service, by instructing them in such useful trades and occupations, as will enable them to fill independent and respectable stations in any community in which their lot may be hereafter fixed.

On behalf of the Committee of the Board,

M. C. CORN, Secretary.

Twelfth month 20th, 1849.

The Philadelphia Association of Friends for the Instruction of Poor Children.

A meeting of "The Philadelphia Association of Friends for the Instruction of Poor Children," will be held at 7 o'clock, on Second-day evening, First month 7th, 1850, at the committee-room, Mulberry street meeting-house.

JOSEPH KITE, Clerk.

WANTED

An intelligent Friend to act as Steward of Haverford School. He will be required to keep the accounts, to have the oversight of the vegetable garden, and the grounds, and to attend to the purchase of provisions, &c. A single man who has had some acquaintance with the charge of boys at school will be preferred.

Application may be made to Isaiah Hacker, No. 112 S. Third street; Edward Yarnall, No. 39 Market street; M. C. Cope, No. 286 Filbert street, Philadelphia.

WANTED

A boy between 14 and 16 years of age, to learn the retail dry goods business. A member of the Society of Friends would be preferred. Apply at No. 84 Arch street.

MASSIER, at Friends' meeting-house, East Sadsbury, Chester county, Pa., on Fifth-day, the 22d of Eleventh month, JOHN P. CHAMBERS, of New Garden township, Chester county, Pa., and JARL, daughter of Joseph Cooper, of the former place.

DEAN, at her residence near Clarkson, Columbiana county, Ohio, on the 6th of Twelfth month, 1849, Emma, wife of Charles Hole; a minister and member of Carmel Monthly Meeting, in the 58th year of her age. During her last sickness, which was severe, she was remarkably favoured with calmness and resignation of mind, remaining coolly sensible to the last; often expressing to those about her, that her hope of acceptance was only in the Lord's mercy, —not relying on any works of righteousness which she had done. And a little before the power of articulation ceased, in a sweet and heavenly frame of mind, she addressed her family for the last time, and in conclusion assured them, that a hope still remained of being permitted to sing the song of Moses and the Lamb in that kingdom which will never have an end.

—Twelfth month 14th, 1849, MARY E., widow of Thomas Greaves, aged 75 years, a member of the Northern District Monthly Meeting.

PRINTED BY KITE & WALTON.

No. 50 North Fourth Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XIII.

SEVENTH-DAY, FIRST MONTH 12, 1850.

NO. 17.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

JOHN RICHARDSON,

AT NO. 50, NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

All communications, except those relating immediately to the financial concerns of the paper, should be addressed to the Editor.

For "The Friend."

Visit to the Menomonees.

(Continued from page 122.)

The Sub Indian Agent, who was to hold council on the 21st of Sixth month, with the chiefs relative to traders' claims, in the afternoon of that day, made his appearance at the Fort, accompanied by his secretary, two interpreters, and a number of the people of the town. He invited Thomas Wistar to attend; but he declined, on being informed, that they were not yet going into an examination of claims or an apportionment of the \$30,000—the only points to which he had been requested to give attention.

The agent then proceeded, with his company to the council chamber, and the Friends hoped they would hear no more of the matter. But, before long, a messenger came to their lodgings, from the council, with an urgent request from the Indians, that he would come in. This was irresistible. It was afterwards stated, that the chiefs had peremptorily refused to enter upon the business, without the presence of the Commissioner. As the Friends were inseparable, on these occasions, though only one was sent for, both went.

On the opening of the council, the agent made a long discourse. The chiefs, deviating from the courtesy they had heretofore observed, several times interrupted him, with objections, which he endeavoured to remove, as he went along. The traders' claims, as it appeared, from his remarks, had been satisfied, some years ago, under the provisions of a treaty made in 1830, up to that date. This council was held under the treaty of October, 1848. Yet, some claims prior to the former and subsequent to the latter date, had been presented to him, and he appeared to think it necessary to ask them, whether any such claims should be recognized. Claims for cattle, hogs, &c., alleged to have been killed by their young men, had likewise been set up; upon which, he wanted them to sit in judgment.

Oshkosh bluntly replied, that they knew of

no cattle killed by their young men; but they had lost nearly all their own and had sent in no claim for them. This money, they thought was for traders.

Then the agent wanted them to tell him, as Government had not appropriated enough to cover all their debts, how they meant to settle.

The chiefs answered, that there were some traders enticed in particular favour, on account of their liberality and benevolence to them, on certain occasions.

To this the agent objected: he did not think that was the principle upon which claims ought to be adjusted: he thought the debts should be paid *pro rata*: he wanted them to consider this. He then entered into a regular disquisition upon the meaning of his Latin, by which the Indians were as much edified as one might expect. After a labyrinthine definition, to thread the mazes of which, must have sorely perplexed the simple-minded barbarians, if indeed the interpreter had skill enough to lead them into it at all, the abstruse point was left about where it was found. They however could understand what was meant by giving each man a share in proportion to his claim, and agreed to it, after a little explanation by the interpreter.

The agent then went on to tell the Menomonees a piece of news:—The President had directed, that this money should be paid at the council held for the apportionment of the \$40,000, and had given the Commissioner \$2000, to bear the expense of it.

This was about as new to the Commissioner as to the Indians. He added, that the \$30,000 had not arrived, yet, he understood, this Commissioner was going away the next day. Another council would, therefore, have to be called, and he had no means of meeting the expense, unless he should advance money of his own; which he would do, if they would repay him hereafter.

This was a nice proposition. The Government had frightened the Indians into selling their lands for a certain price. Part of that price was to go to the payment of the traders, and now they were asked to appropriate another part to the expenses of a council for the benefit of those traders.

The assertion, that the Government had given Thomas Wistar \$2000 for this very purpose, was sufficiently cool. As silence would, very justly, have implied assent, that Friend took the liberty of appropriating the services of the interpreter, for a few moments, while he stated the simple fact, that at the time of his agreement to the terms of the Menomonees, he had not heard and was entirely ignorant of the matter of the \$30,000, nor was there a word upon the subject in his instructions. The re-

quest that he should give any attention to it was an after-thought, and he was under no obligation whatever in relation to it.

The agent said so more about to let.

The chiefs objected, firmly, but in moderate terms, to bearing the expense of coming to Green Bay, on this business. The agent, they said, had promised the delegation recently sent to him from Powahaykonnay, to remonstrate against being brought down to meet the Commissioner, that the \$30,000 should be paid at the lake. There the treaty was made and there they thought was the proper place to transact the whole business. Heretofore, it had not been customary to bring them to the Bay for such purposes.

Bruce, plumply, denied these assertions, and, according to the notes kept by the Friends, of the conference with the lake delegation, the Indians were mistaken, in that respect.

The agent had gratuitously intimated that the \$40,000 might be paid at the lake—a thing which it did not belong to him to say—and this had, probably, led to the misapprehension of the chiefs. The interpreter might have committed a slip of the tongue, upon that occasion; but he was unconscious of it or not willing to confess it. For when the chiefs, not choosing to leave the matter thus, directed him to any, in plain English, for the information of the council, that he himself must have tied to them, if what the agent now asserted was true, he performed the disagreeable office without hesitation, but added, addressing that functionary, that he wished to clear his skirts; for what he had communicated to the chiefs, at the conference, agreed with their representation, and it was in conformity with the declaration of the agent himself, at that time.

This altercation was rather amusing; for none of the parties remembered the matter rightly, and the agent spent quite a length of time in endeavouring to make it appear, that he was correct. He said, in confirmation of his position, that he could not have promised the payment to be made at the lake, for all knew, and he was then sensible of it, that had the \$30,000 arrived while the Commissioner's council was sitting, the payment must, of necessity, have been made here. However, the money not having come, he felt disposed to indulge them; and, unless its disbursement at the lake should conflict with instructions he had or might receive, he saw nothing to prevent it.

He closed by desiring the chiefs to withdraw and agree upon answers to his questions.

These questions, by the way, had been reduced to one—the chiefs having answered the others when put—and that one was superfluous, the terms of the treaty of 1848 settling it, they comprehending none but debts then in

existence, and bearing a later date than the treaty of 1836. The council, nevertheless, took a recess, in order, as the agent said, that the Indians might confer together, to consider the questions. But the Commissioner suggesting to him, that it would be a little awkward, should the Indians, not exactly understanding the matter, give a decision at variance with the treaty, he concluded to avoid that risk by going into their private council and withdrawing the only subject he had before them. Of course, their deliberations, after this, were brief, and the public council soon re-opened.

Although the agent had left no problem for the chiefs to solve, they had one of their own, of deep interest to themselves, which they had been pondering in their hearts, ever since the Friends had been with them, but had, as yet, found no opportunity to unravel. They believed the presentation of their remonstrances to the Government had been obstructed.

It was a question, whether the presence of an official person among them, in communication with the Government, and friendly to them, did not offer the means of getting round the difficulty:—an important question for them, which they now resolved to test, in the presence of the agent—the very person whom they suspected, whether justly or not, of obstructing their intercourse with the Power, in whose hands, under Providence, their destinies were placed. Unless the agent should forbid their speaking, or the interpreter refuse to act, they thought they now saw a way of sending their cry to the ear of their Father, without the employment of any secret method, which might involve them or their friends in difficulty hereafter.

It was an experiment full of anxiety for them; yet they maintained their usual quietness of manner and composure of countenance. This power of self-command strikes one forcibly, and seems to proceed from a native nobility of character, which occasionally raises these people from degradation to dignity. At any rate, it is calculated to inspire the beholder with respect and sympathy.

Carron had been selected to speak, and he did so in terms of Christian forbearance. No reflection or censure was cast upon any one—no complaint made of the manner in which the treaty of last Fall had been imposed upon them. He restricted himself to an earnest statement, in few and simple words, of the anguish they felt on being torn from the land of their fathers, and the dread with which they looked toward the dark and desolate future.

On the re-opening of the council, he came forward, and shaking hands with the agent and the Friends, began by expressing the great satisfaction they had enjoyed in their intercourse with the Commissioner and his treatment of them. But, he added, when their attention was called from the contemplation of this agreeable subject, to that of their removal, their satisfaction was turned into sorrow; when they thought of it, their hearts rose in their throats and choked them, so that they could not speak. They did not want to go. The distance was long and the land was strange to them, and they would be near unfriendly people, by whom, they expected, many

would lose their lives. Besides, the land was almost without game or fish, and had for corn. They did not think that they could live on it. They had once seen it. Nevertheless, as they had promised to do so, they were willing to look at it again.

The agent offered no interruption to the speaker, but, when he had done, said a few words in commendation of the country. He told them, they would find things different from what they were when they had visited it before—roads would be open, garrisons established, and, shortly, a steamboat would ply on the Crow-wing river. He had understood the land was good for corn.

Oahkosh here broke in, with some impatience, saying, there was no use in praising the country; they had seen it. It was 125 miles above the Falls of St. Anthony and high prairie.

These were stronger objections than they might, at first, appear to be. The high prairies are nearly destitute of streams and timber, and, consequently, of game and fish. They are scorching hot in summer—so great a surface being exposed to the direct action of the sun, and insufferably bleak in winter—there being so little obstruction to the full sweep of the northern blasts, which drive, with the fury of ocean gales, across those extended plains. Besides, these high plateaux are, from superior elevation alone, considerably colder than the lower lands, near the lakes, the climate of which, moreover, is tempered by the vicinity of those great bodies of water. If, in addition to these influences, we take into view the effect of an advance of four degrees towards the pole, we can better appreciate the force of the Snchom's comment.

The Friends were curious to know, how the Menomonesies should have had the opportunity of personal acquaintance with a country so distant from their usual haunts. On inquiry, it was stated, that on more than one occasion, in former days, they had rambled, into that region, during their winter hunts.

The subject of their removal being introduced, the agent requested the chiefs now to name the men who were to explore their new residence, preparatory to their departure. He wanted, he said, to have suitable clothing made for them; and there must be nine chosen, one for each band.

The Indians answered, that they would give him that information at Powahwaykonny, when the payment was made. Before that business was completed, the expedition could not start.

As this procrastination did not comport with the wishes of the agent, he told them he wanted to know now, that he might fit them.

They, having no idea of being hurried into a thing to which they were altogether averse, for the sake of a few new coats, told him he might manage that, by bringing up an assortment with him.

He rejoined, that in that case, he would rest with them to find men to fit the coats; to which, they assented, with a laugh. They seemed for a moment, to forget their sorrow, in this small victory.

Sho-ne-nieu remarked, that he had thought

of going, but he had come to the conclusion that he was too old for such a journey, and would send a young man, in his stead.

The agent replied, that the journey would be made easy to them; that three teams were provided to carry them over land, and steamboats would be used, by water, where they plied upon the route. He had \$4000 for the purpose, which, though less than it ought to have been, would do a good deal towards helping them along pleasantly.

The council being about to close, Thomas Wistar informed the chiefs, that they should have three barrels of flour, and two of pork, to take home with them, and the agent would attend to their delivery, whenever wanted.

The council then adjourned.

(To be continued.)

Americans in Japan—Cruise of the F. & M. of-war Preble.

(Continued from page 128.)

After a month's detention, another escape was planned, by burning through the floor of their room, and digging under the board fence, but only McCoy, Boyd and Bull got out, when the guard heard the noise and stopped the rest. These three made for the thickets behind the town, and directed their course south-westerly to the sea shore, which they reached about two o'clock; but the barking of a dog turned them from their course, so that daylight surprised them before they could reach some boats they saw in a distant cove. Hiding themselves in the bushes during the day, they started the next evening for the seaside, but hunger forced them to ask a peasant for food; he kindly invited them to come into his hut and eat, and straightway went for the police, who arrived and pinioned the fugitives while at the table, and returned them to the temple after an absence of twenty-four hours. Here their arms were tied up behind their backs so tight and high, that when the cords were removed after four hours suffering, the poor fellows could not let their hands down without assistance. As a further punishment for their resistance, they were then fettered on large stocks, McCoy being the heaviest (about 300 lbs.), and laid on the outer yard during the night; in the morning, wet with dew, and stiff from that constraint, they and all their companions were carried to the town-house. While proceeding thither, they imprecated the vengeance of their country upon their tormentors, who tauntingly replied, "If any officers from your country come here, we will serve them as we did the American Commodore last year, who was knocked down at Yedo by a soldier; if the Americans took no notice of that, why should they look after you, who are only poor sailors? You are here now and cannot help yourselves. If their ships come here, the priests will blow them to pieces."

At the examination, the governor remarked he was more convinced than ever that they were spies, by these repeated attempts to escape, and in order to secure them from injuring themselves, and save himself from anxiety by their trying to get out, he sent them all in

prison, confining them in two small cages, which were enclosed in a larger one; McCoy, Boyd and Martin were kept in one 18 by 8 feet, and the rest in another 18 by 12 foot square, the two being about six feet apart; both of them offensive, full of vermin, and open to the weather; and to be entered only by crawling in. The only furniture in them were lousy mats and a small washstand. The next night, (Dec. 17th,) Mawzy, one of the Hawaiians, hung himself in his cage, evidently by design, and not from aberration of mind. His corpse was put into a square box, and buried in the Dutch burying-ground; and when his companions asked permission to accompany the dead body to its burial, their request was scoffingly refused, though it is the official report handed to Captain Glyne, it was asserted that the men themselves buried him. In view of the increased suffering brought upon them all, the spirited attempts of McCoy and his shipmates to break loose were blameable, especially, too, after one experiment had convinced them of the hopelessness of ultimate escape from the country. The fate of an American sailor belonging to a shipwrecked company two years before, who had been cut down when resisting the police, and died of his wounds from neglect, should also have served as a warning; and was perhaps told them with that object; though here at once and liberty, we are not going to judge the conduct of these imprisoned men, in their natural desires and attempts to be free, very strictly.

It was now becoming cold, and the snow and rain beat through the cages; no bedding, not even their own clothes were given the wretched men; they begged hard for covering of some sort for Ezra Goldwhit, who was taken ill about Christmas. This man had been quite well hitherto. He became delirious on the third day, with such symptoms of swelling and cracked, parched tongue, pain in the stomach, and frothing at the mouth, that his companions in misery were sure he had been poisoned. His only protection was a thin shirt and trousers, but though the snow beat upon him as he lay on a quilt in his foul cage, his cruel keepers refused to return him his own blanket, only three days, when he had been sick three weeks before he died. A physician came every day, whose prescriptions rather increased his malady. This poor man had smuggled a Bible into his cage, which he requested Martin to return to his relations in Salem, Mass. He died January 24th, the Japanese new year, and was buried the next day, his keepers ridiculing the others for asking permission to attend the funeral, just as they did when Mawzy was buried. Not long after his death, Waters was attacked in the same manner, but recovered as soon as his companions refused to give him the doctor's prescriptions. His guards told him one day that his coffin was made, the grave dug, and the day appointed when they were to bury him.

Their food during this time was rice and sweet potatoes for breakfast, rice and now and then a treat of 3 or 4 oz. of fish for dinner, and rice with boiled sweet wood for supper; tea was furnished for drink. There was little to break the monotony of their irksome captivity.

They could not read the Bible, lest it should be taken away from them; and no other books, or any means of amusement. A Japanese culprit was decapitated near their cage one day; but as only one could look out of the hole at a time, McCoy alone saw a lad running by the door with a head in his hand; the guards to scare them intimated strongly that such might be their own fate; but Martin says he cared very little about the threat. McCoy did most of the talking, and had become rather intimate with one of the guards, who, as a great secret, told him there was another American in prison in Nagasaki. He also learned from the same source the existence of the war between his own country and Mexico.

The day of their deliverance was now approaching, the latter sent by the Dutch ship having reached its destination, and accomplished its purpose. On the evening of April 17th, they heard a single distant gun, and soon after one of the guard told McCoy, under charge of secrecy, he was sure it indicated the approach of a vessel, and if so, they would soon hear others from the forts, to alarm the country, and put the people on their guard, which they actually did while yet conversing. His shipmates commenced cheering, but by request of his good natured informant, McCoy asked them to be quiet, lest suspicion should be aroused. To the evening he overheard the guard cautioned by their superiors not to tell the prisoners a ship had come; and in the morning when he asked a relief guard what was the occasion of the firing, he was told they were scaling the guns. His friend coming on the guard on the 21st, McCoy learned it was an American ship of war come for them, but his informant added, that her captain must wait until an answer was received from Yedo before his countrymen could be given up to him, which would delay him between forty and fifty days, as the Governor had no power to deliver them up without express permission.

(To be concluded.)

For "The Friend."

The Flood of the Drance.

In the narrow mountain-embosomed valleys of the Alps, the streams which descend through them, are sometimes stopped in their course, by vast accumulations of snow and ice. The barrier which thus converts a roaring river or mountain torrent into a smooth wide-spreading lake, is a piece of natural masonry: huge blocks of ice, split off from a neighbouring glacier, descend into the bottom of the valley, and there become firmly cemented together by numerous avalanches of snow fallen from the upper regions of the mountains. Sometimes a glacier occupying a side ravine, thrusts itself bodily forwards, with its slow but resistless motion, below its usual limits, and thus protrudes its icy front entirely across the valley. But is which ever way this natural barrier is formed, the waters continue to collect behind it, until at length, no longer able to resist the increasing pressure, it suddenly gives way, and the pent up lake, that had been quietly sleeping apparently inert

and powerless, but all the while accumulating its strength, rushes forward, almost in a body, and with immeasurable force, down the narrow valley.

The following description of a flood of this kind is chiefly derived from an account by the artist Brockedon. From a similar cause there was a more terrible destruction in the same valley, in the year 1593, by which about one hundred and forty lives were lost.

The Drance is one of the principal tributaries of the Rhine above the lake of Geneva. It has its icy source among the snows and glaciers of the Pennine Alps, about 12 miles east of the Graed St. Bernard, and joins the Rhine at Martigny, after flowing, or rather tumbling, about 40 miles through the steep and rugged valley of Bagnes. In the spring of 1818 the people of this valley became alarmed on observing the low state of the waters of the Drance, at a season when the melting of the snows usually enlarge the torrent; and this alarm was increased by the records of similar appearances before the dreadful inundation of 1593.

Upon going up the valley to ascertain the cause of the deficiency of water, it was discovered that vast masses of the glaciers of Geiroz, and avalanches of snow, had fallen into a narrow part of the valley, and formed a solid dike 3,000 feet long, and 600 feet in thickness. Behind it the waters of the Drance were accumulating, and they seemed likely to continue to do so, until they should either burst their bounds or reach the top of the barrier, which was 400 feet above the bed of the stream. The people of the valley perceived the impending danger; and although the Catholics of Switzerland are often more inclined to repose in the imagined protection of some favourite saint, than to take precautionary measures for their safety, yet in this case considerable efforts were made to prevent, or as much as might be, lessen the threatened disaster. An engineer named Venetz, who lived near Martigny, proposed perforating the ice-bank at such a height above the surface of the lake as would allow of the completion of the tunnel before the water reached it. By giving the opening considerable inclination, the water would flow through with sufficient velocity to wear away the floor of the tunnel, and thus gradually but constantly lower the place of discharge. This plan was approved. Venetz accordingly made his calculations, and directed the commencement of the perforation 60 feet above the surface of the lake. Gangs of 80 men were employed to relieve each other, so that the work went on constantly day and night. They persevered in their labours in the midst of continual danger from the falling of fresh masses of the glacier, and in almost momentary fear of the bursting of the brittle barrier before the accumulating pressure.

By the 4th of Sixth month they had accomplished an opening through the vast embankment; but having begun their work on both sides of the dike at the same time, at the place where they ought to have met, one part was 20 feet lower than the other. It was favourable that the daily increase of the perpendicular height of the water was now less, owing to

the extension of its surface. They proceeded to lower the highest side of the tunnel, and completed it just before the water reached them. On the evening of the 13th, thirty-four days after the work was commenced, the water began to flow. At first, the opening was not large enough to carry off the supplies which the lake received; and it rose 2 feet above the tunnel; but this soon elapsed from the action of the water, and the increased torrent rushed through. In thirty-two hours the lake sank 10 feet, and during the following twenty-four hours 20 feet more. In a few days it would have been emptied; but the cataract which issued from the gallery, melted and broke up a large portion of the base of the dike which had served as its buttress: its resistance decreased faster than the pressure of the lake; and about four o'clock in the afternoon of the 16th the dike burst. In half an hour the water escaped through the breach and left the lake empty.

The impetuous flood rushed onward down the rocky ravine, destroying houses, fields, forests, bridges and mills; and bearing along with it ponderous masses of rock and immense blocks of ice. One of the bridges stood 90 feet above the ordinary height of the Drance; yet it did not escape destruction. Charged with the fearful evidences of its power, the sweeping torrent—now, however, much decreased in violence owing to the expansion of the valley—reached Martigny, a distance of 25 miles, at about 6 o'clock. Here it destroyed many of the houses, deluged with mud and water the lower stories of those it left standing, and reared up enormous piles of trees, rocks, timbers of houses, broken doors, fragments of mill-wheels, shafts of carts, handles of ploughs, and the wreck and ruin of the 400 cottages which it had carried away and torn to pieces in its rapid and relentless course. An incredible amount of labour was required to clear away the mud and rubbish from the streets of the town, so as to render them passable. By this disastrous inundation 34 lives were lost; and the damage done during the two hours of its devastating progress, was estimated to exceed a million of Swiss livres [\$55,000 dollar].

The greatest accumulation of water in the lake had been 800,000,000 of cubic feet; of this the tunnel, before the disruption, had carried off 370,000,000, besides 60,000,000 which flowed in during the three days. If the dike had remained untouched, and it could have resisted the pressure until the lake reached the level of its top, a volume of 1,700,000,000 cubic feet of water would have been accumulated there, and a devastation much more extensive would probably have been the consequence. "From this greater danger," says Brockedon, "the people of the valley of the Drance were preserved by the heroism and devotion of the brave men who effected the formation of the gallery under the direction of M. Venciz. I know no instance on record of courage equal to this; their risk of life was not for fame or for riches—they had not the usual excitements to personal risk, in a world's applause or gazetted promotion;—their devoted courage was to save the lives

and property of their fellowmen, not to destroy them."

An incident occurred during the progress of the torrent, that furnishes evidence of superior acuteness of hearing, if not of remarkable sagacity, in an animal that suffers—unjustly it is probable—under the general imputation of stupidity. It is thus related in Grisoni's "Year in Europe."

"A gentleman mounted on a mule was descending the valley towards Martigny, unsuspecting of danger. Suddenly the animal pricked up its ears, and made an effort to leave the road. The rider neither seeing nor hearing anything that should occasion this freak, forced the creature back into the path. It still manifested uneasiness, and in a few minutes after, in spite of resistance, scrambled with all its might up the side of the mountain, carrying its unwilling rider along with it. But in a minute after, the roaring of the torrent was heard, and the devastating flood passed, with its awful rapidity, leaving the terrified traveller absorbed in feelings of astonishment and gratitude."

Manumitted Slaves.—Some five years ago, Sampson Saunders, a wealthy gentleman of Virginia, made preparations for the establishment of his slaves, as a colony, in Michigan. Death prevented him from personally carrying it into effect, but he committed it to the hands of two of his friends, and with the deed of manumission, the sum of \$15,000 to carry the settlement into practice. Since then a place has been purchased in Cassopolis, and 100 freed slaves have been located there comfortably. Some of the slaves had considerable sums in the hands of S. Saunders,—one of them \$1,500, others \$1000, and two or three more than \$6000,—all of which has been paid over to them. Some portion of the \$15,000 was used for the purchase of the wives and children belonging to other planters. In some instances the slaves have appropriated their earnings to free their mothers from bondage. —*Late Paper.*

For "The Friend."

TRUTH.

It is necessary that all, especially those who have been enlightened by the "day spring from on high," should be careful that no dread of suffering in any shape, nor the fear of unpopularity, should be permitted to induce them to yield their integrity to their Almighty Protector, and compromise that ever blessed truth which has been clearly made known to them. Should this lamentably be the case with any, it is not greatly to be feared, that instead of those constant mercies and blessings which have heretofore been dispensed, a blast may come upon them; and instead of that clearness of sight with which they were furnished, darkness and confusion may be their portion! The same unswerving truth requires our complete and unequivocal adherence, as in the early times of our Society, though in retaining our hold upon it, in which alone consists our safety, suffering will doubtless attend, as in ages past.

It is also indispensable that those who pro-

cess the Truth, should be possessors of it, and that the effect of its subduing and sanctifying power should be manifest, wherever there is an external profession. The blessed fruits will then appear,—meekness, patience, resignation, forbearance, and long-suffering, will beautify the possessor, and it will thus be recommended to others and promoted in the world. It will admit of no compromise with evil, but will lead in that holy life, "that others seeing our good works, may glorify our Father which is in heaven."

We are then in a state to meet trials, and the acts of those who persecute us, in a sweet temper, and are enabled through the Spirit of our blessed Redeemer, to dwell in that disposition, which under the most trying and excruciating tortures from cruel men, breathed forth this compassionate desire, "Father forgive them, they know not what they do."

State of New York.

For "The Friend."

JOHN STICKLAND.

(Continued from page 128.)

In a letter written in 1826, at the request of a friend he relates the following circumstance:

"I dreamed of standing by the side of a river, near where I lived, with a well known clergyman of this county, who is a great favourite with Lord Eldon. The minister was angling for fish, having a very fine rod, line and barbed hook, which he baited out of his mouth, and then cast his hook into the river, amidst multitudes of fishes, but caught none. This was often repeated, but to no purpose, as the fishes would not take hold of his bait."

"There was a hedge near that part of the river where we were standing, and in my dream, I took an old rod out of that hedge, and found in my pocket a string of woad, small twine, which I fastened to the end of my old stick, and finding a pin in the sleeve of my coat, I crooked the point to the form of a fish-hook, and bound the string beneath the hook, and then attempted to bait it out of my mouth as I saw the clergyman do; but as my hook had no barb, I cast it naked into the water, and cried with a loud voice, *Success is of the Lord.* Instantly a fine fish swallowed my hook, and two more joined it, offering themselves to be taken, one on each side. So I called to the clergyman, Help, I have three fishes, and am afraid that my line will break, for they are large. We drew them on the surface of the water until we found a low spot of land, and drew them out. The minister lifted one of them up, and said to me, I never saw such fine fishes! they are as long as we are high. Then I awoke and recollected that word of the Lord to the two disciples, 'I will make you fishers of men.'

"Shortly after this dream, if not the very next day, I was directed to a parish north of Wareham, to hold a meeting. Calling on a good old farmer for a little refreshment, and to put in my horse, I told him my dream. He thought as I also did, that it was an omen of success, and that some souls would be caught by the Gospel hook that evening. The subject was, Luke xxiv. 8: 'And they return-

bered his words.' This short verse was my hook; the Lord gave the word; and made it to prosper. To him be all the glory! I observed in the assembly three persons, whom I had never seen before, of fine stature and superior dress, who heard with uncommon attention. When the meeting was ended, I saw a few persons collected round the window of the room, and went to ascertain the occasion, when I beheld a fine woman, with her eyes closed, and the tears running down her cheeks! 'Woman,' said I, 'why weepest thou? Whom seekest thou?' 'I seek that Jesus,' she said, 'whose words I have always forgotten! O pray to the Lord for me, a miserable sinner; and her tears still ran down her cheeks.' Her husband, a fine looking man, was sitting on a seat in the house. I thought he looked displeased, and went and sat near him; and said, 'Be not displeased. If the Lord has troubled, he will comfort. We can never know the comfort of pardoning mercy, until first we are troubled for our sins.' He answered, 'I am not offended, but with myself. I am sixty-two years of age, yet have I not remembered the words of the Lord. I beg you will pray for me, as well as for my wife. I will be your hearer as long as I live, if you will come to this place.' I then sat down by the wife to comfort her by other words of the Redeemer, when there came and stood by me a fine tall woman. I looked up to her and said, 'Is this your sister?' 'It is my mother, she replied, bursting into tears, and I beg your prayers for me too, as I have forgotten the words of the blessed Saviour.' After some advice, and commending them to the gracious mercy of God, we parted; shaking hands with hearts full of love, and eyes full of tears. Thus the old stick, the weak string, and plain pin, with the Divine blessing, succeeded more than the painted rod. 'Yes,' said one of the reformers, 'Anything will do, when God works!'

As this humble servant of the Lord drew toward the close of life, there was an evident deepening in religious experience, and an increased meekness for the kingdom of heaven. His heart seemed replenished with love to all, and he delighted in that communion of spirit with the Source of all good, and with his fellow-believers, which is the privilege and the joy of Christians. In the Third month, 1831, he wrote to his children:

"Love and power are the true spirit of the Gospel. God has many precious people amongst the Friends, called Quakers. I have ever felt an attachment to that body of Christian people, so opposed to bloody war. Like my late dear friend R. Brackenbury, I can say as he once did to me, I have one foot amongst the Quakers, and the other among the Methodists. I always feel my soul refreshed, (as he said) whenever I read their writings. None, I think, acknowledge the Head of the Church so fully as they, and so look up for the help and teaching of the Holy Spirit."

In another letter he alludes to some professors of religion who had taken an oath, with a view of benefiting themselves, and expresses his wish that they had attended to the command of the blessed Redeemer, "Swear not at all."

His views of the spiritual nature of true religion, and the insufficiency of all outward observances, were strengthened as he advanced in life, and the peaceful contentment, the holy joy with which he was favoured, were very animating and instructive. One of his daughters had joined in membership with the Society of Friends, and was married to a member. With them he held a not unfrequent correspondence, and some of his letters, are lively and touching.

In one dated First month, 1832, speaking of himself and wife, he says, "We embrace this opportunity to express our best wishes for your present holiness, usefulness, and happiness; for which ends the Almighty created and redeemed you, and hath called you to his kingdom of glory by Jesus Christ. Our hope is, dear children, that you will be welcomed by your parents into those everlasting habitations where the righteous go who sleep in Jesus. May you hold fast your holy profession, and keep free from a party spirit. Love all who love your Saviour, and yet be firm in those truths you have learned in the school of Christ."

In the Fifth month of the year 1832, his second wife died, a loss which he deeply felt; but he says, "My comforts under this trouble are, that she is fallen asleep in Christ, and my hope soon to go to her, and to have our part with the meek followers of the Lamb, as also the consideration of our living in love and peace forty years except one week." In a brief memoir respecting her, he writes thus: "She was a person of few words, and of a meek and quiet spirit. She had little to say, but it was very conclusive and with tears. Her prayers, I believe, were the desires of a broken heart, which God will not despise. She was candid, and free from the party antichristian spirit;—was a firm believer in universal grace, and lived and walked in the love of God and of all mankind. She considered those to be the best Christians who were most like her Saviour. Full of concern for her children's eternal happiness, she followed them with her prayers and tears to the latest hour."

"Her death was almost sudden. She was very cheerful on the evening of her decease, and we went to bed at our usual hour, but neither of us felt disposed to sleep. She said, 'We cannot sleep; but if I ever sleep again, I hope to dream of heaven and heavenly things, as I shall not be much longer in this world.' Soon after these words, she became very restless, and desired to dress and go down and sit in her chair, which was complied with. I helped her down, and she directly closed her eyes and fell asleep in Christ without a sigh or groan."

(To be continued.)

If a man be kind and courteous to strangers, it shows he is a citizen of the world, and that his heart is no island cut off from other lands, but a continent that joins to them. If he be compassionate toward the afflictions of others, it shows that his heart is like the noble tree that is wounded itself when it gives the balm. If he easily pardons and remits offences, it

shows that his mind is planted above injuries, so that he cannot be shot. If he be thankful for small benefits, it shows that he weighs men's minds, and not their trash.—*Bacon.*

Communicated.

STANZAS

BY MARY COLE, OF DEER CREEK.

Yes, I have cherished visions wild,
As ever chaste Fancy's child,
And though they long my heart beguiled,
With dreams of happiness,
Their dreams were destined to decay,
I saw them fade and pass away,
Nor leave behind one genuine ray,
To cheer life's wilderness.

Humbled indeed, yet not resigned,
Condemned, nor grief, nor joy to find,
In vain I met the kindred mind,
So loved before.
For sadly every scene I viewed;
The world appeared a desert rude,
A dark, a cheerless solitude,
To charm no more.

But oh! the Power that formed the soul,
Who bade the storms of sorrow roll,
Knew when the tempest to control,
And calm the wave.
A voice He sounded from above,
With awful warning to reprove;
I felt it was a Father's love
Intent to save.

Then let us, trusting in His power,
No longer dread affliction's hour,
No longer fear the winter's gloom,
In deepest gloom,
But firmly strive no more to stray,
From that plain, simple, narrow way,
That leads to joys, which ne'er decay,
Beyond the tomb.

For "The Friend."

Thomas Scattergood and his Times.

(Continued from page 127.)

At Philadelphia Monthly Meeting held Fifth month 29th, 1789, Sarah Harrison was set at liberty to visit the families of Friends in Baltimore, and parts adjacent, and to attend some meetings within the limits of her own Yearly Meeting. She commenced this service by attending the Yearly Meeting in Baltimore, in the early part of the Sixth month, and from thence went to Sandy Spring Monthly Meeting, where her concern being united with, she visited the families. She says, we, meaning herself and a committee of the Monthly Meeting appointed to assist her, "visited all those at the Cliffs, who lay any claim to our principles; had also three public meetings among them to as much satisfaction as could be expected. They are indeed like sheep scattered upon the mountains, having none to watch over them but the Shepherd of Israel." She visited the members of Indian Spring Monthly Meeting, and that of Gunpowder. At Baltimore she went to the families of many who had been disowned, where she says, "Marvellous it was to see the openness and tenderness manifest." Whilst at Baltimore, she wrote to her family thus: "I think much about my dear children, desiring they may be preserved from evil, and kept out of the streets as much as possible, for there is nothing of good to be learned there; and

evil communications corrupt good manners. May you remember, dear children, that you must give account to Him that made you, for every idle word you speak; and that there is nothing that worketh abomination or maketh a lie, that shall ever be able to enter into the kingdom of heaven. My dear children, I am afraid there is a cause for my writing in this manner. See to it; for that which is done in secret, shall be brought to light. The Lord will not acquit the wicked, nor let the guilty go unpunished. So partake not with them in their sins, lest you also partake with them in their plagues; but come out from amongst them, my children; and wash you, make you clean, put away the evil of your doings; and I will receive you, saith the Lord. Now, my sons, if sinners entice you, consent not; but if you have sinned, do so no more, and seek to know the God of your father and mother. If ye seek him, he will be found of you, but if ye forsake him he will cast you off forever. May this, my dear lambs, never be your unhappy lot, is the fervent desire of your poor mother, who is travelling up and down for the good of others, leaving you to the care and protection of Him who cared for me, when I had neither father nor mother to watch over me. He was pleased to visit my soul, when very young, with his day spring from on high; he preserved me in the hour of temptation, and kept me from falling into the snare of the enemy. Oh! may living praises be ascribed unto his worthy name by me and mine forever and ever, saith my soul."

Whilst in Baltimore she received the intelligence that Sarah Williams, the wife of Charles Williams, of Philadelphia, had deceased on the 19th of Seventh month. Sarah was an acceptable minister, and though only 24 years old at the time of her death, had been labouring in that line for seven years. She had been an adopted daughter of Thomas and Sarah Harrison, and when the latter heard of her death, it was a great shock to her. Yet, she says, "The language occurred, 'Weep not for me, but weep for yourselves and your children.' May dear Charles be enabled to refrain his voice from weeping, and his eyes from tears. His loss will be simply made up as he submits in resignation to the will of Him who knows best what is best for us, and for the church, and is able not only to strip her of the ornaments with which he has been pleased to adorn her, but also to raise up others to supply their places. May a double portion of her spirit rest on him, and on his dear little girl, is the fervent desire of my mind. Dear Sarah has been the subject of my thoughts almost every day for several weeks, while we have been visiting families; and often in the course of my testimonies, I have had to mention her zeal for the honour of Truth at so early a period of her life, though she laboured under many difficulties and discouragements. Many trying circumstances of her life were brought to my remembrance, as well as her growth and experience in the work of religion, and at what age her mouth was opened to meetings. She was recommended to the meeting of ministers and elders at about the age of eighteen years. And now methinks I hear a voice saying, 'Blessed

are the dead who die in the Lord; for they rest from their labours, and their works do follow them.'"

Such was the testimony of Sarah Williams's adopted mother,—and a deep feeling of lamentation for her loss was experienced by the church, whilst its members could but feel, that their departed sister, though young in years, had been enabled to work out her portion of labour in the Master's vineyard, and had been taken as at noon to receive her penny of everlasting peace.

Whilst still engaged in the arduous service assigned to her in and near Baltimore, Sarah Harrison made various notes of her feelings. On one occasion, she says, "I am trying to learn, in whatsoever state I am, therewith to be content; so that I may come to know both how to be abased, and how to abound, and that in all things I may be instructed, and brought to see more and more into the mysteries of godliness, which are great indeed; and when the Lord is pleased to open them to our understanding, they are marvellous in our eyes, and we are made to acknowledge that in him are hid all the treasures of wisdom and knowledge." "I desire to stand resigned to the will of the great Master, that so when I have passed this vale of tears, I may be prepared to leave the world without a fearful apprehension of hearing the woful sentence passed on me, that was on him that had left his talent unpreserved."

The tender feelings of Sarah Harrison experienced another shock, before this service was accomplished. Her son Thomas, was taken ill and died. When information reached the poor, heart-stricken mother, she found that there was One who could heal her. She felt his Holy Spirit near her, and was enabled in true submission to the Lord's will, to bow down in supplication, that herself and husband might be preserved in a state of perfect resignation, so that they might be enabled to say, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

She was enabled to feel that those of her children, seven in number, who had been taken from her by death in their early years, had been gathered in mercy among the saints in light. She knew that for them, there was no cause to sorrow, and in the strength which the Lord alone can give, she felt that she would rather that all should be taken in the innocence of youth, than that one should grow up a servant of sin.

It is the duty of all of us to strive after resignation to the loss of Friends and connections, when it appears to be the will of our heavenly Father to gather them from us. He knows when it is best to remove them, and it becometh us to place our hands upon our mouths in silent acquiescence. I remember to have heard a valuable Friend relate an anecdote to this effect. A religious woman had a son apparently near to the gates of death. She believed he would be taken, and felt it would be right to resign him, but her maternal feelings overpowering her religious sense of right, she refused to do so, and continued praying, or at least petitioning, that her son's life might be spared. It appeared that her requests unan-

tified by resignation, were granted in judgment, not in mercy. The child recovered, and grew up to be the thorn and sorrow of her life,—the bitterness of anguish and of shame to her! What right to mourn and weep have we for the loss of Friends who have been gathered in mercy, and safely housed, as we can humbly trust in one of the many mansions in glory! Here, had they been continued, it would have been in probation, with a possibility of losing the crown in the end; there, they are forever at rest,—forever settled in unending happiness. A Friend who deceased some years since, whilst on his deathbed expressed the sentiment, that to be removed when in the prime of usefulness from the church, was desirable. He alluded to one who had fallen away in his old age, and stating that this individual had in early manhood a very severe illness, added, "Had he been taken then, all Israel would have mourned for him!"

(To be continued.)

For "The Friend."

The Philadelphia Association of Friends for the Instruction of Poor Children.

At a meeting of the Association, held First month 7th, 1850, the following Friends were appointed officers for the ensuing year, viz.:

Clerk.—Joseph Kite.
Treasurer.—Benjamin H. Warder.
Managers.—Benjamin H. Warder, John M. Whitall, Joel Cadwallader, Elihu Roberts, Josiah H. Newbold, Benjamin H. Johnson, Thomas Lipincott, Richard Richardson, Mark Balderton, Francis Bacon, James Kite, William Scattergood.

Annual Report.

To The Philadelphia Association of Friends for the Instruction of Poor Children,

The Managers report:

That during the past year, they have redoubled to extend the usefulness of the schools, and increase their efficiency. With this view they have created a convenient stairway connecting the Girls' School with the attic; and the latter has been plastered and suitably furnished. It now presents a very neat and comfortable appearance; and is in all respects well adapted to the purposes of a class room. As it was believed that an increased number of girls might be readily instructed, by incurring some additional expense, an assistant teacher was employed; and the necessary seats and desks for their accommodation were procured. The propriety of all these changes, we think, is already apparent. The school has become much larger; and the effect of the class room has been to facilitate instruction, and promote order and quietness.

The improvement of the girls has been, for the most part, satisfactory. Many of them are attentive and anxious to learn. Irregular attendance is, however, a serious obstacle in the way of their advancement; and this is a difficulty that cannot be wholly prevented. To assist their studies in geography, and give them more correct ideas of the earth's form

and motion, together with the relative position of places upon it, a globe was purchased. A large map of North America, and some additional reading books, were also procured.

It has been observed that coloured females are very generally subjected to great inconvenience and expense, on account of their inability to make or repair their own clothing. In consequence of this, particular attention has been paid in the Girls' School to sewing. One day in each week is devoted to it; and there is then a much greater attendance than at other times. Great improvement has been exhibited by the scholars in this useful art; and some of them are now able to cut out and make their own clothing. Besides sewing for themselves, the Girls have made a large number of garments for destitute children in the Infant School. These, for the most part, were made of materials that had been gratuitously furnished.

Since the opening of this School in 1838, 594 girls have been admitted. The Class list is at present 71, and the average attendance during the past year has been 47½. The average was somewhat reduced by the prevalence of cholera during part of the year.

The Infant School continues to be largely attended. Nearly one hundred children, in pleasant weather, are frequently assembled. These have generally made some progress in their studies; but to conduct such a school in a satisfactory manner, is no easy task. As the very rudiments of knowledge are to be taught to very young and undisciplined minds, much patient persevering labour is required.

Since its commencement in 1838, 1115 scholars have been admitted to the Infant School. The Class list is now 111, and the average throughout the year has been 71½.

The scholars, particularly those of the Girls' School, continue to use the valuable collection of books in the Library. Since last Report, 12 additional volumes have been purchased, mostly adapted to the capacity of the younger children.

Both Schools have been regularly visited by the Managers; and in their examinations, efforts have been made, to show the children, the usefulness of knowledge, as applied to the ordinary business of life. With this view, they have been separately questioned, in mental arithmetic, and other branches apart from the regular routine of their lessons. This it is thought has a tendency to arouse their minds and quicken their perceptions; as well as to enable them the better to employ and appreciate whatever knowledge they acquire.

In order to secure correct information respecting the schools, and to induce a more regular and punctual attendance on the part of the scholars, the Managers have had 500 cards printed, which contain the requisite rules and information; one of these has been given to each of the children, and they have been in other ways circulated.

The sum of \$27.67 has been applied to purchasing 32 pairs of shoes, which, during the past winter were distributed among the most destitute scholars in both schools.

Nearly two hundred dollars have been expended in fitting up the Class room, and in

purchasing the necessary fixtures; and in consequence of employing an assistant teacher, additional annual subscriptions will be required.

We wish not to place too high an estimate upon our efforts, which are indeed very limited; but we desire that our fellow members may feel the importance of the object in view, and be ready to embrace all suitable means for promoting it. That thus, through the blessing of Him who has made of one blood all nations of the earth, we may be in some degree instrumental in raising a despised class of our fellow beings to a station in society, which we believe He designs them to occupy.

Signed by direction and on behalf of the Board of Managers,

J. M. WHITALL, Clerk.
Phila., Twelfth mo. 27, 1840.

"Keep thy Heart with all Diligence."—What force and meaning is there in this injunction! Keep thy heart from being stained by sin, and corrupted by passion; keep it from being shrunk or shrivelled up by selfishness; keep it from growing cold and hard, and narrow; keep it fresh, and wise, and loving. It may reflect the truth, even as the peaceful summer's lake shows the serene heavens in its unruffled bosom. Let us then strive to keep our heart thus, and keep it with all diligence; for as it is the noblest, so also is it the most delicate and sensitive part of our nature; for it can be the most convincing witness to the Truth; by it can be proved the Divine nature and mission of Christ; by it can be authenticated the Christian law of love. If the heart can do this, and more than this, then let us so keep it under the teachings of Jesus, that it may be the oracle of God within. Let us listen reverently and obediently to the "Still small voice" there; reject not the instruction which flows forth from generous feelings; reject not the wisdom which is inspired by love. Ever bearing in mind who it is that gives this large and animated understanding to the heart—who hath put within its reach, entrusted to its care, some of the sublimest truths mortal man receives—who claims from it its loving reverence, its holy loyalty. Even He whose goodness crowns our days with loving-kindness—whose spirit is the life of our spirits—whose love is the source of our affections—He, who himself is love.

Terrible Adventure.

The writer, having been out shooting, lay down to rest under a tree, when suddenly he was aroused by the furious baying of his dog. On turning round I beheld a snake of the cobra de capella species, directing its course to a point that would approximate very close upon my position; in an instant I was on my feet. The moment the reptile became aware of my presence, in a nautical phraseology it boldly brought to, with expanded hood, eyes sparkling, and neck beautifully arched, the head raised nearly two feet from the ground, and oscillating from side to side in a manner plainly indicative of a resentful soul. I seized the nearest weapon, a short bamboo, left by

one of the hunters, and hurled it at my opponent's head; I was fortunate enough to hit it beneath the eye. The reptile immediately fell, and lay apparently lifeless.

Without a moment's reflection, I seized it a little below the head, hauled it beneath the shelter of the tree, and very coolly sat down to examine the mouth for the poisoned fangs, of which naturalists speak so much. While in the net of forcing the mouth open with a stick, I felt the head sliding through my hand, and to my astonishment became aware that I now had to contend with the most deadly of reptiles, in its full strength and vigour. Indeed, I was in a moment convinced of it, for as I tightened my hold of its throat, its body became wreathed around my neck and arm. If the reader is aware of the universal dread in which the cobra de capella is held throughout India, and the almost instant death which invariably follows its bite, he will, in some degree, be able to imagine what my feelings were at the moment; a faint kind of disgusting sickness pervaded my whole frame, as I felt the clammy folds of the reptile tightening around my neck. I still held the throat, but to hold it much longer would be impossible!

Immediately beneath my grasp there was an inward working and creeping of the skin, which seemed to be assisted by the very firmness with which I held it—my hand was glued. Finding, in defiance of my efforts, that my hand was each instant forced closer to my face, an idea struck me that, were it in my power to transfix the mouth with some sharp instrument, it would prevent the reptile from using its fangs, should it escape my hold. My gun lay at my feet, the ramrod appeared the very thing required, which, with some difficulty, I succeeded in drawing out, having only one hand disengaged. My right arm was now trembling from over-exertion, my hold becoming less firm, when I happily succeeded in passing the rod through the lower jaw up to its centre. It was not without considerable hesitation that I let go my hold of the throat; and seizing the rod in both hands at the same time, by bringing them over my head with a sudden jerk, I disengaged the hold from my neck, which had latterly become almost tight enough to produce strangulation.

There was then little difficulty in freeing my right arm, and ultimately to throw the reptile from me to the earth, where it continued to twist and writhe itself into a thousand contortions of rage and agony. To run to a neighbouring stream, to lave my neck, hands and face in its cooling waters, was my first act after despatching my formidable enemy. This concludes a true, though plainly told tale. As a moral it may prove, that when a man is possessed of determination, coolness and energy, combined with reason, he will generally come off triumphant, though he may have to circumvent the subtlety of the snake, or combat the ferocity of the tiger.—*Life in India.*

A cotemporary says, that this would be a very benevolent world, if benevolence was only more profitable. Almost any man will do good for seven per cent. upon the investment.

Commented for "The Friend."

TRIALS OF THE WORLD.

This world is full of suffering, along the mournful air,
The notes of and complaining are ringing everywhere;
Love shieldeth not its idols from death's unparing darts,
And the whole wide earth is teeming with crushed and broken hearts.

Yet were no clouds of sorrow along our pathway driven,
This world would be a Paradise we scarce would change for heaven.
The erring heart to purify, is sent the chastening rod,

To discipline the spirit, and draw it nigh to God;
To raise the heart to heaven with a meek and holy trust,

And silence its repinings that have bowed it to the dust.
We may not see the purpose why our hearts are pierced and riven.

Yet with a full undoubting trust, let us look up to heaven.
This life is full of trial, yet we know that One above

Looks ever down upon us with a sympathizing love,
And piteth our infirmities, though others may deride,
For the heart hath not a sorrow with which life was not tried.

Oh, let us then be patient, be meek, and murmur not,
Though clouds, and gloom, and shadows, surround our earthly lot;

And when the heart repineth, think of that Holy One,
Who meekly bore our sin, and think to win for us a crown.

We know that life hath mysteries, for God hath not designed
To shed his great omniscience on the lowly, finite mind;

But when the soul is ransomed, and the fount of life unsealed,
The mind shall grasp infinity, and all will be revealed.

Then let us place the anchor of our confidence and trust
On the might of the Creator, the Omnipotent and Just,

Whom will we may not question, nor His hidden motives tell,
Yet rest in His assurance that He doeth all things well.

Pottawatamie Indians.—A delegation of five Pottawatamie Indians, from the Kansas river, about 100 miles west of the State of Missouri, has arrived in Washington for the purpose of receiving their annuities for the current year. They have already had two interviews with the Commissioner of Indian Affairs, and the three eldest are bordering on 90 years of age. Their names are Pat-e-go-shuck, or the Powerful Fish; Waub-seigh, or the Sturgeon with the White Skin; and Quaquah, or the Digging Bear. The other two were educated Indians, and are called Dr. J. W. Barrow and J. W. Bourrasa.

A German Colony in Brazil.—A Hamburg firm has purchased from the Prince de Joinville, one-third of his lands in Brazil, and intended establishing a German colony thereon, in the vicinity of Santa Catharina. The Rio Janeiro papers congratulate the country on the event.

The late J. Penrose, of Birmingham, was a man of an excellent spirit. It was a rule with

him to discourage all evil speaking; nor would he approve of just censure, unless some good and necessary end were to be answered by it. Two of his distant friends being at his house together, one of them during the absence of the other, said something to his disadvantage. He put a stop to the conversation, by answering, "He is here; take him aside, and tell him of it by himself; you may do him good."

THE FRIEND.

FIRST MONTH 12, 1850.

It will be found on reference to the Report of the Managers of The Philadelphia Association of Friends for the Instruction of Poor Children, which appears in another column, that an increase of annual subscribers has become necessary, in consequence of the employment of an additional Teacher, which was rendered necessary by the increased size of the Girls' School. We doubt not that the call upon the liberality of Friends on behalf of an Institution originally founded through the exertions of our Friend Thomas Scattergood, and several of his contemporaries, will be cheerfully responded to.

Friends' Asylum.

The Managers of the Asylum are desirous of obtaining suitable Friends to fill the stations of Steward and Matron of the Institution; the present Superintendent and Matron having resigned.

Application to be made to William Bettle, No. 244 N. Sixth street, and No. 14 S. Third street.

THE INSTITUTE FOR COLOURED YOUTH.

The Managers of The Institute for Coloured Youth having concluded to open an agency at the store of George W. Taylor, N. W. corner of Fifth and Cherry Streets, Philadelphia, for the purpose of recording applications of coloured boys for places both in the country and city, where they may, as apprentices, be taught agriculture and the mechanic arts, invite the attention of all those interested, to the subject, requesting them to call and examine the list of applicants.

The Managers deem it particularly desirable that opportunities should be furnished to coloured boys to learn trades of various kinds; and with a view of inducing suitable masters to take them, are prepared to offer a fair compensation to those mechanics with whom an agreement may be made for this purpose.

It may also be stated that a committee of respectable coloured men have undertaken to recommend the boys who are recorded at the agency, and thus it is believed, a better class than usual will be had in select from.

The Managers trust this notice will obtain the serious consideration of the friends of the coloured people, and that they will avail themselves of the opportunity offered, to render them an essential service, by instructing them in useful trades and occupations, as will

enable them to fill independent and respectable stations in any community in which their lot may be hereafter fixed.

On behalf of the Committee of the Board,
M. C. COPE, Secretary.
Twelfth month 20th, 1849.

RECEIPTS.

Received of John Negrin, on account, \$10.36, and for Robert Ellison, \$4.64, vol. 20 and 21, &c. Francis H. Williams, agent, Jacksonville, N. Y., for W. Mickett, A. Mohr, James Inscoe, George F. Collins, Mary P. Wood, and Charles Wood, each \$2, vol. 23. Geo. Thomas, per W. P. T. \$2, vol. 23.

FRIENDS' ASYLUM.

Committee on Admissions.—Samuel Bettle, Jr., No. 73 North Tenth street; Charles Ellis, No. 95 South Eighth street, and No. 56 Chestnut street; William Bettle, No. 244 North Sixth street, and No. 14 South Third street; John C. Allen, No. 180 South Second street; Horatio C. Wood, No. 210 Race street, and No. 37 Chestnut street.

Visiting Managers for the Month.—William Hilles, Frankford; James Thorp, Frankford; William Thomas, No. 242 N. Fifth street.

Matron.—Susan Barton.

Attending Physician.—Dr. Charles Evans, No. 182 Arch street.

Resident Physician.—Dr. Joshua H. Worthington.

William Penn and T. B. Macaulay.

The subscriber has in press a very able pamphlet, entitled, William Penn and T. B. Macaulay: Being brief observations on the charges made in Macaulay's History of England against the character of William Penn. By W. E. FOSTER.

Ten copies of the above will be sold for One Dollar.

HENRY LONGSTRETH,
Publisher and Bookseller,
No. 347 Market Street, Philadelphia.

WANTED

A boy between 14 and 16 years of age, to learn the retail dry goods business. A member of the Society of Friends would be preferred. Apply at No. 84 Arch street.

MARRIED, on the 3rd instant, at Friends' meeting-house, on Mulberry street, in this city, John Wood, of Fallersfield, Chester county, Pa., to SOLOMNA LIGHTFOOT, of the former place.

DIED, on the 17th of Ninth month last, at her residence in Buckingham township, Bucks county, in the 62nd year of her age, MARTHA, relict of the late Charles Shaw, a member of Buckingham Monthly and particular Meeting. During the last few months of her life, her sufferings were very great, which she was enabled to bear with much patience and resignation; and her family and friends are comforted in believing she was favoured with a peaceful close.

PRINTED BY KITE & WALTON.
No. 50 North Fourth Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XXIII.

SEVENTH-DAY, FIRST MONTH 19, 1850.

NO. 18.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

JOHN RICHARDSON,

AT NO. 50, NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

All communications, except those relating immediately to the financial concerns of the paper, should be addressed to the Editor.

For "The Friend."

Visit to the Menomonic.

(Continued from page 121.)

The time of the Indians' departure, after the close of the agent's council, was another period of anxiety, on their account. Notwithstanding their good conduct thus far, and the signal failure, in every particular, of those who had prophesied evil concerning them, continually, the *Miss* prophets ventured, once more, to raise their boding voices. Yet, in all this, the Menomonic sinned not, nor did ought to forfeit the character for self-denial, which he had won so well.

It was said:—"These Indians will not go off, without a frolic, at the last; such a thing was never heard of; they will treat resolution, now, to a certainty." But this was error or calumny. Oshkosh, perhaps, the most liable of his nation to be overcome by the seductions of the fire-water, as if fearful of his weakness and still desirous not to wound the feelings and disappoint the hopes of his new friends, avoided exposure to temptation, by immediately embarking in his canoes, with all his own company, though the day was far advanced and evening at hand. He proceeded homeward, the Friends were told, without stopping at the town. He thus escaped snares, which, no doubt, were prepared for him, and proved himself to be possessed of a greater share of virtue than had been ascribed to him.

Most of the other chiefs, with their respective attendants, also went away, that evening, and all, without a single exception, known to the Friends, departed with the sobriety they had observed throughout. Only the Roman Catholic company remained in the Fort that night, and they closed the occupations of the day, in a manner, which, under the circumstances, was gratifying to the feelings of the Friends and consistent with the profession of the Indians, by assembling together, men and women, in one of their apartments, and singing, in plaintive tones, the hymns which had been taught them, in the Chippewa language.

It may be mentioned, that Menomonic, not having been reduced to writing, and some knowledge of Chippewa being common among all the north-western tribes, books have been published in it, which have been made use of by missionaries, among several nations, in that portion of our country.

The Indians spent more than an hour in this exercise, and some one expressing a fear, that they would weary themselves, Lainotte answered, that they could spend the whole night, in that manner, without fatigue.

The Friends prepared, early next morning, to start from Green Bay for Fond-du-lac, in company. One of them had business there, and the other would proceed onward, via Milwaukee, Chicago, Detroit, &c., to New York, for the specie. They thought they had taken a final leave of the poor Menomonics, and should have no more intercourse with them.

But this, it appeared, was not yet to be the case. The grief which preyed upon the hearts of these oppressed ones had not yet found sufficient vent. They longed to pour forth the expression of their sorrows, once more, into sympathetic bosoms—to deepen the impression which they had already made, and to stimulate their friends still further to make an effectual effort for their relief. Such opportunities were rare; for the face of a sincere friend of their race, bearing a white skin, had seldom been seen among them.

At 5 o'clock, on the morning of the 22d, as the Friends were about to pass out of the Fort, they found Lainotte, Oshkoshanaw, Tahko, Carron, and some others, assembled in the porch, in front of their quarters, with an interpreter, named George Johnson, of Green Bay. They requested an audience. They wanted, they said, to send a message and to claim the intercession of the Commissioner, with their Great Father, at Washington. They were afraid their messages, heretofore, had not reached him, or he would have taken some notice of them.

Carron spoke first, and began by saying, that "he was a member of the Roman Catholic church, and lived in the fear of God, and would not tell a lie." (This, he said, probably, in consequence of a charge made against him, by the Indian agent, in council, the day before, of misrepresenting the sentiments of the other chiefs, in relation to the piece of payment of the \$30,000.)

He said, that "all of them looked upon their removal to the Crow-wing river, as an act of destruction, and that, if it must be that they were to come to nothing, they would rather it should happen in their old homes, than in a strange land. In going there, they would be going among enemies, who were more powerful than they." (Johnson explained, that it

was the Sioux they so much dreaded; a ferocious race, perpetually at war with all others.) Carron further said, that "they felt like men going to meet death; they expected that most of them would perish by violence. They spoke thus to the Commissioner, because he was a good and true man, and the only one the Government had ever sent among them, who seemed to feel for them; and they hoped, he would repeat their words to their Great Father. They did not refuse to go, if it was his will—they were now preparing to send their young men, to explore the country; but, at the thought of going, their hearts rose into their throats."

The Commissioner, most willingly, promised to communicate to the President all that Carron had confided to him, but kindly cautioned the chief not to build upon that; for, however friendly the feelings of the Quakers, they had no influence in the Government. He was fearful lest such a promise might raise in the heart of the poor Indian, hopes never to be realized;—

"Which would lead him to a worse relapse
And heavier fall."

Tahko then spoke.—"They were afraid, their Great Father thought no more of them, than of so many cattle; for they had cried to him and he took no notice of their cry. It seemed as if there was no mercy for them—they had no friend upon earth. In their extremity, they could only look up to heaven, for mercy."

The appeals of the helpless and afflicted people, so free from all expression of bitterness, or even irritation against their oppressors, were deeply affecting. They were like the feeble wail of one who finds himself in the grasp of a mighty Power, from whom, resistance or reproach would but call down speedier destruction.

The Commissioner told these poor people, that he could not express the extent of his sympathy for them; that his feelings would not permit him to speak many words; that he looked upon them as brothers, and so bade them farewell.

Men, women and children pressed forward, to give a fitting salutation to the Friends, who separated from them with much feeling.

The week passed at the old Fort, in company with the Menomonics, had been one of deep interest and much satisfaction. It, under Providence, the Indians should derive any permanent benefit from it, whether moral or temporal, that satisfaction would be greatly increased. The Friends were enabled, during the brief period of their sojourn together, at least, to console them with the knowledge, that the white man's world still contained those who felt for their sorrows, and would help them, if

they could. This was not much. Yet sympathy, sometimes, wonderfully lightens the load of the suffering. They were a people naturally disposed to cheerfulness, and by no means, to be set down as stoics of the woods, unknown to smiles or tears. Like their white brethren, they experienced the alternations of joy and sorrow,

"And the soul, where each rejoins,
To my heart is more dear,
Than the soul that is steeled
Both to joy and to care."

The Menomones collected, on this occasion, were—men, women and children—fifty in number. They were, probably, not the worst specimens of their people, perhaps, the best. As has been stated before, the men were not imposing in appearance or deportment; neither were the women. Of the latter, there were about twelve in the company, rather tidy in appearance, of medium stature;—several, of comely countenances, but none remarkable for beauty. They wore their long, black and glossy tresses neatly parted, after the fashion of white women, but confined by a fillet only. Their heads, as appeared to be the general custom of the Indian women of that region, were always bare, except when the blanket or outer robe was drawn over them, in the form of a hood. They did not sustain the reputation of their sex for volubility, their voices being very seldom heard. They were dressed in garments of blue cloth—leggings, a narrow and short frock, and an anomalous sort of upper covering, which might be called a very long short-gown. The only decoration, was a little embroidery and lace, on extra occasions, about the ankles. The ornaments of the frock gave them all an awkward, hobbling gait, preventing the free motion of the limbs, and the custom of carrying their little paposes and other burdens on their backs, with a band to aid in supporting them, across their forehead, gave them an ungraceful stoop and the habit of projecting the head forward, with the face downward. This posture was most observable in the older women. The practice of bearing burdens, in that manner, is begun, by the girls, early in life. They occasionally relieve their mothers, by slinging the youngsters over their own shoulders, back to back. It was quite an odd sight, to behold the demure little creatures, with tawny skins and coal black eyes, hanging, with no air of entire satisfaction, at the backs of their elder sisters, who appeared to be quite insensible of their presence. One advantage of the custom is, that it leaves the hands disengaged, for work or play. The infants, according to the old usage, is bound to a board and slipped into a birch bark case, with only the head and arms at liberty.

No needle work was observed to be going on among the women; though that art, as well as porcupine-quill and bead-work, is practised by them, at home. Their hands appeared to be pretty fully occupied in the care of their children and the preparation of food for their leige lords. The young men gave them some aid, in the culinary department, by bringing water and wood, and preparing the latter for the fire. Whether such courtesy was prac-

tised in the woods, was not explained, but it seemed to sit easily upon them, like an established habit. It is probable that when war or the chase, or any other pursuit, engages the attention of the men, the women perform all the household drudgery. It appeared, however, that this was no longer considered degrading to assist the weaker vessel in menial affairs—another token of a little advance in civilization. What the habits of these people were, at home, could not always be inferred from proceedings, at this time. The regularity of their meals was spoken of, as an instance. The holding of the council, at stated hours obliged them to arrange their times of eating, in conformity. When no such necessity exists, they are said to be altogether irregular; being only governed by the calls of appetite and the supply of food.

One thing was remarkable among them, which could hardly have been assumed, for the occasion—the universal decorum which prevailed. It gave evidence of good discipline or an intuitive attachment to order and harmony. No squabbling children, contentious youths, or scolding wives, were to be found in the company. If differences existed, they were hushed up. Only in one instance, did a little lad, who had been handled rather roughly by his playmate, in sport, appear, for a moment, to lose his temper. He rushed towards the offender, quite furiously, but, before reaching him, turned suddenly on his heel and walked quietly, in another direction, with a countenance as composed as if nothing had happened. The children never meddled; at least, with any thing belonging to the premises; though many little matters were lying about, and no care taken to watch or secure them. Strict honesty prevailed with all ages. Poultry, various implements and household utensils, very desirable to these needy people, were exposed, night and day, yet not one of them was taken or even displaced, so far as was observed. The lodgings of the Friends were not locked, the front door being kept shut at night by a stick, the lower end of which rested against a small projection from the outer partition. No attempt at intrusion was ever made. Could one have lived in a white community, of the same number, for the same time, selected at random from the destitute, and have been able to render as good an account of them? The Menomones are said never to steal; it is a crime they hold in contempt. They did not mind begging a little or borrowing. But whatever they borrowed, they faithfully returned. They showed even a disposition to be generous, according to their small ability. One evening, a deer, as is the habit of the animal at that time of day, approached the water's side, to get a drink. A young hunter sped and shot him. Next day, a smoking hunch made its appearance on the table of the Friends.

(To be continued.)

As it is no uncommon thing for a person to be sincere and yet deceived, that should be a care that our respect to his motive, be not mistaken for a consent to his error.

From the North American & U. S. Gaz.

Review of the Weather, for Twelfth month (December), 1849.

We have not much to record of special interest in the meteorology of the month. A pretty uniform temperature, but with variable skies, prevailed till the 25th, when the mercury was 23 at sunrise, and fell to 17 at 10 p. m., making a fall of 21° in about 24 hours. At sunrise the following day, the 26th, the thermometer stood at 13; and in the vicinity of the city was reported some degrees lower; but weather moderated, however, after the morning, and at 2 o'clock the mercury had risen to 20. From this time the temperature continued mild, with some rain and snow, to the end of the month.

The sudden accessions of cold, or loss of heat, which we often experience in winter, are usually preceded in the Atlantic portion of these States by a strong N. or N. W. wind; and the cold is commonly attributed to the passage of this wind over extensive surfaces of snow and ice. This may be true, but not to the extent, nor in the sense commonly understood. Snow and ice are not, necessarily, much colder than 32 deg., and cannot, therefore, in this state, impart to another body what they do not possess, a temperature, for instance, of 13, as on the morning of the 26th ult. True, snow and ice are in some measure susceptible, like the naked earth and rocks, of being reduced to a very low temperature; but when this occurs, they are the recipients from the incumbent wind, not the contributors to it, of this excess of cold. But having become thus reduced, they impart their excess to neighbouring bodies as does the earth, though less perfectly; for the earth being a far better conductor of caloric than snow, imbues heat faster than the latter—when of the same temperature—from the air, or other body warmer than itself, with which it is brought in contact; and must, therefore, cool such body faster than does the snow. This is believed to be strictly true while the temperature of the warmer body is below 32 deg., as must always be the case with the wind in very cold weather. When above 32 deg., the liquefying or melting of the snow or ice demands a large additional supply of heat, which it abstracts from the passing current of warm air, and may thus cause a more rapid reduction of its temperature than would the naked earth under circumstances otherwise similar.

As the higher strata of the atmosphere are usually colder than the lower,—the mercury in the thermometer indicating about one degree of cold for every 100 yards of ascent—some writers have suggested that the sudden changes under consideration were caused by a descent of the cold blast from an elevated region; and this seems somewhat plausible, as the higher and colder strata being heavier than the lower, must tend to displace the latter. But, on the contrary, as this difference of temperature is supposed always to exist, it is believed to be—not a cause of sudden change, as suggested, but in accordance with a great and beneficent law of nature—a cause of perpetual intestine motion in our atmosphere, winter and summer,

even when it seems most calm; the cold air being continually, though slowly and insensibly, precipitated to the earth, and displacing that which has become unfitted to sustain its inhabitants. Moreover, we have no need of such an hypothesis, as a high wind from the N. and W. precedes, invariably perhaps, in this part of the continent, very cold weather, and must bring to us from the far north—from the frigid zone, it may be, in a single day—the temperature of the region whence it came, modified only by the warmer surface over which it has passed. By reference to our table, it will be seen that on the 25th, when the mercury fell 21 deg. in about as many hours, a strong wind (marked No. 4.) blew from the N. W. during the whole day. It will also be seen that the next morning the wind was greatly abated, as is usually the case when the temperature of the earth and air are brought nearly to correspond.

A storm of snow and sleet, with a N. E. wind, occurred on the afternoon of the 2d, and was remarkable for its extent, having reached Halifax, N. S., on the north, and Washington, D. C., on the south. The snow melted in this vicinity nearly as fast as it fell.

The earth has been quite mired most of the month; an inch or less of snow having fallen at different times, which remained a few hours only. On the afternoon and night of the 10th, however, about 5 inches fell, and as it was damp and undisturbed by wind, the tree tops in the public squares were, on the following morning, beautifully clad in a mantle of the purest white—a few branches from the evergreens gave way under the burden. Some sleighs ventured out, but as there was pleasure to neither horse nor rider, they soon disappeared, as did the snow not long after. Snow again fell on the evening and night of the 30th to the depth of about 4 inches.

The navigation of our rivers was entirely open till the 26th, when the Delaware was closed at Bristol, and the Schuylkill above Fairmount.

The range of the Thermometer for the Twelfth month, was from 13 to 50, or 37°; and the mean temperature 35½, which is four degrees above the common mean of that month. The average heat of the year 1849, was 54°, which is about two degrees above the mean of 60 years. The highest temperature of any year for this period was 54½, in 1848; and it is a little remarkable that, for the fifty-five years, preceding 1835, the mean heat of two years only amounted to 54 degrees; while four out of the five succeeding years, (including 1835,) have attained that elevation; 1837 falling one degree below it. The lowest temperature of any year for the above period was 49°, in 1816; and on two other years only was it so low as 50 degrees of Fahrenheit.

Snow or rain fell on eleven days; and the amount of both for the month, as measured at the Pennsylvania Hospital, was 5½ inches. The whole quantity for the year 1849 was 42 inches, which is 2½ inches below the mean of the 12 years preceding, as recorded at that Institution.

In closing our report for the year, we cannot well resist the temptation to notice, what

caused scarcely fail to prove the greatest discovery of this, or of any other age, viz., a new source from which both light and heat are obtained almost without cost. It has long been known to science that the two gases, hydrogen and oxygen, composing water, were, the one a supporter of combustion, and the other a combustible of the most perfect character; and that, could they be brought together with facility separated, they would at once constitute a universal source of light and heat, as inexhaustible as the ocean itself. We can no longer resist the conviction that this momentous discovery has been made, and that a short period only will elapse before its controlling influence will be seen and felt in our domestic economy, in our foreign intercourse, and in nearly all the arts of life. The discovery is claimed by Henry M. Paine, of Worcester, Mass.

P. S.

Day of month	Thermometer.	Wind.	Remarks on the weather for Twelfth month, 1849.
1	39	N. W.	3 Cloudy—clearing clear and cold.
2	33	N. E.	3 Cloudy—snow p. m.
3	30	N. E.	3 Do. rain p. m.
4	29	N. W.	3 Overcast all day.
5	29	N. W.	1 Cloudy—clear v. m.
6	41	N. W.	3 Clear after 10 a. m.
7	32	N. W.	1 Clear.
8	31	N. W.	1 Snow—one inch.
9	35	N. E.	3 Cloudy—light rain v. m.
10	26	N. E.	3 Do. snow from 11 to 10 p. m.
11	26	N. E.	3 Clear.
12	34	N. W.	3 Clear.
13	34	N. W.	1 Very clear.
14	33	N. W.	3 Cloudy—snow evening.
15	34	N. W.	3 Do. clear do.
16	33	N. W.	1 Overcast.
17	41	N. W.	3 Clear.
18	45	N. W.	3 Fair.
19	38	N. W.	3 Clear.
20	38	N. W.	3 Cloudy—light rain v. m.
21	40	N. W.	3 Do.
22	41	N. W.	3 Clear.
23	39	N. W.	3 Heavy rain a. m.
24	41	N. W.	3 Clear—snow evening.
25	38	N. W.	3 Cloudy—fair p. m.
26	33	N. W.	3 Clear, then 17 at 10 p. m.
27	31	N. W.	3 Clear and cold—windy v. m.
28	45	N. W.	3 Clear.
29	40	N. W.	3 Fair—snow at 10 p. m.
30	34	N. W.	3 Rain—snow gone.
31	36	N. W.	3 Fair—snow at 7 p. m.
1	36	N. W.	3 Clear—4½ inches snow on ground.

Mean temperature of the month 35½.

Philadelphia, First mo. 1st, 1850.

Americans in Japan—Cruise of the U. S. Ship-of-war Preble.

(Continued from page 131.)

On the 24th, the same day that Tat-nosen had promised Capt. Glynn, several high officers came to the prison, and Moreman informed the prisoners that in two days they would be taken to the town-house, and thence sent to Desima to be delivered over to the Dutch superintendent, for the purpose of being transferred to the ship which had come for them; and requested them to give him all their clothes and bedding at that time. Accordingly, on the 25th, they were all carried to the town-house in *kago*, where they met McDonald, and saw the new governor, who had arrived in Nagasaki since the ship. It is impossible to say, whether it was owing to the change of officers, or to the decided tone of Capt. Glynn, that the captives were given up; it is probable that the new incumbent was quite willing to accept Mr.

Levyshon's offer, and rid himself of so unpalatable a visitor as a foreign ship of war. The men were then taken to Desima, where they were furnished with an excellent dinner, a basket to them after their fare of seaweed, rice, and fish, and allowed to amuse themselves by walking about the factory grounds, while the boat was getting ready. On taking leave, they returned their thanks to Mr. Levyshon for his kindness to them, which indeed was shown in so many ways, and at so many times, as to call for their acknowledgments, and that of all their countrymen.

Randall McDonald, the other sailor delivered up, was from the whaler Plymouth, Edwards, of Sag Harbour, who, in a spirit of adventure, left the ship according to a previous arrangement with his captain, in a small boat, intending to cruise along the Japanese coast, or cast himself ashore, as the winds or opportunity might favour. His boat was so contrived that he could capsize it himself, and an experiment he made the next day near a reef proved that it could be done without danger in smooth water. He first landed on an uninhabited island, which he examined throughout in hopes of finding traces of human beings, but seeing none he left it for the larger island of Timoshu or Desima, about ten miles distant. When about half way over he capsized his boat and righted her, and then coasted along the shore till night. The next morning he saw some fishermen, who approached as he beckoned to them, and into whose boat he jumped, holding the painter of his own boat, and making signs to go ashore. On landing (July 2d, 1849,) they put sandals on his feet, and gently took him to a house, where a meal was provided for him and a suit of dry clothes. He remained with these people eight days; but poor as they were and kindly disposed, they were under too much fear of their rulers to harbour him without permission, or keep him without reporting him; and accordingly, at the end of this period, four officers from Soye arrived at the house, who carried him to the capital of the island, situated on the western or south-western direction, and there confined him. His narrow quarters were enlarged at his remonstrance, and he passed a month here quietly, when a higher officer arrived to take him to a town called Syon, on the island of Yesso, about 25 miles distant.

Hete he remained in confinement for a fortnight, waiting for a junk to Matsumi, where he arrived Sept. 6th, after a passage of fifteen days, including stoppages; he was allowed to walk about the vessel's quarter deck, but forbidden to hold communication with the men, or go ashore. We cannot find any of the islands or towns mentioned by McDonald on our maps, but the length of time employed in the passage to Matsumi, leads us to suppose them to be in the north-western part of Yesso. Though confined, he was kindly treated at Matsumi, clothed in a Japanese dress, and all his wants supplied, with the addition of even a few luxuries; among other things, he was furnished with a rude wooden spoon, cut out and left behind by one of the crew of the *Ladoga*, who he was told had attempted to escape. He left Matsumi, Oct'r 1st, and reached Na-

gasaki the 17th, where he was provided with a lodging in a temple.

On going ashore at Nagasaki, he was carried to the town-house, but before going in, Moreau instructed him how to behave when in presence of the Governor, and ordered him to step on an image in front of the first door, which he said was "the devil of Japan." This pite, about a foot wide, was, as well as he could see, a rude picture of the Virgin and Child, but the crowd pressing in prevented him from examining it closely. He was compelled to kneel in court, and soon a hissing announced the Governor, to whom he was obliged to make the Japanese salutation, bending down so as not to look in his face. On being asked his place of residence, he told them Oregon, New York, and Canada, in hopes to be delivered to the first American or English man-of-war which might come, and thus be the means of restoring the other men to liberty, who for their restlessness, he thought would be kept prisoners for life. Many other questions were asked him; and among others, if he believed there was a God in heaven? He said, "Yes; I believe in the Father, Son and Holy Ghost, and in our Lord and Saviour Jesus Christ." He was taken away in a kago to the quarters provided for him, where he remained over six months until the Preble's arrival.

He was twice taken to the town-house to be questioned, and also often examined in his room. On asking for his Bible and other books, his keeper told him angrily, "not to speak of the Bible in Japan, it was not a good book." McDonald thought one object of these interrogatories was, to find out whether he had any friends in America, who were likely to exert themselves to effect his liberation when they knew of his captivity. His time was chiefly employed in teaching English to a few natives, among whom Moreau was his best scholar, though he thought he himself knew more of the Japanese language than his pupil did of English. He ascribes his kind treatment to his efforts in this line, as his scholars were both studious and inquisitive.

The arrival of the Preble caused no little excitement among the government people, and the next morning (April 18th) his guard showed him a list of the troops which had come into town in consequence, to the number of 3405 men, making, with the ordinary garrison of 650, and those previously arrived, nearly six thousand troops, besides their followers—an extraordinary force. The day before his liberation, he was requested to give the relative rank of the commander of the Preble, for the information of his keepers, which he did by counting in the order of succession from the highest chief in the United States: "First," he says, "I gave the people, [which they could not comprehend,] then the President, Secretary of the Navy, commodore, captain, and commander; this rank was so high, as apparently to excite their surprise." His information perhaps, led to the change in the officer who went aboard the Preble the day of her departure.

The greatest gift we can bestow on others is a good example.

For "The Friend."

Additional Letters and Papers of John Barclay. No. 3.

TO HIS SISTER.

Stoke Newington, 26th of Fourth mo, 1836.

It was cause of thankfulness to my dear M. and to me, to have so satisfactory and comfortable an account of thee, and to find how graciously thou hast been dealt with and supported. I have also great occasion for thankfulness that my head is borne above the billows, and that I am preserved calm, and cheerful, and stayed, under the circumstances which I am about to mention to thee. [He then gives the opinion of a consultation of medical men on his knee case.] Thus, my beloved sister, it is not in vain that I have been preparing, and my mind from time to time steadily turning upon (sooner or later) the lot of all living! And what a favour ought it to be esteemed, that I have had so long to contemplate that awful subject, death, which thou so well knowest has been, off and on, very familiar to me for many years. Indeed, who can pretend to religion, without daily looking upon their removal hence as the consummation, and as it were realization of those views, which can be only seen while here by the eye of faith, and through a glass darkly, in comparison of the actual and full fruition?—Well, I trust I am in better hands than those of man, though I think it right to do what seems likely to benefit me. I feel very comfortable: it does not seem like any new or strange thing come upon one, but that which I have been living for, weakly and stumbingly, these many years. I have no fresh dress to put on, no "Sunday-going" sanctity.—I feel myself a poor creature, and that there is ground to hope to the end in that Mercy which has visited—"the day spring from on high." Ah! how much have we to be thankful for; how much has God wrought for us, dear sister! O let us hold on, and never fear, or doubt, or flinch, or turn aside; and all will be well!

Thy very affectionate brother,

J. B.

TO THE MAME.

Margate, 8th of Seventh mo, 1836.

We rejoice that you are helped on your way, to advocate the good cause, even the way of the cross of our Lord and Saviour, in which so few walk, though so many can talk of it, and dress it up, or something else instead of it, to try and persuade themselves they are in the right way—(Lo, here is Christ! lo, he is there!—and all else but themselves are out of the way.) I have not a doubt that you have been often refreshed together with a remnant, a precious remnant, in the little scattered meetings in the districts you have been among. Indeed, I have sometimes been ready to take up the belief, and had to express it in — meeting, that if individuals of the small country meetings, the two and the threes, were faithful in their day, and in their line and measure, their Lord and Master, the Head of his church, was bound to appear for them, and to do for them exceeding abundantly, and to honour them, and to make them

very fruitful, and even use them in the building up each other, and the church also in star districts, even in those populous and once flourishing meetings where the enemy is sweeping away his victims, and laying waste the heritage with a wide wasting desolation. I reminded those on whom devolved the weights and burdens of Society, of the first planting of Truth in these parts by two or more youthful messengers, who walked from place to place, and inquired who were worthy, and directed them to the sure Teacher, and how to gather inwardly to Him.

— Ah! it is my full persuasion, the Master is at work, (though the enemy be busy also,) and will yet, out of the mouth and by the means of those that may think themselves but babes and sucklings, ordain strength, and perfect His own praise;—and such, in the right sense, we all ought to be, in order that His strength may be made perfect in our abasement.

Farewell, my beloved sister, in the best of all bonds! May the same Hand that has done great things for us, help us to hold out to the end, in the faith and patience, through whatever awaits either of us.

Thy very affectionate brother,

J. B.

For "The Friend"

Suggested by Reading the Letters of Sarah Grubb.

In reading the valuable and instructive letters of that dedicated servant, Sarah Grubb, I was led to believe the rightly concerned must feel living desires arise in their hearts, that more such labourers might be called into the field, being at the same time renewedly confirmed in the conviction, that "the harvest truly is plenteous, but the labourers are few." How sincere and devoted are the servants of the Most High!—with an eye single to the Lord's holy requirements, they are ever ready to give up worldly delights, and to forego both social and domestic pleasures when necessary, having their desires—their very lives bound up in this great concern—to do their Master's will, so that the cause of truth and righteousness might be advanced in the earth. Of this class also, our late worthy Friends John Barclay, Thomas Shillito, and Daniel Wheeler, were excellent examples.

The true Christian finds that it will not do to sit down satisfied with the name, and idly to saunter as under the umbrage of a good reputation, which was procured by the devotion, the exercises and the labours of his predecessors in the Truth, or to live merely as on the fruit of the trees which they planted. He must be continually awake to the necessity of a willingness to be baptized with the baptisms which they experienced, and to drink of the same cup of suffering that they partook of, so that he may not be a mere nominal professor, but a practical follower of a crucified Redeemer. Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." (2 Cor. iv. 10.) Such will often witness the effusions of a desire that all may be laid upon

and brought to the light, concerning them and their actions, entreating no wish to conceal anything; but on the contrary, are willing that every thought and intent of the heart should be placed as in the inerring balances, and made manifest, adopting in sincerity this language of David's: "Search me O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." (Ps. cxxxix. 23, 24.) Other courses may appear more desirable to the self-pleasing, and the full in their own wisdom and strength; but none other, I believe, can ever meet Divine acceptance.

"The kingdom of God is not in word but in power." It will not do to trust to a comely exterior, and to a merely formal imitation of the good deeds and sayings of our early Friends. We must experience a singing as on the banks of deliverance from a state of spiritual bondage and corruption—of going as through the depths of Jordan, and bringing forth stones of living memorial to His praise; and a state of continual watchfulness must be maintained after experiencing something of the quickening and purifying operations of the Spirit of Truth upon our minds, lest we should perish by our soul's enemies. Should this not be the case, for want of abiding in the Vine, these passages of scripture that once seemed fragrant and replete with consolation, and the truth of which never changes, will appear to us as having lost much of their importance and freshness. "Other foundation can no man lay than that is laid, which is Jesus Christ."—(1 Cor. iii. 11.) "I am the door of the sheep." "Verily, verily I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."—(John x. 1.)

State of New York.

For "The Friend."

WILLIAM PENN.

In the last volume of "The Friend," under the head "Macaulay's History of England," the charges made by that brilliant writer against William Penn, were carefully examined. The subject, as was to have been expected, attracted much attention, and several vindications of our great Founder have since appeared. In looking over one of them, written by W. E. Forster, we find an examination of the statement of Macaulay concerning the young women of Taunton, which clears up the only serious charge that has not been met and refuted in the pages of "The Friend;" as it was one respecting which there were no means of refutation accessible in this country.

During the Duke of Monmouth's rebellion, that leader marched through Taunton, at which place he was presented by a number of young women with a standard. The passage in Macaulay's history is as follows: "Already some of the girls who had presented the standard to Monmouth at Taunton had cruelly expiated their offence. * * * Most of the young ladies however, who had walked in the procession were still alive. Some of them were under ten years of age. All of them had acted under

the orders of their schoolmistress, without knowing that they were committing a crime. The Queen's maids of honour asked the royal permission to wring money out of the parents of the poor children, and the permission was granted. An order was sent down to Taunton that all these little girls should be seized and imprisoned. Sir Francis Warre, of Hestercombe, the Tory member for Bridgewater, was requested to undertake the office of exacting the ransom. He was charged to declare in strong language, that the maids of honour would not endure delay—that they were determined to prosecute to outlawry, unless a reasonable sum were forthcoming, and that by a reasonable sum was meant seven thousand pounds. Warre excused himself from taking any part in so scandalous a transaction. The maids of honour then requested William Penn to act for them; and Penn accepted the commission. Yet it should seem that a little of the pertinacious scrupulosity which he had so often shown about taking off his hat would not have been altogether out of place on this occasion. He probably silenced the remonstrances of his conscience by repeating to himself, that none of the money which he extorted would go into his own pocket; that if he refused to be the agent of the ladies, they would find agents less humane; that by complying he should increase his influence at the court; and that his influence at the court had already enabled him, and might still enable him, to render great services to his oppressed brethren. The maids of honour were at last forced to content themselves with less than a third part of what they had demanded."

We give the comment of W. E. Forster on this passage in his own language, and our readers will, we doubt not, agree with us in thinking that it completely neutralizes the statement and aspersions of the historian.

"The only one of the authorities Mr. Macaulay quotes in reference to this case, in which there is any allusion to Penn, is the following letter from the Earl of Sunderland, the then Home Secretary, a copy of which is in the State Paper Office:—

"Whitehall, Feby 13th, 1685-6.
"MR. PENNE—Her Majesty's Maids of Honour having acquainted me, that they designed to employ you and Mr. Walden in making a composition with the Relations of the Maids of Taunton for the high Misdemeanor they have been guilty of, I do at their request hereby let you know that her Majesty has been pleased to give their Fines to the said Maids of Honour, and therefore recommend it to Mr. Walden and you to make the most advantageous composition you can in their behalf.

"I am, Sir, your humble servant,
SUNDERLAND. P.t

"This letter, to which no reply can be found either in the State Paper Office or elsewhere, is the sole proof upon which the charge is grounded: there exists no collateral evidence whatever confirming its receipt by Penn, much less his acceptance of its commission: it is not

even certain that it was addressed to him. The address in the State Paper Office is not 'William Penn, Esq.,' nor William Penn at all, but plain *Mr. Penne*, and therefore it is quite possible that it was intended for a certain 'George Penne,' who it appears was instrumental in effecting the release from slavery of Mr. Azariah Poney, a gentleman of Bettescombe, near Crewkerne, in Somersetshire, whose sentence to death had been commuted to transportation.†

"But allowing that Sunderland's letter was addressed to William Penn, what does it prove? Not that he undertook the office in question, but merely that 'the maids of honour having acquainted' the Secretary 'that they designed to employ him and a Mr. Walden, he therefore recommended it to Mr. Walden and to him to make the most advantageous composition they can in their behalf.'

"Mark, Sunderland rests his recommendation not on any previous communication between himself and Penn, nor between Penn and the maids of honour, but merely on their 'design to employ' him and another; how then can we tell that Penn was even privy to such design? The case of the Taunton maids excited no little interest both at the time and since, but neither in the official documents connected therewith, nor in any general history, nor in the local records, is there any other allusion to Penn, nor is there any mention whatever of the matter in either his own letters or biography.

"Surely then, even on his own authority, Mr. Macaulay's positive assertion that 'the maids of honour requested William Penn to act for them,' and that he 'accepted the commission,' is an unwarrantable assumption.

"There is, however, one historian, and that too a contemporary, almost an eye-witness, by whom this assertion is not confirmed but contradicted. Oldmixon, in his History, gives the following account of the transaction:—"The Court was so unmerciful, that they excepted the poor girls of Taunton, who gave Monmouth colours, out of their pretended pardon, and every one of them was forced to pay as much money as would have been a good portion to each, for particular pardons. This money, and a great deal more, was said to be for the maids of honour, whose agent Brent, the Popish lawyer, had an under agent, one Crane of Bridgewater, and 'tis supposed that both of them paid themselves very bountifully out of the money which was raised by this means, some instances of which are within my knowledge." Now, though it may be alleged that Oldmixon is by no means an infallible guide, not bearing a very high character for accuracy, yet in a case like this, some of the circumstances of which he declares to have been "within his own knowledge," which may be well believed, seeing he was as Mr. Macaulay says, when quoting him in reference to Monmouth's entrance into Taunton, 'then

* Possibly the same G. Pen mentioned by Pepys in his "Diary," April 4, 1660.

† See Roberts' Life of Monmouth (vol. ii. p. 243) whose authority is family letters in the possession of Mr. Finney's descendant.

‡ Oldmixon, vol. ii. p. 708.

* Macaulay, vol. i. p. 656.

† State Paper Office. Letter Book, 1679-1688. Domestic Various. No. 529, p. 284.

a boy living very near the scene of these events,* in fact at Bridgewater itself,† so that he was Crane's fellow-lowman, his testimony would at least seem worthy of notice.

Moreover, Penn having been his personal acquaintance,‡ had he really acted as broker in this business, Oldmixon could scarcely have been ignorant of the fact. Still, strange as it may seem, Mr. Macaulay, who often quotes him, in one case by himself,§ and even gives him as an authority¶ in an earlier part of this very story of the Taunton maids, completely passes him by, when his evidence would thus disturb his hypothesis of Penn's hypocrisy. This account also has some slight collateral support, which Mr. Macaulay's has not, for we find, from a petition in the State Paper Office from one suspected of having been engaged in the rebellion, endorsed Brent, and also from a passage in the second Lord Clarendon's Diary, wherein he says that a 'Lady Tipping had offered Mr. Brent £200 to get a *noli prosequi*,** that 'this vile wretch,' as Oldmixon†† calls him, was an acknowledged pardon-broker, and therefore a very probable agent for these maids of honour to employ. Again, the wording of the warrant, dated March 11, 1686-7, is worth attention. It states, that it is 'his Majesty's pleasure that these maids, or their relations and friends, who have compounded or shall compound, with the agent employed by her Majesty's said maids of honour, shall not,†† &c. The word agent is applicable according to Oldmixon's version, viz., that Brent was the agent of the maids of honour and Crane merely his sub-agent, but if Sunderland's recommendation had been carried out, and both Penn and Walsen employed, the plural number would probably have been used.

"But granting, which we think the reader will hardly be disposed to do, that Brent's agency is an invention of Oldmixon, and Penn's interference is proved, even then, as is stated by a previous historian,§§ 'the transaction presents two phases,' and Penn might doubtless have 'thought not of the lure of the traffickers, but of the mercy which they sold.' In our utter ignorance of all the circumstances which preceded his interference, allowing he did interfere, why should we not suppose that the relations of the girls, who it must be remembered had been seized and their ransom allotted before the date of Sunderland's letter, had applied to Penn as a man of influence, honesty, and benevolence, to intercede in their behalf, and that the Secretary's commission was in consequence of such application, and the diminution of the ransom 'to less than one-third of the original demand'¶¶ his reward for his trouble,

This view of the matter, Mr. Roberts, the writer above quoted, we observe takes, and though also an assumption, it is no ways more gratuitous than Mr. Macaulay's, and has at least the advantage of being in accordance with Penn's general character. In one expression which he uses, Mr. Macaulay seems himself to lean to this interpretation, when he states that the Quaker probably 'silenced the remonstrances of his conscience by repeating to himself that if he refused to be the agent they would find others less humane,' but in this case he would not have designated the commission which he says Penn accepted as a 'scandalous transaction,' nor called it an 'office of exacting ransom.' These terms, together with his previous remarks, show clearly enough that he chooses to consider Penn as having been, not an intercessor for mercy, but an abettor of cruelty, pandering to oppression in order that his vanity might be pampered."

(To be continued.)

For "The Friend."

JOHN STICKLAND.

(Continued from page 132.)

The death of his wife left him very solitary; he had reached that period of life when temporal enjoyments yield but little satisfaction, yet he had within himself an unfailing source of comfort. The blessed Comforter promised by our Lord to come to and abide with his disciples, graciously condescended to be present with him, and to solace and sweeten his lonely moments. Love, peace and tranquillity seemed the clothing of his spirit, and the retrospect of the time he had spent in the service of his Divine Master afforded him much satisfaction. In a letter written in Ninth month, 1832, he says:

"I feel my heart so broken, that my prayers are little else than desires watered with my tears. I cannot describe the state of my mind; yet I have no murmuring complaints to make; but [experience] such faith, hope, love, gratitude, and resignation, with an humble sense of my unworthiness, as breaks my heart; especially on a morning at the time I used to speak to your dear mother, and to the Lord for her. I walked around her grave last Friday two or three times, weeping. I shall go to her, but she shall not return to me."

About this time, he seems to have drawn nearer to Friends, to whom and their principles he was evidently becoming increasingly attached. Under date of "24th of Fourth month called April, 1833," he writes to his daughter, who had joined the Society:

"My dear Hannah,—

"I have thought of late much about you and your little family, especially when my knees are on the earth and my heart adoring my Maker." "I am apt to fall low in spirit. O stronger faith and love! No religion without love. God is love; and He does send us the comforting Spirit at our earnest request. On the 28th morning of this month, I awoke in a dark, distressing state of mind. My soul was cast down; and on my silent cry to the Lord for the Comforter to come and put joy

and gladness into my heart, my sorrow was turned into joy; and I felt such peace and love, such resignation to the Lord's will, and such victory over the world, as I have seldom felt before. I was absorbed and melted in the will of God. O! why should I ever doubt again of his love and care for his poor unworthy creature! Perhaps these comforts are to prepare my broken heart for trials yet to come.

"What added to my happiness was the recollection of my having been favoured with a visit to heaven, out of the body I believe, more than fourteen years ago. I dreamed that in company with our parish minister, I went to the gate of the holy city, and the minister knocked loudly three times. Soon, the door opened, and a hand caught hold of my left arm and pulled me in. It was then closed against the minister, at which he cried out many times, 'I am lost—I am lost,' till his voice died away in the distance.

"The person who took me in was clothed in a white garment, and said, 'Follow me.' I followed through a large court-yard, and up white steps into a room where I saw two ranks of people seated and dressed in white robes; looking happy and all singing; but the tune was strange, and the words I could not understand, nor could I see the extent of the room. My angel said again, 'Follow me.' I followed up another ascent of steps into a second large room, where were a multitude of people arrayed in white robes, and singing words and tunes I never heard before. My kind leader said, 'You are not to tarry with these, follow me.' We ascended to another large and long room, and I saw ranks of men and women clothed in white garments, singing words and tunes that I knew not. The angel said, 'These are prophets and ministers of Christ: you must dwell with these.' Then I heard a voice in my own tongue, [saying,] 'Why did you tarry by the way; we expected you sooner.' Another voice said, 'Glory! glory to the Lamb.' On looking round I saw my first wife, who had been taken from me more than twenty years. Then I awoke with joy unspeakable and full of glory.

"This was a token of the divine favour. 2nd.—A proof of the immortality of the soul. 3rd.—That the people of God can be happy without their bodies. I therefore anticipate, on the morning above mentioned, the time when I hope to see you, and your dear mother, and many of my friends in Christ, whom I knew and loved in this life."

Speaking of his labours in the ministry, he says: "My change is not far off; and the recollection of running to and fro for more than twenty years of my past time, is like soft feathers in my dying pillow."

In the Seventh month, 1833, he wrote thus: "I have lately been made happy by reading the account of Deborah Wyan, one of our beloved Quaker friends, recorded in the third volume of *Piety Promoted*. True religion, my dear, is the same thing under every name we have given us by men. Righteous and wicked people divide the world. Impartial good people are but few;—few indeed there are who dwell in love; and walk in love, benevolent to all, and partial to all such as follow the blessed

* Macaulay, vol. i. p. 580. Also Mackintosh's History of the Revolution, pp. 13, 21, 24.

† Macaulay, vol. i. p. 612.

‡ Oldmixon's Account of British Colonies, printed 1708; quoted in Froude's History of Pennsylvania, vol. i. pp. 244-466.

§ Macaulay, vol. i. pp. 588, 596, 602-4-5, 635, &c.

¶ Macaulay, vol. i. p. 523.

** Macaulay, vol. i. p. 586.

†† Clarendon's Diary, March 19, 1687-8.

‡‡ Oldmixon, p. 708.

§§ State Paper War Office Book, ii. 219.

¶¶ Roberts, vol. i. p. 241.

¶¶ Macaulay, vol. i. p. 636.

Saviour's example. Your dear mother is seldom forgotten, and my conduct to her affords me comfort on every close review."

About this time John Stickland removed into a very lowly cottage containing only three small rooms, all on the ground floor. But he possessed a humble and contented mind, and had learned how to receive with cheerful and resigned feelings, all that his heavenly Father saw meet to dispense, adopting as his own these words:

"The little room for me designed,
Will suit as well my easy mind,
As palaces of kings."

He again writes:

"23rd of Second month, 1813.

"Dear Children,—

"I received your letter with joy to hear of your welfare. You are at the place and in the way the Lord led you. I feel very thankful to the Almighty for the health with which I am favoured at my advanced age of eighty years; sixty of which afford me comfort to retrace, though mixed with much imperfection and many disappointments. I feel quite resigned to the Divine will to live or die when the Lord pleases. I want to live more by faith, and to be more in heaven whilst on earth. R. Baxter's dying thoughts have of late been made a blessing to me.

"I feel my mind refreshed often in reading the writings of Friends: most [many] of their writings have been before me. I am pleased with your being in that church. God has many excellent people amongst them. The Christian church is like a tree of many branches, each bearing some fruit, more or less, which fruit is accepted of the blessed Proprietor, with whom there is no respect of persons. The Lord knoweth them that are his. There is, I believe, less rubbish in their [Friends'] public meetings, than in any other branch of the Christian tree. In their business, I always found them my most upright dealers in cattle, sheep, wool, &c., when I had for twenty-eight years the large farm of Holme under my direction. *I beg you both ever to attend to that sacred unction of the Holy One, that teacheth of all things, and is truth, and is no lie;* which, I believe, is a leading doctrine of our esteemed Friends.

"We live in peace, and have the blessing of God to sweeten our bread and smooth our bed. You may, in your imagination, at half-past seven o'clock, see your aged and affectionate parent walking over to Holme, often singing;

"With thee conversing, I forget
All time, and toil, and care;
Labour is rest, and pain is sweet,
If thou, my God, art here.

"Unfledged love to all your pious and kind friends at Tavistock and elsewhere.

"My whole, though broken heart, O Lord,
Forever shall be thine;
And here I do my vow record,
These words, this hand, are mine.

JOHN STICKLAND."

(To be continued.)

Thomas Scattergood and his Times.

(Continued from page 134.)

Samuel Smith, a minister of the Gospel, belonging to the Northern District Monthly Meeting, and a warm friend of Sarah Harrison, was at this time in Great Britain on a religious visit. His mind had often been turned to this his beloved sister in the Truth, with a persuasion that she was under preparation for visiting the churches in Europe. About the middle of the Ninth month of this year, 1789, being at Springmount near Cork, he took up his pen and thus addressed her by letter.

"Dear Friend, Sarah Harrison,—

"Having taken up a resting quarter for a few days [at the house of] our great and kind friend Samuel Neale, I mean to employ some of my time in conversing with my dear Philadelphia Friends. Although I have not written to thee, since my landing in the eastern world, yet thou hast often had a place in my near remembrance.

"I have now passed about half through this nation, and enjoyed better health and spirits than has been usual for me, or than I did any way expect. I have been trying to get on the king's horse; but find it so difficult to keep the saddle, that sometimes I am scarcely mounted, but down [I come] in the ditch, and am at the gate again, a poor beggar. However, I think there is encouragement, if thou inclinest to come over and try thy hand. Two sisters have been here, and lately returned to England; two more, just arrived; and two others expected shortly. So that I suppose the females may understand the matter, and fare better than I do, and yet I dare not complain. Wonderful indeed has been the kindness and condescension of the everlasting Shepherd, in having thus far sustained, kept, and I hope preserved in the way wherein I ought to go; inasmuch that I feel no sensations of pain or uneasiness at anything left behind. This I boast not of, but believe it may be partly owing to the prayers and intercessions of some of you, my dear Friends left behind for my safe guidance. Here also, I meet with some who, I believe, affectionately desire my welfare, and at times with some of these I have had to rejoice, under a feeling evidence of that hand and arm of Divine strength being underneath, which is able to carry through and over all. There are many valuable brethren and sisters in this nation, with whom I feel a near union, and at times communion of spirit. They are worth visiting; and when thou finds the western wind sets strong this way, the idea of distance and mountainous difficulty, far exceeds the reality. A fair wind, and the heavenly Pilot's direction will soon waft safe and well over. And now, dear Sarah, I hope thou wilt continue to remember me, and also to visit my better half left behind. I know, indeed, she will fall under the tender notice and sympathy of many of you; which I hope will help to keep up her head above the discourager. My dear love to thy sister and niece." I greatly desire her improvement, through faithfulness

in occupying the gift which, I have no doubt, has been dispensed, and not intended to be smothered in the lap of diffidence or false fear."

Towards the spring of 1790, Sarah Harrison thus replied to Samuel Smith:

"Dear Friend,—My will is good enough to write thee a long letter, but my stock is so small, that I know not how to come at any thing worth thy perusal. If I speak of myself what shall I say, but that I remain much as usual, in the land of doubting and fear. I was going to say, I love the brethren. How true that is, I must leave; but I desire not only to love them, but the Master also; and to follow him whatsoever he leadeth, let it be east, west, north, or south. But thou knowest that I am very illiterate, and a person of not much observation, therefore I cannot so easily discover which quarter those piercing blasts came from, as some of you learned men can, that are better acquainted with the points of the compass than I am. Therefore, it is necessary for me to wait in the patience for the arising of that Power that causeth the wind to blow when and where he listeth. But though we know that we hear the sound thereof, yet we know not whence it cometh, nor whether it goeth, till he is pleased to open our ear to hear as the learned; even as those that have learned in the school of Christ to know his voice from the voice of the stranger.

"If I am favoured to hold out till I come to this knowledge, and find the wind set strong any way, I believe, for peace sake, I shall go and try my hand. I well know that I am a very poor hand, yet I have this consolation, that where there is little given, there is little required.

"I have been very poorly the greater part of this winter, and am confined to my chamber; but may say I have passed through some of the closest conflicts since I saw thee, that I ever met with. No doubt thou hast heard of the death of our dear son T., which happened whilst I was in Maryland. Although I was favoured to bear it with becoming patience at the time I heard of it, yet when I came home, that, with other inward and outward trials, had like to have shaken me off the foundation. At present I feel much better settled in calmness. May the praise be ascribed to Him to whom it belongs, now and forever."

Another trial soon came upon Sarah; her dear friend Norris Jones, in the Second month of this year, informed the Monthly Meeting of Philadelphia, that he had a religious concern to accompany a ministering Friend on a visit to the meetings in New York and New England Yearly Meeting. This claimed the serious consideration of the meeting, and a minute of unity was granted him. When the time for starting came, the strong hand of sickness was laid upon him, and he could not go. The submission of the will was taken instead of active performance, and having endeavoured to fill up his measure of service in the church with faithfulness, his heavenly Father now granted him rest. His strength failed, and the minute was in the following Eighth month returned to the Monthly Meeting, with the information that sickness had prevented his

* Jane Yarnall, afterwards Jane Snowden.

performing the service for which he had been liberated, and that death had since released him from further earthly labour.

Some persons may suppose because a friend does not live to fulfil a prospect, for which he has been liberated, that that prospect was not opened in his mind by the Holy Spirit, and could not have been sanctioned in the Monthly Meeting by its owning influence. This is an unsafe conclusion. Many ministers have felt released from engagements which the Lord had opened before them, and had brought them into a willingness to submit to perform, through baptisms and sufferings. Sometimes it may be that the submission of the will is all that the Lord requires. In this view we may comprehend how it may be the duty of a person under right concern to open a prospect of service to a Monthly Meeting, which that meeting feeling after the mind of Truth on the subject, is not easy to unite with. If everything we think right is not to be performed, which the judgment of Truth in the minds of the faithful has unity with, much less ought anything to be done which that judgment does not approve. We may think ourselves right, we may think we have an evidence of Truth, but we may be deceived as to the matter, the manner, or the time. In short, even when rightly opened in us, it may be merely for our humiliation and subjection. A faithful Samuel Bowens with his heart warmed with zeal, may feel the testimony of Truth against a persecuting and unrighteous city, and may deem he has commission to proclaim woes and punishments upon it,—but when he finds that in the minds of his Friends there is not an answer of unity to his public proclamation thereof, he may abide in the quiet, and be permitted to rejoice as he finds the concern die away, that it was his privilege, as well as his duty, to be subject to the judgment of the church.

It was a favourite dogma of Elias Hicks, that if a person was rightly named to an appointment, he would attend to that appointment. He considered, and publicly expressed it as his belief, that when representatives were not at a Yearly Meeting, it was evidence that their nomination was wrong. He expressed this so strongly at a Yearly Meeting which he attended, that a younger Friend thought it right to endeavour to open his eyes as to the consequences of the position he took. The Friend in a private opportunity, queried of him whether he did not think John Woolman was right in his concern to go to Europe, and whether the Monthly Meeting did not do right in liberating him. To these questions, Elias gave an affirmative answer. The Friend then drew his attention to his having died whilst on this visit; and then asked him whether the right nomination of a Friend to a service in Society matters would save him from sickness or death? Elias replied, "Ho my boy, I see what thee's at!" During the week of the meeting Elias took a public opportunity of explaining that he did not think that being nominated rightly would save the life of the person. Although thus cornered in this unsatisfactory position, and at that time apparently withdrawing from its consequences, he never gave it up, and afterwards publicly maintained it, as-

serting that he never nominated a person who did not attend to his appointment.

There is, no doubt, a great deal of naming and appointing done in our meetings which has not its origin in the Truth, and there are some right nominations which seem to the eye of reason so unsuitable, as to draw the conclusion from the superficial observer that the person was wrong who made it. Jacob Lindley on one occasion, told the following incident. An appointment was to be made in his own Monthly Meeting, and he thought it would be right to name a man on it, who for some cause, perhaps for a perverse and crooked disposition, the Friends of the meeting did not like to make use of. Jacob hesitated about naming the Friend, and whilst still considering the subject, he was reminded that his wife some time before had brought him one of her old cracked milk-pans to mend. He remembered that he had looked around to find something to use in the operation of drilling holes through it, and that he could find nothing that suited till he got hold of an old broken gimblet. This illustration, which no doubt was perfectly characteristic and descriptive of the man, satisfied Jacob at that time of the propriety of the appointment.

(To be continued.)

Awful as the consideration of eternity is, it is a source of great consolation to the righteous. A valuable minister, after having been silent in company a considerable time, and being asked the reason, said, that the powers of his mind had been solemnly absorbed with the thought of everlasting happiness. "O my friends," said he, with an energy that surprised all present, "consider what it is to be *forever* with the Lord—forever, forever, forever."

THE FRIEND.

FIRST MONTH 19, 1850.

What a dreadful idea of the horror and desolation of war is conveyed by the following brief statement!

"*Ravages in Transylvania.*—The Tribune translates the following from Klausenburg the principal Magyar city in Transylvania:

"New evidences appear daily of the frightful nature of the contest carried on during the war in this unhappy country, between the different races. Thus according to statements which merit the utmost credence, a tenth part of the nobility has been destroyed in Transylvania, while on the other hand many Wallachian villages have been reduced to ashes, and thousands of their inhabitants have perished. Great as have been the sufferings everywhere endured, the minds of the population are far from being calmed. Everywhere the fire lives between the cinders, and only an occasion is wanting to bring forth a vast and rapid conflagration."

The spirit of railroad improvement so rife throughout almost all our extended country, is,

perhaps nowhere outdone in energy and enterprise, than as manifested by the people of Boston. It seems probable that the work announced as recently completed, in the following paragraph, will add greatly to the trade and resources of that flourishing city:—

"*Lake Champlain and Boston Harbor.*—The union of Lake Champlain and Boston Harbour took place last week, by the completion of the line of railroads from Boston to Burlington, Vermont. It was the occasion of much rejoicing. As the first fruits of this noble enterprise, the Boston papers announce the arrival of a train of sixteen heavily loaded cars, direct from Burlington, with flour from Detroit, marble, butter, cheese, and poultry for Christmas."

RECEIPTS.

Received of Joel W. Hutton, \$2, to 13, vol. 34, for Mercy Cope, \$2, vol. 23, and for Jas. B. McGrew, \$1, to 17, vol. 34. Thomas Bowman, Mendon, O. \$2, vol. 23. D. P. Griffith, agent, Brownsville, Pa. for Sena Cope, Wm. Blackburn, Wm. Darlington, Wm. Hancock, and Abraham Smith, Id., each \$2, vol. 23, and for John Binn, Mich. \$1, to 26, vol. 23. Caleb Benson, agent, Flushing, O. for David Coover, \$4, vol. 22 and 23, and for John Wright, \$2, vol. 23. Elizabeth Stubbs, agent, W. Eliton, O. \$1, and for Richard Talbert, \$2, vol. 23. (Omitted, Ann Garrison, \$1, vol. 23, Abm. A. Knowles, Mich., \$2, vol. 23.)

Friends' Asylum.

The Managers of the Asylum are desirous of obtaining suitable Friends to fill the station of Steward and Matron of the Institution; the present Superintendent and Matron having resigned.

Application to be made to William Betts, No. 244 N. Sixth street, and No. 14 S. Third street.

MARRIED, on the 10th of First month, 1850, at Friends' meeting-house, Mulberry street, James E. Haines and Susan N. Holliman, both of Philadelphia.

DIED, at Tuckerton, Burlington county, N. Jersey, 16th of Ninth month, 1849, DELIVERANCE BARTLEY, widow of Edward Bartley, in the 86th year of her age.

—, in the vicinity of Tuckerton, N. J., Thomas, son of Amos and Phoebe Ridgway, on the 26th of Tenth month, 1849, in the 21st year of his age—died on the 19th of the Eleventh month following. Edmund, his brother, in the 20th year of his age. It may be truly said of these interesting brothers, they were lovely in their lives, and in death not devoid. Although scarcely arrived to manhood, ere it pleased their Divine Master to take them to himself, yet they gave evidence of a preparation of heart for their change, by their consistent deportment in dress and address, and their attachment to the Society of which they were members. They have left a good example to their bereaved parents and relatives to follow them, as they were endeavouring to follow their Lord and Saviour, by taking up their daily cross, and denying themselves the sin-plesing pleasures of a delusive world.

—, at Tuckerton, N. J., on the 24th of Eleventh month, 1849, Mary, wife of Stephen Willits, in the 38th year of her age.

PRINTED BY KITE & WALTON.
No. 50 North Fourth Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XXIII.

SEVENTH-DAY, FIRST MONTH 26, 1850.

NO. 19.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

JOHN RICHARDSON,

AT NO. 55, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

All communications, except those relating immediately to the financial concerns of the paper, should be addressed to the Editor.

For "The Friend."

Visit to the Menomones.

(Continued from page 128.)

Probably, there has seldom been a quieter and more harmonious community than these fifty Indians and two Quakers constituted. Even the lads and little ones partook of the general quietude, with some small exception.

Nature had favoured several of the youths with considerable vocal powers, which they were, now and then, ambitious of displaying, in strains more remarkable for shrillness than melody. The foppish son of the Sachem, already noticed, possessed a particularly piercing voice, to which he gave vent, in cries that once would have blanched the cheek of the frontier settler. It made a nearer approach to the scream of the steam-whistle, than one would have supposed human organs capable of. It was, generally, when engaged in their evening sports, that the young barbarians amused themselves with such performances. The son of the Sachem, with some of his comrades, occasionally spent their nights on the town side of the river, and sometimes, in the dead of night, his shrill whoop was heard awakening the echoes. It forcibly called to mind the bloody, border tales of old, when the same cry, bursting, at midnight, from the thick forest, was immediately followed by the sharp and fatal crack of the rifle, the whiz of the tomahawk and the flaming fire-brand:—

"When sounds, that mingled laugh, and shout, and scream,

To freeze the blood, in one discordant jar,
Rang to the pealing thunder-bolt of war,
Whoop after whoop with rack the ear assailed;
As if unearthly fiends had burst their bar,
While rapidly the marksmen's shot prevailed,
And ye, as if for death, some lonely trumpet wailed."

It vividly brought to remembrance those former days of war, when the retributive hand of an over-ruling Providence permitted the avenger of blood terribly to retaliate the wrongs of his people; and one could not but feel that the same fearful passions were, even now, smouldering

in the bosoms of these young, untamed savages, only repressed by the overwhelming sense of their utter helplessness. They keenly felt, that the iron grasp of an irresistible Power was upon them, to resist which, was but to quicken their approaching doom.

Although the noonday heat, during the period of holding the council, was so great as to give sensible evidence of the presence of mid-summer, the coolness and silence of the nights seemed rather to betoken early spring. The insects, which during our summer evenings, fill the air with various sounds, did not appear to have awakened, as yet, to life and activity. To be sure, quite early in the evening, before the heat of day had altogether subsided, the unwelcome music of innumerable mosquitoes was perceptible enough, but not a cricket, or insect of any other kind, raised a chirp. The young Indians and the frogs had it pretty much to themselves.—Now if any man wants to know what frogs can accomplish in the matter of making a noise, let him take a summer trip to Green Bay. Hail the Word-maker, who invented the epithet which was to denote the cry of this sonorous reptile, first listened to these north-western Stentors, they would have been more apt to style it a bellowing, than a croaking creature. The Green Bay genry are, assuredly, no croakers. On hearing them, one might imagine they had been more successful than AEsop's unfortunate experimenter, and had actually made some considerable approximation to ox-like proportions; but when it is seen, that they are scarcely larger than the dwellers in our own marshes, one is the more surprised at the capabilities of their lungs. In point of voice, they are well entitled to the appellation of *Bull-frogs*. Every evening, they seemed to assemble in mass meetings, at several localities along the river shores, as if some weighty matter relative to Frogdom was to be discussed. Two or three—perhaps of the older and more experienced ones—were usually heard, for some minutes, haranguing, as it were, the green-headed multitude, which listened in profound silence, till some lucky hit, or uncommon burst of eloquence, or one can't tell what, suddenly inflamed the enthusiasm of the living nass, when, such an uproarious expression of fellow feeling would break forth, as might almost satisfy any stump-orator—biped or quadruped—that he had fairly won the hearts and suffrages of his dear auditors. The vociferations would soon subside, and the solitary voice again be heard, for a short time, again to be drowned in a universal bellowing. These performances were mostly continued about the length of time commonly allotted to town meetings; when, an adjournment taking place, the multitude would peaceably retire to their alm-

bers, no more to be heard, till the pursuits of the succeeding day being ended, the several assemblies again convened.

Later in the night, the deep silence, which mostly prevailed, the peculiar brilliancy of the stars, and the effect of the auroral light, which was frequently observed, were very impressive. The northern light, as seen at this time, was much like that of early dawn, without its blush, and, added to the effulgence of the heavenly bodies, kept up a gentle twilight, often, through the whole night.

Oshkosh had two sons with him at the council—one of them, nearly of age, and the other, quite a little boy. No one, from any thing that passed, publicly, could have inferred the relationship that existed between the boys, or the father. Whatever might have been felt, there was no manifestation, before folks, of paternal, filial, or fraternal affection or interest. Whether they were sons of the same mother, was not stated. The Sachem is a bigamist—as distinguished men, who can afford it, are allowed to be, among the pagan Indians. One could not discover that he took, at any time, the least notice of his sons, or they, of him. If the chief exercised authority over them, it was by a kind of influence imperceptible to the Friends. Whether the system of certain-lecturing obtains among the Indians, was not ascertained. When the lads were engaged in their evening amusements, within the area of the Fort—the Sachem's sons among the rest—a perfect equality appeared to reign among themselves, and a perfect indifference, among the chiefs, as to which of them might bear the palm. The Heads of the Nation were usually seated, with their pipes, looking gravely at the merry group before them, Oshkosh, distinguished from the others, only by his odd, and to our notions, most uncomfortable as well as undignified posture. Seated on a bench, he would throw his body forward, so as to bring his head, as nearly as he could, to a level with the knees—on which his elbows rested—his back approaching a horizontal line. In this strange attitude, he would remain, for a long time, silently regaling himself with the fumes of tobacco and kinni-kinnie.

The article called kinni-kinnie, in Wisconsin, is the inner bark of a species of Dog-wood, (*Cornus Sericea*.) The same name is applied, elsewhere, to quite another plant (*Arbutus Uva-ursi* or Bearberry) said to be used by Indians, for the same purpose.

The love of tobacco smoke is believed, by some, to be akin to the love of ardent spirits. Both are said to fascinate men, in different degrees, by their intoxicating properties: for the dreamy, listless state of the thorough-going smoker is thought to be the first stage of inec-

briation. These Indians, however, intermingling so large a share of the bark with their tobacco, as much to weaken its effect, and it seems as if it might be a pure liking to smoke, without reference to narcotic influence, which attracts them so strongly to the pipe. This liking manifests itself, in various ways, in this north-western region, and is by no means confined to the Indian population. In travelling through the country, it is very common to see a *smoking apparatus*, placed to windward of a house, that the inmates may get the benefit, without the trouble of whiffing. This, it may be imagined, is quite another sort of habit from that of smoking, and is intended rather to free one from a great annoyance, by substituting a smaller, than for the purpose of gratifying the nose. But is it not a gratification to be rid of one's persecutors, and are we not all apt to become attached to that which rids us of trouble; so that, from liking the effect, we soon come to like the cause? However this may be, it was an agreeable fact, observed repeatedly in council, that as the curling cloud gradually rolled onward from the ranks of the chiefs, toward the seat of the Commissioner, certain venomous little pests retired before it, and by the time the Chamber was well filled with the vapour, it was emptied of them, and as pleasant was the exchange, that from great disliking the odor of the pipe, one of the Friends, at least, found himself in danger of coming to like it, purely by force of association. And who knows, but the poor Indian, instead of being impelled to the pipe by love of luxury, may have taken to it, in this mosquito land, simply in self-defence. But so absurd a speculation may be left to the investigation of those western antiquarians, now, so assiduously engaged in searching out hidden things. It is a truth, however, that these Menomonees do spend a very large share of their lives in puffing smoke. One would like to see them making more profitable use of that time, which is committed to them, as well as to us, for useful occupation, and not for listless reverie. If some allowance must be made for them: these Wisconsin squaws might smoke a tobacco-tube to the pipe. Schoolcraft says, he has seen valiant men, who would face, without blinking, the rifle of the Indian and the roar of artillery, quail at the onset of this countless host.

In the long twilight, after the evening meal, the lads attendant at the Fort, frequently amused themselves with some active sport. A favourite one was much like that which is known among our boys as *prison-bait*, or as they corrally pronounce it, *prisoner's bait*. This, being an old English game, could not have been taken from our aborigines. Whether it was borrowed by the Indian boys, from the children of their conquerors, or, whether like propensities, in nations so differently circumstanced, have produced like results, must be left for the antiquaries, aforesaid, to unravel. What was, chiefly, interesting to the Friends, in this matter, was the agility displayed by these untaught children of nature. The free movement of the limbs, the bounding step, the ringing laugh and perfect good humour of the lads, were pleasant to ob-

serve. Gentleness was not a feature of the sport; but a cuff, or a kick, was never taken amiss, although soon and then, the party thus roughly assailed, might be prostrated, with violence. It is part of the Indian's training to despise and laugh at pain.

One runt of a boy had brought his bow, and would vainly win the admiration of the white strangers, by his feats. The red-headed woodpecker had reason to regret this ambition. The quiet and security of his home were at an end. The head of the old flagstaff often resounded with the hard thumps inflicted upon it, by the swift and well-aimed arrows of the boy. But if he was a good shooter, woodpecker was a good dodger, and withal a bird of observation, and, seemingly, capable of drawing conclusions. The top of the staff was flat, and some eighteen inches across. After several hair-breadth escapes—in consequence of perching too near the circumference of his little circle, that he might scan the movements of his tormentor—he made the notable discovery, that by keeping in the middle, he would be preserved intact and might scold, to his heart's content, at the murderous efforts of the boy below. The boy, finding he got nothing but scolding for his pains, at length, abandoned the siege, and exercised his artillery upon more amiable subjects. But the bird did not again recover confidence and composure, and after scolding in a sharp, querulous note, for a few days longer, at the strange doings beneath him, spread his wings and decamped.

It has been, several times, remarked, that the Menomonees are not a fine looking race. Among the young attendants upon the chiefs, there were a few exceptions to the general ugliness. One or two of them were not unconscious of this and were quite willing that others should not be so. There was a fine, straight youth, familiarly called the aide-dup-camp of the sachem:—

"A form more active, light and strong;
Ne'er shot the ranks of war along!"

and a more neatly turned and muscular pair of legs have seldom sped hunter after the red deer. They were duly decked with buckskin leggings—no doubt, the spoil of the chase and the trophy of his own success—fitted by the hand of a cunning workman, and garnished with long fringes of the same material, which extended the length of the leg. He moved with the air and gait of a man sensible of the superiority of his parts; yet bore an amiable countenance, with an almost childish expression of innocence and good nature. To his head—when he wished to be finer than common—he appended sundry ribbons of diverse colours—yellow, blue, red and green—which floated in the air, like so many streamers. He refrained from painting; thinking, perhaps, the fair gifts of nature—a smooth skin, of a clear bronze, a little warmed by an obscure bloom upon the cheek—would not be improved by the addition of lamp-black or yellow ochre.

Another youth, likewise but lately out of his minority, with not quite an equal share of personal gifts, yet good looking, invoked the aid of the brush and painter's palette, to cke out that which was lacking; and having, one

dny, bestowed more than ordinary care on his toilette, paraded himself, with a most serious air, before the Friends, that his labour might not be lost upon them. He had divided his visage into two compartments, by a horizontal line passing immediately under the nose. The lower division he had painted jet black; the upper, glowing vermilion. The great contrast produced a very strange effect. On the centre of each cheek, he had pencilled, with the delicate touch of an artist, a black star. Having fixed the Friends long enough to insure an impression, he gravely walked away.

Saving the specimens mentioned, it is not remembered, that there were any other handsome fellows in the company.

One element of beauty, however, seemed to be common to all, old and young—small feet and delicate, soft hands.

The latter was not a favourable indication. Habits of industry if they had somewhat injured the looks of the hands, would have conferred substantial benefits, in return.

The Menomonees, unlike some other nations of Indians, have no pretensions to a talent for oratory, nor is it known, that any of their ancestors have been distinguished for eloquence. Their style of speaking is simple, and unadorned by that bold and unbridled imagery, drawn from nature, which frequently characterizes the speeches of savage nations. Yet one thing was remarked of them:—they all—at least all who spoke in this council—seemed quite at their ease, when thus engaged. Not one exhibited any of that awkwardness and embarrassment, common to white men, unaccustomed to address the public.

Their language is far from being musical in its tones. It abounds in guttural, nasal, and half-articulated sounds, and its flow is perpetually interrupted by obstructions, as though the speaker stammered slightly, or as if his vocal organs were too contracted for the passage of the huge, uncouth words that struggled for utterance. The gesticulation of several speakers was animated; sometimes, more so than consisted with the subject in hand. But this is common to all people whose vocabulary does not furnish a sufficient variety of words to convey their ideas, fully and distinctly. Variation of countenance and posture comes in to aid poverty of expression.

Before closing these observations upon the Menomonees, it ought, in fairness to all parties, to be acknowledged, that, although, in the restraint which the chiefs put upon their appetite for ardent spirits, on this occasion, the Friends truly believed, they were mainly influenced by a desire to oblige those who had treated them with a respectful kindness, to which they were unaccustomed; yet no little was also due to the vigilance of the Indian agent, the magistracy of Green Bay, and last, not least, of Capt. Shaler. Nevertheless, it was obvious enough, that, notwithstanding all this vigilance, the Indians might have found ample opportunity for indulgence; and of this, several of them gave sorrowful proof, on a subsequent occasion.

The Friends, on coming into the Fort with them, as an inducement to them to do likewise, had promised not to leave the premises,

till the council was over, and they kept their word, strictly. But it soon became evident that the freedom ranger of the woods could not brook limits so narrow; and the Friends were kept in constant trepidation, by the habit, in which a number of them daily indulged, of spending the early part of their evenings in the town. No harm, however, so far as appeared, came of it. They always returned, seasonably, and soberly, to their lodgings; with the exception of some of the young men, who, though they refrained from intoxication, did not always return to sleep in the Port.

Generally, by 9 o'clock, the Sally-Port was locked, and all intercourse, between those without and those within, ceased, till break of day.

(To be continued.)

For "The Friend."

Power of Gunpowder.

Some years ago there appeared in the public prints an account of the explosion of a very large quantity of gunpowder, in constructing one of the English railroads. In a volume recently published in England, we find another description of the same event. The substance of the two is given below.

In modern times one of the most striking examples of the power of gunpowder, was shown in promoting the arts of peace. This was the experiment so boldly ventured upon by Cubitt, the civil engineer, who was employed to construct the South-Eastern Railway, and who, to avoid a tunnel of inconvenient length, determined to reduce the South Down Cliff, a portion of the chalk rock which girds the Kentish coast between Folkestone and Dover. The range of land between these two towns consists of a series of lofty hills, upraised by the chalk rock which extends from the middle of England to the centre of Poland, divided of course by the sea. It was desirable to avoid a long gallery, through which the trains would have had to pass, unless a durable sea-wall could be formed by which the carriages might proceed in open daylight. It was resolved to level this mighty barrier; and as the reduction of it, if accomplished by manual labour, would not only cost an immense expense, but would also occupy a great amount of time, the engineer determined to blow it up with gunpowder. Accordingly a gallery of small dimensions was opened in the rock from the western end; and at certain intervals chambers, or open spaces, were formed, in which about 8½ tons of gunpowder were deposited. These chambers were then closed, only leaving small openings for the communication of fuses, or ropes having within them a copper-wire which communicated with a little house on the surface, at a considerable distance from the spot where the catastrophe was to take place. These wires were attached, at the other extremity, to a galvanic battery, which, by the passage of electricity through them, would fire the gunpowder. On the day appointed for the operation, a large assemblage was gathered on the Downs to witness the result of the experiment. There was nothing to

be seen but the undulating surface of the country, and the multitude of gay spectators of this novel sight, with the sea stretching in repose beyond, a little hut in which the operators were engaged, and a small rope, which, at a short distance, seemed to be lost in the ground. The battery was charged, and, after a few seconds, a low rumbling noise was heard, apparently under foot—an almost imperceptible uprising occurred, and, within a few seconds afterwards, the whole of the immense mass of rock, weighing upwards of 500,000 tons, was cast forward, and lay ground and shattered on the edge of the Channel waters. There was no roaring explosion, no bursting out of fire, no violent or crashing splitting of rocks, and irresistible force—it had little or nothing of the appearance of force. The rock seemed as if it had exchanged its solid for a fluid nature, for it glided like a stream into the sea, which was at the distance of about 100 yards from its base, filling up several large pools of water which had been left by the receding tide. As the chalk, which crumbled into fragments, flowed into the sea without splash or noise, it discoloured the water around with a dark, thick, ink-looking fluid; and when the sinking mass had finally reached its resting-place, a dark brown colour was seen on different parts of it, which had been carried off the land. The time occupied by the descent, was about four or five minutes. So gently was the descent, that the flag-staff, which was standing on the summit of the cliff before the explosion took place, remained afterwards standing and un injured on the fallen debris! It was calculated that upwards of eight months of labour, and £10,000 of expense, were saved by this bold experiment. It was a sight not to be seen once in a century; it was the carrying of a stubborn and ancient barrier by peaceable science—a turning of the elements of war into the channels of civilization.

For "The Friend."

WILLIAM PENN.

(Concluded from page 142)

The pamphlet from which the foregoing extract is taken, and which from its language does not appear to be the production of a member of our Society, was written as the introduction to the new edition of Clarkson's Life of Penn, which is about being published in England, and for which there is a subscription paper at the office of "The Friend." A passage in that work will probably furnish the true explanation of a paragraph which some months ago went the round of the newspapers; and in which it was said that when some of our English Friends called on T. B. Macaulay to express their dissatisfaction with his portrait of William Penn, he silenced them by showing them a paper of disavowment issued against him by his meeting. We know of no allusion to such disavowment, in any work relating to the Society, nor do we believe that any such paper was ever issued. The extracts which follow, furnish us probably with the facts on which this allegation was founded; and it is important to the character of Penn, to observe, that there is

no imputation in them upon his moral character, but that the uneasiness arose, in the minds of some, from the feeling that his mingling so much in politics was unfriendly to his religious growth and preservation, and in the minds of others, from the mystery hanging over his conduct in consequence of his long seclusion.

It was after the charges brought against him by the infamous Fuller that he addressed to the Yearly Meeting in 1691, the following beautiful epistle:

"Add to this," says Clarkson, "that he began to fall under the censure of his own religious Society. This grieved him more than all. He had borne up against the opprobrium of the world, and had made no attempt to counteract it; but he could no longer be silent under this new wound; and therefore he addressed to the members at large, through their Representatives met in their annual assembly, the following letter:"

"My beloved, dear, and honoured Brethren, "My unchangeable love salutes you; and though I am absent from you, yet I feel the sweet and lowly life of your heavenly fellowship, by which I am with you, and a partaker amongst you, whom I have loved above my chiefest joy. Receive no evil surmises, neither suffer hard thoughts, through the insinuations of any, to enter your minds against me your afflicted but not forsaken Friend and Brother. My enemies are yours, and in the ground, mine for your sake; and that, God sooth in secret and will one day reward openly. My privacy is not because men have sworn truly, but falsely against me; for wicked men have laid in wait for me, and false witnesses have laid to my charge things I know not, who have never sought mystery, but the good of all, though great enemies, and have done some good; and would have done more, and hurt no man; but always desired that Truth and Righteousness, Mercy and Peace, might take place amongst us. Feel me near you, my dear and beloved brethren, and leave me not, neither forsake me, but wrestle with me that is able to prevail against the cruel desires of some, that we may yet meet in the congregation of his people, as in days past, to our mutual comfort. The everliving God of his chosen, in all generations, be in the midst of you, and crown your most solemn assemblies with his blessed presence! that his tender, meek, lowly, and heavenly love and life may flow among you, and that he would please to make it a seasonable and fruitful opportunity to you, desiring to be remembered of you before him, in the nearest and freshest remembrance, who cannot forget you in the nearest relation.

Your faithful Friend and brother,
WILLIAM PENN."

Two years afterwards, in 1693, he was deprived by the king of all authority over his province.

"One may more readily conceive than describe the feelings which must have sprung up in his mind when the news of this cruel measure was conveyed to him. All his hopes and prospects of giving to the world a pattern, as he had imagined, of a more perfect govern-

ment, and of a more virtuous and happy people, were now over. His fortune might now be considered not as having been prudently and benevolently expended in America, but as having been absolutely thrown away. Removed from the high situation of a Governor of a province, he was now a persecuted exile. Dashed down from the pinnacle as it were of eminence and of favour in his native country, he was now living between privacy and a gaol. Keith, from having been once his confidential friend, had become now a traitor. His wife, who was on the bed of sickness, and in a state of visible decline, brought on no doubt by a deep feeling for his misfortunes, was now subjected to the weight of a tenfold trial from the same cause. Add to this that his name had become a name of public reproach, Individuals even of his own religious Society, as I mentioned in the former chapter, had deserted him; but now, to aggravate the case, he had fallen in the esteem of a considerable number of those who belonged to it.

"He had fallen in the esteem of those whom he 'had loved above his chiefest joy.' He had become therefore a sort of outcast of Society. It seemed, indeed, as if the measure of his affliction was now full. But, happily for him, he found resources equal to the pressure which bore upon him. Had he been a mere earthly-minded man, all had been wretchedness and despair. We know not to what lengths a situation so desperate might have driven him. But he still kept his reliance on the great Rock which had supported him. He knew that human life is full of vicissitudes; but he believed that they who submitted with patience and resignation to the Divine will, would not be ultimately forsaken, and that to such even calamities worked together for their good."

* "There can be no doubt of this fact; not that the Quakers ever considered him as a Papist, or as guilty of the charge brought against him by Fuller, as contained in the last Proclamation, but that he had *seduced many souls* *politely, or by the force of his argument, thus became a member of their Christian body*, though they allowed that he took such a part often out of pure benevolence to him. I have a memorandum to this effect, left by Thomas Lower in his own handwriting, dated at the latter end of the present year, which is as follows:

"Underwritten is what was upon my mind to offer, and which I have since offered to William Penn as an expedient for a reformation betwixt him and Friends."

"First, for William Penn to write a letter, reconciling epistle to all Friends as in the love and wisdom of God it shall be opened unto him, and in the closure thereof to insert as followeth, or to the following effect:

"And if in any things during these late revolutions I have concerned myself either by words or writings (in love, pity, or good-will to any in distress) further than consisted with *Truth's* honour as the Church's peace, I am sorry for it; and the Government having passed it, by I desire it may be by you also, that so we may be all kept and preserved in the holy tie and bond of Love and Peace, to serve God and his Truth in our generation to the honour of his holy Name, which will render us acceptable to God, and more precious one to another; and finally bring us, through Jesus Christ our Lord, to the participation of the immortal crown which is prepared for all that continue faithful in well doing unto the end."

The more we have of the Light and Grace of Christ, the more we shall be led rightly to estimate every thing we do. It was this that

influenced Job to say, "Behold, I am vile;" Isaiah, "Lo, I am undone;" and Paul, "that he was the least of all saints."

For "The Friend."

Feeling has no Fellow.

Friends, who through Divine mercy have kept their habitations in the Truth, have always been a humble, feeling people. They paid great regard to the spiritual sense which the Lord gives to his watchful children, both in relation to their own particular religious duties, and when sitting in judgment on the concerns of the church. This they learned in the school of Christ, where they are taught the duty of silent waiting to receive a knowledge of his requiring, and strength and wisdom from him to perform it. In maintaining this watch, they become accustomed to observe the various feelings which pass over the mind when suggestions are presented either within or from without. Some produce fear and doubt, and keeping to those sensations, they sometimes prove to be a warning of danger, and that it would be unsafe to act, and hereby they have experienced preservation. Then again when a duty is pointed out, which Satan strives to dissuade them from performing, because it may subject them to mortification, some suffering or inconvenience, as they have "stood still in that watch which the Master rewards at his coming," their minds become settled, they are convinced it would be their loss to refrain, and that if faithful, there will be peace in it. Abiding under these feelings which the Truth produces, living faith springs from the same source, and enables them to follow their blessed Lord. All who keep humbly and steadily in this path, have been abundantly convinced of the safety of minding those intimations, and of their unrepentable value.

Although the doctrine may have been abused by some, yet after long experience of this divinely quickened sense and perception, what a loss would be sustained in adopting the sentiment, that these feelings are no criterion to judge by; a consequence of which would be to disregard them, when we are made uneasy with anything presented to the mind. Should we not be thereby turned away from the Spirit of Christ in our own hearts, which produces this uneasiness, and at times fearful apprehensions respecting things we are tempted to do? Would it not please the devil well, if men were brought entirely to disregard their feelings, and to trust to reason to decide the matter of duty to the Creator? Satan has been an expert reasoner from the time he led Eve into the false conclusion, that it would be better to adopt his arguments, than the plain command of the Almighty; and he can still furnish reasons, enforced by his perversion of scripture, for taking his suggestions in preference to regarding those tender convictions of obligation to his Maker, which the Truth brings over the mind of man.

To sanctify his own name, the Lord declared by his prophet respecting the house of Israel, "a new heart also will I give you, and a new spirit will I put within you; and I will give you an heart of flesh." This must be a

heart of tender susceptibility, capable of receiving Divine impressions. And when the love of God is shed abroad in such a heart by the Holy Ghost which is in us, producing reverence and thankfulness to him, would those feelings be no criterion, by which to form a correct conclusion, that the Divine presence is near? When the peace that *passeth understanding* flows into the soul, are the happy sensations which it gives, to be regarded as no evidence of Divine acceptance? How are we to know with certainty that the Holy Spirit bears witness with our spirit that we are his, if the feeling it produces, is no criterion? Our Saviour who was perfectly acquainted with man's constitution said, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." How can we partake of this blessing, without feeling poverty of spirit; and would this feeling be no mark of the seed of worm Jacob, to whom the promises are made? "Blessed are they that mourn, for they shall be comforted." When the mourners in Zion partake of the joys of God's salvation, can there be any stronger proof than those heavenly sensations, that the Redeemer's blessing rests upon them.

The apostle declares it to be the Divine appointment of the Creator of men, "that they should seek the Lord, if haply they might feel after him, and find him." Would not their feelings still be exercised in his life-giving presence, when they have found him, who manifests himself by his light, and the breaking of heavenly bread, and the revelation of his Divine will? But according to the same apostle, it is those who "have the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart," who are "past feeling," or have lost that divinely quickened sense, giving themselves over to wrong things; but he adds, "Ye have not so learned Christ, if so be ye have heard him and have been taught by him, as the truth is in Jesus." Those who are now taught by him, are quick of understanding in his fear; they judge by what they feel, what their hands handle, and by their taste of the good Word of life. They are at times made capable of feeling where words come from, and of trying spirits by the inward sense which the Truth gives, however specious they appear; and such are the living baptized members of the body of Christ, and qualified to judge in his church.

But have we not reason to fear that a declension is spreading over our religious Society in relation to this tender, feeling, humble frame of mind, and a clear spiritual vision. Are Friends generally that lowly people which they were formerly, practically relying upon the guidance of the Holy Spirit, possessing that conscientious fear of doing wrong, which is a fountain of life, and under which they devoted themselves and all they had to the Lord's service, and from whom they received a discerning spirit to enable them to judge righteous judgment? They were then a terror to evil doers, and a savour of life to the living; they were ministers of the Spirit—a comfort and strength to one another. To be brought into this condition and to keep it, requires more humility, more self-renunciation, more of the

foolishness and simplicity of the Truth, than comports with the imaginary greatness, and importance, conferred by weak men upon their weak companions, and of which some become fond by being frequently flattered with it, and look for it, and feel slighted when they do not receive it from those who have a right sense of them. "When Ephraim spake trembling, he exalted himself in Israel, but when he offended in Babel, he died." This describes two conditions,—the first, a humbled, devoted state, in which only true exaltation and dignity are known,—the latter a fallen one, in consequence of his forsaking the living God, and committing idolatry. While resting in what they formerly knew, when the Spirit of the Lord was stirring in them, and like his children they spake and acted tremblingly, it is to be feared that some, through the love of ease and the honour that is from beneath, have in great measure died to the lowly, quickening power of Truth, by which the baptized servants are from time to time raised into newness of life.

In this state of insensibility the understanding is clouded as regards Divine things, the spiritual perception perverted, so that men have not a true sense of their own condition, or of that of others, or of the state of the church. Wanting the spirit of discernment and sound judgment, they come to rely upon their acquired knowledge of men and things, and they join with, and are carried along with the opinions of the multitude, who have become blinded like themselves. They are then very liable to put darkness for light, and to call light, darkness; not discerning "between him that serveth God and him that serveth him not." Thus it is that the daughter of Zion becomes covered with a cloud, while many know it not, but speak as if the brightness, that was once a crown of glory to our Society was still spread over them.

As regards another class, the world, its false friendships, its fashionable parties and amusements, and the unlawful love of lawful things, are sweeping away our members; and unless the Lord in mercy interpose, many, if they do not lose all love of religion, will probably go to the beggarly elements, and substitute form and ceremony, and a man-made ministry, for the pure vital religion, which the Lord opened the eyes of our forefathers to see into, and warmed their hearts with an ardent love for.

Notwithstanding this degeneracy has assailed us, we may take a little courage and hope, from the case of the ancient prophet, when in mourning for the state of his people, who had thrown down the Lord's altar, and set up another, he was informed there were yet thousands in Israel, who had not bowed the knee to Baal, or kissed his image. So there is a large number scattered through the different Yearly Meetings, whose hearts and lips have been touched as with a live coal from the holy altar; they love their Lord and Saviour, and the precious cause he entrusted our forefathers with; they are seeking wisdom and strength from him to support it faithfully; and if thoroughly devoted, he will be with them and help them; and we trust this class is increasing. And if ever we are restored to the strength

and dignity of primitive Quakers, it will be by returning to the "daily cross," and the denial of self, even in the love of lawful things, following the Lamb of God whithersoever he leads, in humility and the support of our Christian testimonies in their original purity. May the grace of our Lord Jesus Christ, the love of God and the communion of the Holy Ghost, be more largely and universally experienced amongst those who travel in spirit for the exaltation of the Redeemer's kingdom amongst us, and in the world at large. Then the seasonings influence of their lives, and of their spirits, will be more eminently felt by others, to draw them to the truth as it is in Jesus, and to increase true love and unity throughout our borders.

For "The Friend."

Thomas Scattergood and his Times.

(Continued from page 141.)

We will now retrace our steps a little in order to introduce a letter from that valuable elder Joshua Sharpless, written to Sarah Harrison whilst she was still at the south in her arduous labour with the holders of slaves. Joshua had just lost in the death of his wife, a faithful companion, a beloved helpmate, and in her the church had lost an upright pillar, an honest supporter of Truth, and a sweetly gifted minister of the Gospel of Christ Jesus. The heart of the elder is evidently under the freshening and soothing effect of his bereavement, as he writes: "His own troubles have given him a tender feeling of the troubles of others. The letter was written whilst he was in Philadelphia attending the Yearly Meeting, and bears date Ninth month 27, 1787.

"Dear Friend,—Thou hast obtained a place in my mind, at times, with near sympathy and affectionate remembrance, ever since I first heard of thy concern to visit Friends to the southward; and about the time of our last Quarterly Meeting, I felt such a lively travail for thy encouragement, support, and preservation, under the prospect, as well as performance of thy religious duty, that I believe I should have written to thee. But omission of duty brings weakness, and disqualifies for performing that which, had it been attended to when prospects were more clear, would have been better.

"I fully believe thy trials, both inwardly and outwardly, will at times be discouraging. The delicacy of thy frame, and inability (in thy own view) of undergoing the fatigues attending such a journey, I expect, are often before thee; as well as inward provings, deep baptisms, discouraging prospects and close trials felt. But He that puts forth,—as there is a confident looking unto him, and relying upon him, even when faith and hope may be nearly exhausted, will be experienced to go before and open the way, to the comfort and encouragement of the weary traveller. He is a good Master; he requires no more of his servants than he gives ability to perform. I believe, as thy eliding is in him,—casting all thy care upon him, thou wilt have marvellous

in the deep. Mayst thou put on strength in the Lord, and have confidence in his holy name. May he be near to keep and preserve, and enable thee to perform every opening of duty that he may see meet, in his wisdom, to point out, is the breathing exercise of my mind.

"Thou mayst let Friends know who may inquire concerning my dear wife, that the nearness which subsisted between her and many dear Friends in these parts, continued while she remained in time;—that it was her joy and delight to hear from them,—that her travail and concern for their preservation, was great; and that she embraced every opportunity of inquiring after their welfare. As she lived,—so she died. Her zeal and concern for the welfare of Society, were increasingly manifest, to her last; and she was enabled to preach the Gospel powerfully in a public meeting not more than four days before her decease.

"Please to remember me affectionately to Thomas Winslow, and others of her dear friends, who may inquire after her; though unknown to me by face, yet I feel them near for the love she bore for them. My dear love to Norris Jones and Lydia Hoskins. In affectionate nearness, I conclude, and remain thy sympathizing friend,

JOSHUA SHARPLESS."

Edith Sharpless had been a minister greatly beloved,—having a lively gift, and agreeable in delivery. She was one who through deep baptisms had been qualified and prepared for great usefulness in the church, and this with her pleasant manner had rendered her very dear to a large circle of Friends. A very large portion of her ministerial labour, out of the limits of her own Quarterly Meeting had been bestowed in the southern States, amongst Friends and others, and it appears that her concern for them continued to her end. She died in the First month, 1787.

It has long been a concern amongst Friends in Philadelphia to discourage their members from moving into distant settlements, where there are no meetings of Friends or congenial religious society for their children to mix in. When a real true-hearted lover of the Lord Jesus Christ, who has experienced the spiritual advantage of meeting and mingling in sweet fellowship with those who are one with him in religious belief, finds himself alone, as it were, in the neighbourhood where he resides, especially if he has children growing up with minds easily operated upon by their associates, he will, he must, feel deeply tried. Something of this feeling operated on the mind of Robert Pleasants, when he addressed the following letter to Sarah Harrison.

"Curtis, in Virginia, Eleventh mo. 26, 1789.

"It would be one of my greatest temporal comforts to see my children coming up in a steady attention to the dictates of Truth, and an honest discharge of duty both to God and man. I continue in the same lonesome situation, as when thou wast here; and am ready to say at times with the wise man, 'Wo to him that is alone when he falleth; for he hath not another to help him up.' Yes, 'how can one be warm alone?' Though I wish not to depend upon man, I need not tell thee what a

comfort and strength it would be, to have the company and conversation of honest Friends, engaged for the promotion of Truth in the earth. I can't help thinking, at times, that if the faithful labourers from other places (where they seem to have enough and to spare, as in Philadelphia, &c.) were concerned to settle in some remote or distant places, as I think was the case when Truth first broke forth in the north of England,—they might come to be numbered amongst those who turn many to righteousness. I know it is not to be expected but from clear apprehensions of duty and entire resignation to the Master's will. Nor is such a work to be accomplished in the willings and runnings of men in their own wisdom and strength, however great; for, if 'the Lord build not the house, they labour in vain that build it.'

I have not been altogether without hope, at times, that the Father of mercies will not permit the little spark of life, even in this place, to be wholly extinguished; but rather, that there may yet be a revival in his appointed time. Perhaps this may be the effect of desire or imagination, more than any real prospect: many people are anxious to hear preaching, and I believe they are seldom disappointed of hearing something amongst the Methodist and Baptist Societies, between whom there appears to be a spirit of emulation who shall make the most proselytes.*

Different Philadelphia Friends bestowed much labour in the neighbourhood of Curtes, and there can be no doubt but their honest, fervent labour was blessed. The late valuable minister Mildred Ratcliff, spoke feelingly of the advantage she derived from the ministry of Thomas Scattergood, who was kept in and about that neighbourhood for several weeks in great exercise of mind. The good effect may have passed away from that spot; there may be none there now who reap the fruit of their labour, but some were greatly benefited; and how many there may be in heaven, whose first effectual awakening dated from those visits of love, we know not.

Meetings have sometimes been raised up from very small beginnings. One account we have of the resurrection of a meeting, from the faithfulness of a young woman. It was at Bennister, in Virginia, where the number of Friends was so reduced, that the meeting was dropped, and the meeting-house was suffered to go to decay. At that time a young woman named Elizabeth Hendrick, coming under strong religious feeling, felt it would be right in her to go regularly on meeting days to the old house, and sit down quietly by herself. When this was known, it occasioned some mocking; her very parents thought it strange; but as she preserved her integrity, and continued the practice, her sister and one other female came and sat with her. From this others joined them, until at length quite a respectable meeting was gathered, which was long held to the reputation of Truth, and the satisfaction of Friends.

Jacob Lindley on one occasion related the following circumstance. A meeting declined until one man was the only member left. This person although by himself, considered it right

to go to the old house, and his dog bore him company. After a time the man died, but the dog, on the usual meeting days, continued his old practice, and went twice a week to the meeting-house. The path he took to the house, was across the fields of a neighbouring farmer, whose attention was attracted by seeing him pass. The influence of Divine Grace operating upon his mind, he was led to reflect, what it was which had induced his neighbour in his lifetime to go and sit there in silence. He at last followed the dog to the house, and there in silence becoming convinced of Friends' principles, he was instrumental in reviving that meeting, which became a considerable gathering.

An interesting anecdote is narrated of a Friend, who for some time sat by himself in an old meeting-house. He felt one day a concern, as he believed, to deliver some exhortations that arose in his mind, but thought it was very strange, as no one was present to hear them. He hesitated for a time about yielding obedience, but at last gave way to the impressions of duty. The result was that he had thereafter a companion to sit with him, and to join him in his solitary endeavours to wait upon God. A person had followed him to the house, and was without quietly watching him at the time he felt the constraints of duty to speak. The words delivered, were adapted to the state of this unknown auditor, and had the happy effect of stirring him up to the performance of his religious duties.

(To be continued.)

For "The Friend."

JOHN STICKLAND.

(Concluded from page 143.)

As a proof of the integrity of Friends in their dealings, J. S. related that he attended at a fair with some sheep which he had for sale, when the following conversation took place with a Friend: "What dost thou ask for the sheep?" J. S.—"I think they are worth [so much]." "I will give thee [so much]," said the Friend; "and if I find they are worth more, I will send thee the difference." To this J. S. agreed, and the sheep were delivered. They proved to be worth what J. S. had said, and the Friend sent the extra money. In such honourable transactions J. S. perceived the shinings forth of the true Light, and his esteem for Friends continued through life.

Gradually ripening for heaven, and increasing in the meekness and gentleness of Christ, this aged servant of his Lord was now descending to the borders of the grave. Though the infirmities of age were stealing upon him, yet the fervour of his spirit did not abate. He knew that the daily bread must be daily wrestled for, and he was earnest not to fall into a state of listless ease or cool indifference. In Seventh month, 1834, he thus writes:

"Considering my age, I am in good health. True, I feel my outward man decaying,—strength failing. I am as old as Barzillai, 2 Sam. xix., but not yet so infirm. I can taste what eat and what I drink, but my days are

gone like a shadow. I must soon go the way of all flesh. Oh! what a comfort to look back on six years of my eighty, and call the Almighty the God of my youth too, and relate the comfort of my first love, and be a child in my old age."

In the same year he writes thus concerning his call to the ministry, viz.:

"That time the Lord called me to go and fro amongst so many people of different names called Protestants, now yields me pleasure to review, and I feel thankful to the great Head of the Church for the honour conferred upon me, and that he blest my labours of love to many precious souls whom I hope to meet in heaven. Three preachers blessed the Lord that they ever heard my feeble voice. They certify that He opened their hearts and eyes first by means of such a broken reed. I was more than twenty years in the school of my Redeemer before the Spirit of the Lord came upon me. My call was to all people who would open their doors and say, 'Come and speak to us.' The Methodists did so, also the Dissenters and Baptists. I had nothing to do with their different forms or opinions. I looked to the all-wise God for wisdom. Religion is a personal concern, and has less to do with outward forms than we are apt to think."

The following is the last letter written by J. S., which is given in the memoir of his life; it is dated in the Sixth month, 1835, in the 82d year of his age:

"My dear Hannah,—

"As for me I have had my eighty years, and am now in better health than I have been for months past. God hears your prayers for me, and hath given me length of days,* and will show me his salvation. Yet I have a deeper work of faith, love, and every grace of the good Spirit of the Lord. 'To be holy and without blame before Him in love.'—Eph. i. 4. Read it; this is the soul of religion. Christ is in us the hope of glory.

"I fear that the door of admission is opened too wide by those who send out preachers. The Lord sends none but those who are led and taught by his Spirit.

"I dreamed lately that I heard a loud voice say, 'No Laodicean prayers are heard in heaven.' I hope never to forget it. I often remember it when I call upon the name of the Lord; and fear. "If any man worship God and do his will, he will hear him. This by the help of the Holy Spirit every Christian can do."

The last sickness of this Israelite indeed, continued eight months. He was desirous to be released from his earthly tenement, and often prayed his heavenly Father to take him home. Shortly before his decease his daughter asked him if he was quite happy. He replied, "Yes; I have nothing upon my conscience. Remember, my dear, these words: 'I will never leave thee, nor forsake thee.' Remember that word, dear." He was quite

* This is an allusion to the following circumstance. In 1821 he was unwell. A near relative was led secretly to supplicate for the prolongation of his life, when this scene was impressed on her mind: "I will add unto his days fifteen years." Such was the event for he died in 1836.

cheerful, but spoke little of the things of this world, his mind seeming almost constantly employed in prayer, or in godly exhortations to those around him. In the Seventh month, 1836, he quietly departed; and in contemplating his circumspect, watchful life, and his peaceful death, we may well adopt the language, "Let me die the death of the righteous, and let my last end be like his."

For "The Friend."

Behaviour in Meetings.

With a hope that some of the lukewarm and careless, as well as restless, may be aroused to a sense of the importance of being on the watch during their sitting in our meetings for worship, I send the following extract from David Hall's writings, for insertion in "The Friend."

"Inasmuch as our profession of the guidance and teachings of the Holy Spirit in the Gospel dispensation, implies an abrogation of the typical ceremonies commanded and practised under the Mosaic law, how greatly it behoves us, and under how close obligations do we lie, who profess the blessed Truth, so to demean ourselves at all times, and in all places, but especially in our religious meetings, that nothing inconsistent with our high profession may appear; no scandalous dullness or sleepiness, no gaping or yawning, no wandering eyes, no unbecoming or restless postures may ever appear in the times of our devotion. For whether we watch ourselves rightly or not, the eyes of the people are upon us; and if we profess to be come beyond ceremonies, formal prayers, premeditated sermons, formal singings, and the like, any of us should be so unhappy and unwise, by an imprudent conduct, lukewarmness, and an unconcerned frame of mind in our religious meetings, to give occasion to any that have their eyes upon us, some it may be for good, and some otherwise, to say, we, or any of us, are so poor, that we have neither shadow nor substance, we shall certainly hurt our souls, and be bad examples to others."

From the Daily News.

House of Refuge for Coloured Children.

This Institution is now ready to receive coloured delinquents of both sexes. Notwithstanding the weather was severely cold, a large and attentive audience was present at the opening, a large proportion being composed of ladies.

The Institution is situated on William street, below College Avenue, fronting on that street. It is built of brick, in a plain, neat, and substantial manner. It is 242 feet in length—92 feet in depth, with a north and south wing. There are 102 cells or dormitories, two school-rooms, two large dining-rooms, and a kitchen. It has also a chapel, and infirmaries for the sick.

At 11 o'clock, Judge Kelley made his appearance, and delivered a very appropriate and eloquent address. The judge in his remarks, in the first place spoke of the fact, that crime has always existed, and that ignorance and

poverty were chiefly the cause. Mr. K. then referred to the various modes of punishment that had been adopted, and how society had gone step by step from degrading modes of punishment, up to those calculated to elevate and reform, rather than to debase mankind. He said, "that the gibbet nor the galley had the effect to diminish crime." "To Pennsylvania belongs," said Mr. K., "the glory of first recognising in her penal code the fraternity of man, and thus showed that he was not only a criminal, but a brother." The speaker referred to some of the means whereby the young are often led away, and the general character of the different gangs that congregate about our streets.

Mr. K. then gave some history of the origin of the present institution. According to the statement of the judge, it originated with the "Philadelphia Society for alleviating the miseries of Public Prisons." In 1846, a communication was received by the Managers of the House of Refuge, relative to "establishing a house of refuge for coloured juvenile delinquents." The society passed a resolution that it would appropriate \$25,000 towards the object, provided the same amount be raised by private subscription. The managers immediately purchased a lot containing eleven acres, it being their design to erect at some future time a new building for the white department of the institution. Only about \$20,000 of the sum to be raised by private subscription has yet been paid—but the Refuge to the praise of those concerned, be it said, is completed.

The building is calculated to accommodate 230 persons. Both sexes will be divided into three different classes, according to their moral character, and are to be kept entirely distinct one from the other, so that there may be no deleterious influence exercised over those who are but young in vice and crime. For want of means, the building for the third class has not been erected; but it is to be hoped that, before long, a sufficient amount will be raised to enable the managers to carry out their full design. The corner-stone of the Refuge was laid in July, 1844, and now goes into operation. Judge Kelley, after making these statements, went on to speak of the character of those who would become inmates of the Institution—the places from whence they would come—and the kind of life they have been accustomed to. He spoke of their susceptibility of culture, and said that that question had been fully answered—the evidence that they are capable of cultivation were all around us.

He then spoke of the object of the Institution, which was to carry out the great benevolent design, not of sinking our race deeper in degradation, but to elevate human nature, and by kindness, counsel and advice, to reclaim the erring to the paths of truth and rectitude. The audience seemed to be very much pleased with the remarks of the judge, and much interest was manifested. The different apartments were thrown open, and the visitors allowed to examine all their arrangements. We hope that the same success may attend its future career as attended its erection.

RELIGION.

BY JAMES MONTGOMERY.

Through shades and solitudes profound
The fainting traveller wanders his way;
Bewildering mists glare around,
And tempt his wandering feet astray.

Welcome, thrice welcome, to his eye
The sudden moon's inspiring light;
When forth she sallies through the sky,
The guardian angel of the night.

Thus mortals, blind and weak, below
Pursue the phantom, Illus, in vain;
The world's a pilgrimage of woe,
And life a pilgrimage of pain.

Till mild Religion, from above,
Descends, a sweet engaging form—
The messenger of heavenly love,
The bow of promise in a storm.

Then joyful passions wing their flight,
Sorrow, remorse, affliction cease;
Religion's yoke is soft and light,
And all her paths are paths of peace.

Ambition, pride, revenge depart,
And folly dies her chastening rod;
She makes the humble contrite heart
A temple of the living God.

Beyond the narrow vale of time,
Where bright celestial ages roll,
To scenes eternal, scenes sublime,
She points the way, and leads the soul.

At her approach the grove appears,
The gate of Paradise restored;
Her voice the watching cherub hears,
And drops his double-flaming sword.

Baptized with her renewing fire,
May we the crown of glory gain;
Blessed when the hosts of heaven aspire,
And safe with God, forever reign!

Strength of Gutta Percha Tubing.—A series of interesting experiments have just been concluded at the Birmingham water-works, relative to the strength of gutta percha tubing, with a view to its applicability for the conveyance of water. The experiments were made (under the direction of Henry Rofe, Esq., engineer), upon tubes three quarters of an inch diameter, and one-eighth of gutta percha. These were attached to the iron main, and subjected for two months to a pressure of two hundred feet of water, without being in the slightest degree deteriorated. In order to ascertain, if possible, the maximum strength of the tubes, they were connected with the water company's hydraulic pressing pump, the regular load of which is 250 lbs. on the square inch. At this point the tubes were unaffected, and the pump was worked up to 337 lbs.; but, in the astonishment of every one, the tubes still remained perfect. It was then proposed to work the pump up to 500 lbs., but it was found that the lever of the valve would bear no more weight. The utmost power of the hydraulic pump could not burst the tubes. The gutta percha being somewhat elastic, allowed the tubes to become slightly expanded by the extraordinary pressure which was applied, but on its withdrawal they resumed their former size.—*Late Paper.*

Malice is the spur of wit; good nature the bridle.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XXII.

SEVENTH-DAY, SECOND MONTH 2, 1850.

NO. 30.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

JOHN RICHARDSON,

AT NO. 50, NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

All communications, except those relating immediately to the financial concerns of the paper, should be addressed to the Editor.

For "The Friend."

Visit to the Menomones.

(Continued from page 147.)

On the morning of the 21st of Sixth month, the Friends took, what they believed to be, a final leave of the interesting People to whom they had been sent. They immediately proceeded to the town of Green Bay, where the Indian agent furnished them with a stage-wagon, and a pair of spirited horses, to convey them to Fond-du-lac, distant 60 miles, at the upper end of Lake Winnebago; the Commissioner, on his way to New York, for the species; the other Friend, after attending to some business, near the head of the lake, to return again to Green Bay, and there occupy himself in making the needful preparation for the payment; which, it was agreed, should take place on the 9th of Seventh month.

The ride to Fond-du-lac occupied a day and a half, pretty diligently. Forty-four miles were performed the first day—which was fast travelling, when the nature of the roads is considered. To one who had never before visited a western wilderness, portions of the way presented the charm of novelty and the opportunity of some little insight into the character of a primitive forest. The first ten miles was through a settled country; the half of that distance next to Green Bay, might be said to be thickly settled; in the other half, the population grew gradually thinner, as the travellers advanced.

The forest became dense and the trees tall; but none so stout as to justify what has been said of the magnitude of western trees. Beech, birch, white-poplar, linden, maple, several kinds of oak, pine, and here and there, a shag-bark (a rough-looking hickory) chiefly compose the woods: chestnut and black walnut are said to be unknown; yellow poplar is rare, if found at all.

No wild creatures made themselves visible, except such as were on the wing, though deer and smaller game are not scarce; yet, for aught that a stage-traveller could discover,

the woods were as devoid of animal life as our own. With regard to insect life, the case was somewhat different: winged flies, of various hues and dimensions, from a brown creature, about the size of a humble-bee, to tiny gnats, swarmed in the air, and buzzed and lit, incessantly. Yet the travellers, at this time, were said to be much favoured, by the smallness of their number. These creatures are short-lived, and generation follows generation, in rapid succession. But there is a brief period between the exit of the defunct, and the entrance of the new-born upon the stage of action. This interval is not intermittent, but only remittent. It was during the remittent stage of the plague, that this trip was undertaken. Woe betide the unlucky wight who crosses these tracts when the plague rages high! On this occasion, the horses were the principal sufferers. Flies, big and little, mosquitoes and gnats, swarmed around them, as thickly as bees about a hive. Some passers had their noses adorned, from head to tail, with green boughs, for defence. That the poor beasts endure the assaults of their tormentors so patiently, is a wonder.

J. P. Bardwell—a missionary among the Chippewas, on the upper waters of the Mississippi—gives us a account of a recent journey through that region, which furnishes a picture of life among the mosquitoes:

"I carried little Emma in my arms, with an umbrella in my hand to keep off the scorching rays of the sun. My hands were so confined that it was difficult to keep off the mosquitoes and flies. She suffered much. The flies would crawl up under her bonnet, and bite her neck and head, so that her hair all around her neck and back part of her head, was completely matted down with blood: one of her ears was filled with clotting blood."

It is customary, in these western parts, to turn loose the domestic animals, when not in use, to range at will. It was curious to observe the herds, under a scorching sun, avoid the shade of trees, where insects most abound, and place themselves where they could feel the full effect of the powerful rays; thus exchanging a greater for a smaller evil. Creatures, who with us, manifest a shyness of each other, press closely together, in promiscuous assemblage, as if, by close approximation, they hoped to crowd out their enemies. The horse and cow are on a very social footing, natural fears and antipathies being merged in a stronger instinct. A fellow feeling makes us wondrous kind. The places where such congregations are frequent, may be known by the bare surface of the earth, quite denuded of grass, by the multitude of hoofs. But, sometimes, even these sunny spots become untenable; then, if a village is at hand, the distressed animals pour in, pell mell, to seek shelter

among the houses, whither the larger flies—the *galli nippers* of the woods—will not follow. It is an ill wind that blows no good. A convenience arises from this evil. This light-armed troop forms an efficient guard to check the wanderings of the cattle; which might, if not thus hindered, stray deep into the woods and give their owners much trouble, in hunting them up.

Although no large, wild animals were to be seen, there were sundry tokens, by the way, of their vicinity. One, may, not unfrequently, observe the embuscades of the hunters; if it be not a misnomer to call him a hunter, who, instead of pursuing the game, like another Nimrod, lazily waits for it to come to him. There is none of the excitement and adventure of the chase in this. A pretty dull business, one would suppose, it must be, to lie, by night, remote from human habitation, in a nest like an eagle's, made of branches, high perched in the forks of a tree, near the highway, there sleeplessly to crouch, hour after hour, stung by innumerable mosquitoes, without daring to enjoy even the satisfaction of a slap at them, lest some sharp-eared buck, who might, perchance, be wailing drawing nigh, should be startled at the report and trot another way. Yet this is considered fine sport by many people, and they will cheerfully spend night after night, in the hunter's *scaffold*, well pleased if, but now and then, they may get a buck-tail in their cap. The deer are attracted to these stations, by salt, incorporated with the moist soil. They call them *ticks*. The prints of many sharp-pointed hoofs were noticed in one, at the road side. A place to which deer are in the habit of resorting, is selected, for this purpose, and after being salted, is, for a time, left unmolested, that the animals may acquire confidence and, notifying each other, come in numbers to the spot.

The road-maker's craft has made no great progress in Wisconsin. In passing through the woods, it seems to be esteemed sufficient, to cut down the trees and take out the principal stumps. That being done, one would judge from the looks of the thing, the road is left to nature and the waggoners; and between them, they soon put it in such condition, that one not fond of adventures, might well hesitate to trust his bones upon it. The finishing touch is generally given in the spring. The snow collects, through the winter, to a pretty good depth, and wasting slowly under the influence of vernal showers, thoroughly soaks the vegetable matter of which the surface of the road is chiefly composed. It is then of a consistency to be moulded into any shape or device to which the waggoner's wheels may be competent. The depths to which they plunge and the manner in which they get out again, is marvellous to

bhold. The season at which this trip was taken being somewhat advanced, and there having been no rain for a good while, the excavations made by the wagoners were nearly dry; but some contended, that travellers fared none the better for that. A miry bottom softens the descending shock, while a dry and hard one checks the downward movement rather abruptly for the ease of the flesh. In one of these descents, no doubt, it was, that one of the Friends had a coat-pocket reversed and completely emptied, to the loss of all his private notes, up to that time; which may form an apology for a certain indiffidence in some parts of these remarks—numbers, and other particulars, not being always remembered with sufficient certainty, to put in print. To comprehend how such an accident might happen, one must understand the construction of a Wisconsin coach, as well as the construction of a Wisconsin road. It looks much like a lumber wagon, without springs, cushions, top-cover, rail or anything to hold by—the sides being about on a level with the seats—and it is just wide enough to carry two passengers abreast. As there are three seats, six is its complement. Such being the fashion of the vehicle, unless care is used, in a windy time, skirts are apt to wipe wheels. In diving into a hole, the attention of a novice, not hardened to the feat, is liable to be a little distracted, and in looking out for the body corporate, he may forget the appendages; should then, a reversal of any of the upper integuments take place, the contents will be likely to dip into the mud; whence, if a man had an oyster-reke, he might fish them out again. It is not meant, in saying these coaches are not upon springs, to assert that the traveller is not. There are springs inside, connected with the seats; the surging, plunging and rolling movements of these carriages, being too violent for leather or steel outside. The introduction of the springs, and their bulky accompaniments, within, shuts out many other things, and the traveller in such conveyances, must make a little luggage do; for as to boots or any kind of outside accommodation, for trunks, they are not to be thought of. Through the uninhabited parts, or where the dwellings of man were few and far between, the road did not appear ever to be repaired. If any portion becomes impassable, there is land enough, and a little use of the axe usually opens a new track. So, when a tree falls across it, they find it cheaper to go round, than remove it.

But the whole of the road and country to Fond-du-lac, is by no means so rough as has been described. After leaving the settlements next to Green Bay, there is a wilderness track of some extent; but at about 30 miles from the Bay, the road, entering the improvements of the Stockbridge Indians, becomes good and the country open for the space of, perhaps, a quarter of a mile on each side. Fine cattle, cultivated fields, and comfortable houses, give evidence of thrift, and form a pleasing contrast to the wild wooded scenery. Passing through this settlement, the road arrives at that of the Brothertons, 44 miles from the Bay—a place in which there is much to solace the Friend of the Indian, as well as to demonstrate to every

one, that he is capable as the white man, of making a good farmer and useful citizen.

With regard to the Stockbridges, since penning the remarks which appeared, some time back, in relation to them, the Friends have seen the official reports, made to the Indian Department, in reference to their difficulties; according to which, it appears, that in 1843, —Wisconsin being under territorial government—petition was made by them to Congress, for admission to the rights of citizenship. Congress passed an Act, granting their request, but, at the same time, depriving them of the annual payment which had been made to them, as *Indians*. This greatly disappointed the Stockbridges, and strengthened the hands of that part of the Nation which had opposed the petition.

Nevertheless, both parties, up to the year 1840, acted under the law of Congress—divided their lands in severalty, and some individuals made sale of parts or the whole of their allotments to other persons. But all felt severely the deprivation of the pecuniary aid they had been accustomed to receive from Government, and the dissatisfaction from that, and other causes, so increased, that (encouraged no doubt by white men interested in fomenting these dissensions,) the division, called the Indian Party, petitioned Congress for the revocation of the Act of 1843. Congress, accordingly, did revoke that Act, and decided all the Stockbridges to be Indians again, but granted the privilege, to those who chose it, to become citizens, and provided for the division of the whole Reservation into two portions, proportionate to the relative numbers of the Citizen and Indian Parties, and for the separation of the Stockbridges into two communities, to live apart, each on its allotted share.

This threw the Nation into great excitement and confusion. The Citizen Party refused to make application for that which, they said, they already had in possession—they had no need to ask for the rights of citizenship, for they were citizens, under the Act of 1843; of which rights, they contended, Congress had no power to deprive them. They say, in their remonstrance to the Sub Indian Agent, "they do not recognize in Congress any power to disfranchise them of their rights as citizens of the United States. They, therefore, will not make application, and pray now to have granted anew what they already possess to the fullest extent, or enroll themselves so as to make a rule by which a chance for a new division can be given; for all those lands which they have sold and disposed of in good faith, for valuable considerations, to innocent purchasers, they will forever hold good, and the titles, as they themselves will forever remain citizens of the United States, and do hereby, as they have heretofore, earnestly and solemnly protest against any infringement of their rights as such, or reversal of the decisions and assignments of lands of their commissioners, which were executed in good faith, under the direction of legal counsel, and with the law of Congress open before them."

Moreover, the division of the Nation, contemplated by the Act of 1846, was held to be impracticable, without great injustice to many

individuals, of both parties, who would be forced to part with the property they had improved and were attached to, and to change their place of residence, whether agreeable to their inclination and interest, or not.

The whole number of the Stockbridges, according to "a census taken in full council," in 1847, was 273; of whom, 117 belonged to the Citizen Party. Thus, the Indian Party had a majority of 39.

While the affairs of the Nation were thus distracted, the authorities of Wisconsin assessed both parties and commenced the collection of taxes. The Indian Party refused payment, considering themselves no longer amenable to the Territorial Government. The officers distrained: the Indians resisted and called in the Oneidas to aid them: civil war was threatened.

The collection of the taxes being suspended, bloodshed was avoided, but the breach was not healed; and the result, as has before been stated, was the appropriation of their beautiful Reservation, by the United States, and the removal of the Nation beyond the Mississippi.

An extract from the address of the Indian Party, to the Commissioner of Indian Affairs, at Washington, may serve to close this melancholy tale. It exhibits the infatuation of their most influential men, upon this question, in strong terms.

"Believe us, we are not thus treacherous of our national character and rights from a mere romantic love of, and preference for, Indian habits and customs. True, we have some veneration for the memory of our fathers, and we have some pride in the recollection of those (our ancestors) who welcomed yours to American shores; who nursed them through the weakness of infancy; who fought for them the battles of that independence which alone gives you the power to dispose our fate and to speak our doom. But, above all, we have the abiding faith that *we must be a people by ourselves*. Our God hath made us distinct from you—we must remain so or perish. We can never participate in the wealth or the social privileges of the whites, however we might be made participants in their political privileges. Our limited possessions are not necessary to the glory or the prosperity of the United States; and to be valuable to us, they must be secured against the purchases of the whites. To encourage agriculture among our people, we allot to each male adult or head of a family, a tract equal to his capacity to cultivate, and the balance we hold in common as a reserve, to be allotted to those, who shall come after us. If our lands were to be held by each individual in fee, with full power to sell at pleasure—surrounded as we are by a white population, eager and apt for acquisition—the generation which shall succeed us would find themselves without a home.

"Surely it will not be deemed unreasonable in us that we feel a thrilling interest in the destiny of our race, and that we take some thought for its welfare. That we are obliged to this end to make frequent appeals to the government of the United States, is the result of events, not of our own ordering."

"Let the government of our choice be recognized; let the protection of American law be

From the British Friend.

throw around the Indian country, and not over it; let it be a bulwark to protect us against the encroachments of the whites, and not a whirlwind to scatter dissension and discord among us."

Strange and lamentable infatuation! Adjoining these people were the Brothertons, living as citizens, holding their lands in severalty, represented by one of their number in the State Legislature, and permanently planted as any settlement of white men. So might it have been with the Stockbridges. But now they are driven into the wilderness, a sacrifice to the cupidity of the whites and their own unhappy delusion.

(To be continued.)

From the Annual Monitor for 1848.

ANTOINE BENEZET.

Though our obituary is confined to the members of the Society of Friends in Great Britain and Ireland, we apprehend our readers will be pleased to peruse the following notice of a late worthy member of a little community in the south of France professing with Friends.

Antoine Benezet died at Congenies, in the south of France,* the 10th of Ninth month, 1848; aged about 56. His parents were both members of the little community professing with Friends in those parts; and Antoine was brought up in the schools supported by Friends in England; he was a valued and useful member of the two months meeting of Congenies, near Nismes; and his removal is much felt by the little company there, to whom he had endeared himself by his warm, affectionate disposition, and his humble, Christian walk. For many years, he filled the station of an overseer; and he endeavoured to be faithful to his trust, being always ready to be employed for the good of his fellow members, though he had often to labour under many discouragements. His attachment to the principles he professed was strong, and, according to his measure, he cheerfully exerted himself in the cause he had at heart; particularly of later years, when, by the removal of his beloved friend and relative, Louis A. Majolier, towards whom he felt no

almost filial attachment, more of the weight of the discipline devolved upon him; but although those who remain feel his removal to be a loss indeed, they are enabled to rejoice, on his account, in the full persuasion, that he is gone to his everlasting rest.

For several months previous to his death, his health had gradually declined, but he continued as long as he was able, to attend meetings, a practice in which he was always exemplary.

The following particulars respecting him, received from a friend who often visited him in his last illness, may be interesting to many Friends in this country, as they prove that "God is no respecter of persons, but in every nation, he that feareth Him, and worketh righteousness, is accepted with Him."

"Our dear Friend Antoine Benezet was removed from this life, by death, the 10th of this month, at six o'clock in the evening; he died full of faith in the mercy of his God, and relying on the merits of his Divine Saviour. It was very edifying to be in his company, during the latter part of his illness. He said, one day, that he looked upon it as a great favour, that his illness had been so prolonged, for he had had time to prepare for death; that he felt completely loosened from the things of this life, having laid aside all worldly cares; but the more he was favoured to understand the truths of the Gospel, the more he felt himself to be a poor and unworthy creature, in the sight of his Divine Master; and that all he desired and fervently prayed for, was, to feel an assurance of forgiveness, having nothing to look to, but the mercy of his God, in Christ Jesus his Redeemer.

He took great delight in having the scriptures read to him; and, one day, after hearing a Psalm, he said, "Tremble at the words of the Lord." A person present, having remarked, that we must tremble, and at the same time rejoice; he added—"Yes; those words have a different meaning, yet they must go together,—'Tremble and rejoice.'"

In the midst of his sufferings, which were very severe towards the end, being occasioned by scump in all his limbs, he was preserved in a state of extraordinary calmness, and one evening he said, that "Now he possessed that Divine peace which he had so much desired, and that he believed his sufferings would end with this life." On the day of his death, a Friend having called to see him, and expressed his full confidence that his change would be a glorious one, Antoine Benezet said, "This is what I hope;" and turning towards his family and the Friends who were in the room, he added, "The Lord be with you." And a little after, "The grace, mercy and peace which is in our Lord Jesus Christ be with you all." And he further added, "I have an affectionate wife and children who wait upon me most tenderly, but my choice is made, I prefer leaving them all, that I may go to my Saviour." And he frequently said, "Death has no terrors for me, I am not afraid to die." Much more he expressed to his family, which evinced the state of his mind as he was leaving this world for his heavenly inheritance.

EDWARD ALEXANDER.

*A Memoir of Edward Alexander, with a testimony from the Monthly Meeting of Lime-
rick, and extracts from his Diary. Fools-
cap, 8vo. pp. 98. London, C. Gilpin;
Dublin, J. B. Gilpin, 1840.*

We have perused this valuable and interesting memoir, with much satisfaction; and as the remembrance of this dear Friend is precious to very many members of our Society, we doubt not it will meet with an extensive demand, and be read by all with deep interest.

Edward Alexander was removed at little more than middle age. His career as a minister was but short, but being called into service in the Lord's vineyard, at a period of deep trial to the faithful amongst us, he was, we believe, made instrumental in confirming the souls of many disciples, by his uncompromising testimony to the truth of God, in its ancient simplicity, and purity and power.

Small as is the volume, there is yet much in it that we could desire to transfer to our pages; but we must rest satisfied for the present, by giving the following piece, which was found detached amongst his papers, and appears to have been written with a view to circulation. We commend it to the attentive perusal of our readers:

"After a night of apostasy, it pleased the Lord to raise up our Society, in order that the Light, the life of men, might again shine forth. Our pious predecessors, feeling the power and efficacy of the light of Christ in their souls, quickening them from their former state of death in trespasses and sins, and leading them from the form of godliness into its power, preached Christ the light of life; but the world rejected their testimony; nevertheless, their bow abode in strength, and the arms of their hands were made strong by the mighty God of Jacob;—in all their affliction He was afflicted, and the angel of His presence saved them, even from the midst of their persecutions, and deep sufferings; as they were experimental witnesses, that God gave them victory, through Christ their light and life. The light or Spirit of Christ always was the enemy's point of attack, because it is that by which his kingdom is to be destroyed; therefore his power has been exerted, from age to age, to divert the mind of man therefrom, and turn it to anything, rather than to live with, and walk in, the Spirit; hence it is that we have so many covered with the form of godliness, without the power. Deep sorrow and exercise cover my mind, on account of this state among us. Ought not the scripture declaration to be deeply engraven on each of our hearts,—'One is your Master even Christ, and all ye are brethren.'"

"It has appeared to me that the enemy of the Church of Christ is endeavouring to scatter the sheep, and to overthrow the faith once delivered to the saints, in three ways, viz.—to lessen our estimation of the doctrine of the light of Christ; to set the scriptures above the Spirit by which they were given forth, and to lower the standard of perfection.

* The little settlement of those professing with Friends in the south of France, has been known to Friends in this country for more than 70 years. They are descended from the ancient Albigenes, who were never under the yoke of Romish superstition. For many years, previous to their becoming acquainted with Friends in this country, they held similar views with them on the subject of the ministry, outward religious observances, &c. Their present number may be from 130 to 140, children included. Congenies, Nismes and St. Gilles, are the principal localities in which they reside. At each of these places meetings after the manner of Friends are regularly held. At Congenies, which is the most central spot, and where most of them reside, there is a substantial meeting-house capable of accommodating from three to four hundred persons. At Nismes a very convenient building, standing in a little garden, has been erected and used as place of meeting. It is in a village that the school, partly supported by the voluntary subscriptions of Friends in England, is situated. Many of the children have already shared in the benefits of this institution. It now contains ten boys and nine girls, and is under very good care. There are four other small settlements of Friends in the neighbourhood of Congenies.

"Now it is matter of heartfelt sorrow that any, who were once enlightened, had tasted of the heavenly gift, and were made partakers of the Holy Ghost, should fall away. An awful pause covers the mind, whilst the query arises, what is the cause? I believe it to be this:—the eye was not kept where the wise man's ought to be, in the lead, Christ; it looked out, and so in such as these it became darkness. Notwithstanding this grievous departure from the light, there is abundant consolation for the humble, self-denying follower of our holy Redeemer to 'trust in the name of the Lord and stay upon his God.' Whilst these endeavours to abide under the cross, they will be made livingly sensible that, 'In Him (Christ Jesus) was life, and the life was the light of men.' This is the true light which lighteth every man that cometh into the world,' in which men must believe, and unto which they must be obedient, because it is their spiritual life; and those who reverence its appearance, and are willing to be led by it, the life that they live in the flesh, they live by faith in the 'Son of God who loved them and gave himself for them.' And thus believing in His inward, spiritual appearance does not, in the least, lessen or depreciate the value of the redeeming act of universal love, the propitiatory sacrifice of the dear Son of God, without the gates of Jerusalem, and His there bearing our sins, in his own body on the tree. On the contrary, it greatly enhances the value thereof; and so the children of the light cannot but render unto God, the Father, the tribute of adoration and praise; that He hath been pleased thus to open the way for our reconciliation, through our Lord and Saviour Jesus Christ. Now where Christ dwells in the heart by faith, there is a more ample confession hereof, than any outward or literal confession can be; and truly this is the way in which He is to be confessed,' that the life also of Jesus might be made manifest in our mortal flesh.' 'If any man have not the Spirit of Christ, he is none of His'; thus he manifests Himself by His Holy Spirit. This is the point to which all who believe to the saving of the soul must be directed, for let us believe ever so fully of the outward coming, suffering, and death of our Saviour on the cross, without the gates of Jerusalem, and also in the wonderful work done by Him, while in that prepared body, yet if we believe not in Him, as Immanuel working in us, by His Holy Spirit, to will and to do of His own good pleasure, we do not believe to the saving of the soul.

"As a religious body did God call us, out of darkness, out of gross and superstitious worship, into His marvellous light, and now it is at our very life that Satan is striking, the inward revelation of the Lord Jesus, the true light, borne testimony to by many faithful martyrs, and preached again with power by our enlightened predecessors, and it is from among ourselves that the [enemy] is trying to take and make instruments to suit his purposes.

"The rock upon which the Church is built, is Christ; and the revelation of Him, to the soul, is indispensable to every member of His body; 'now ye are the body of Christ, and members in particular.' If this revelation be not made to the soul, there can be no saving

knowledge of God and of Christ; and this revelation can never come through any outward medium; flesh and blood do not reveal Christ unto the soul. The revelation of the Son of the living God, made to Peter, was not made through the blessed record which God has been pleased, outwardly to give us in the Holy Scriptures. The Father revealed the Son, without any intermediate agent, thus establishing that scripture, 'No man knoweth who the Son is but the Father, and who the Father is but the Son, and he to whom the Son will reveal Him.'

"There is a path which no few knoweth, which the vulture's eye hath not seen; 'the King's highway to holiness; it is so contrary to flesh and blood, to the highly cultivated natural understanding; and to that which is on the wing, exploring the depths of science, that few there be that find it. In it through much tribulation and suffering, did our predecessors pursue their holy course, and [now] when so many things present in the garb of religion, to divert from it, we should be cautious of being drawn aside from the simplicity of the truth as it is in Jesus.

"In the endeavour to set the scriptures above the Spirit, by which they were given forth, the query put by our blessed Lord, seems pertinent; 'Whether is greater, the gold, or the temple that sanctifieth the gold?' That which sanctifies our bodies, and enables us to glorify God in them, is greater than our bodies; and that which sanctifieth the Holy Scriptures unto us is greater than the Scriptures; that which opens them to the understanding is greater than they are.

"The Word which was in the beginning with God, and was God, gives life and gives it abundantly. This Word was before the Holy Scriptures were, and shall be, when the volume of the book shall be no more, in which was foretold the power and coming of the Word made flesh.

"The Holy Scriptures are a blessed testimony bearing witness to the Word, which was in the beginning with God and was God; so they direct to the fountain from which they emanate. And this is the testimony of Him whose name is called 'The Word of God,' concerning the Holy Scriptures, 'They are they which testify of me.'

"However we may find ourselves, encompassed with infirmity, and manifold temptations, we must not dare to lower the standard of perfection, that mark for the prize of the high calling of God, that standard set up by our Saviour, 'Be ye perfect.' 'Grace and truth came by Jesus Christ.' He was and is manifest to keep us from temptation, to deliver us from evil, and 'to destroy the works of the devil.'

"The law made nothing perfect; but we are saved by hope of that which we see not, under the power and influence of the Spirit of life in Him, by whom grace and truth comes; who by the law of the spirit of life in himself, sets free from the law of sin and death. 'Ye are complete in Him.' There is no imperfection in Him.

"After the fall of man, the world took possession of his heart. His affections became

alienated from God, and the things of this world entered in, and took up their abode there; thus he lost the dominion which God had given him over the earth, and also the power by which he should have been able to subdue it; and so those things, which God commanded him to have dominion over, came to have the ascendancy, and to bear rule over him.

"Thus we died in Adam, and this is the state in which every unregenerate man is at this day; and he or she who is not aware that this is or has been, their state, have not yet right thoughts respecting themselves; never knew that they died in Adam. 'This is a woful state.' In order to redemption, however, Christ, the Son and seal of the Father came.

"According as we submit to the power of Christ, He leads on to perfection, and during the course of His operations He says, 'Be ye perfect.' So through His power, we advance toward it, and when completely under subjection are made perfect.

"The carnal mind is enmity against God, for it is not subject to the law of God, neither, indeed, can be.' Here is a lively description of the distinction between the carnal mind which neither is, nor can be subject to the law of God, and the spiritual, which can be, and is subject thereto. 'To be carnally minded is death, but to be spiritually minded is life and peace.'

"Christ is the author of eternal salvation unto all them that obey Him, and this obedience must be through the power of His Holy Spirit. Great is the mystery of godliness. The eye of the unregenerate hath not seen, nor heard, nor can his heart conceive these things. Some who have got high in the notion of them, must come down, even to the foot of the cross, if ever they become experimental witnesses of them.

"Although there does at this time prevail a spirit in many, which being exalted above the truth, looks with a supercilious eye upon such a declaration, as that our Society was raised up after a night of apostasy, yet I am not only not at all afraid, but I believe it to be my duty to declare, that it did please Him who causeth the day spring to know his place, and who turneth the shadow of death into the morning, the Lord of Hosts is His name,' to raise us up as a people; and if notwithstanding this glorious purpose concerning us, there be many among us who have 'left their first love,' 'neither cold nor hot,' have only a 'name to live and are dead,' it alters not the foundation, it touches not those who stand upon it, for it has still this seal, 'the Lord knoweth them that are His.' In all their affliction 'He was afflicted, and the angel of His presence saved them.' His promise being immutable, 'Lo I am with you always,' they are witnesses that it is even so, and that this revelation of the spiritual appearance of the Lord Jesus Christ is the very truth of God the Father, who hath sealed Him.' Thus from generation to generation the poor, the babes, can recognize the spiritual manifestation of Christ, the Child born, and the Son given,—they can glory in having the government on His shoulders, and are at times, favoured to give witness

of his resurrection, and to praise and adore His great and glorious name."

For "The Friend."

Republic of Liberia.

Newport, R. I., Twelfth mo. 29, 1849.

To the Editor of "The Friend":—In a recent number of your useful paper, I notice that the compiler of the interesting biographical sketches of "*Thomas Scattergood and his Times*," has incidentally referred to an isolated fact, in a manner which I think is calculated to convey wrong impressions to his readers, with regard to the former colony, and now republic of Liberia. For many years I have felt a lively interest in what concerns this African settlement. This interest which first commenced in a charitable hope, has since almost become established in an earnest belief, that it is in the councils of the Almighty, through the instrumentality of this little beginning to Liberia, yet to redeem the afflicted children of Africa from thralldom to foreign lands, and from barbarism and superstition in their own. Entertaining these views, I was pained to seeing remarks tending to injure the cause of African colonization, in a journal which is so extensively circulated among the members of a religious Society so conspicuous as is that of "Friends," to aiding good works. I do not at all question the fact as stated by the writer in your columns, that the health of a family may have been destroyed by their removal to a newly planted colony in a distant country,—but I should be glad to be allowed to convey a caution to your readers, lest they should indulge in the too common practice of generalizing from single facts,—and to infer that because the family of one man was ruined by seeking to asylum from oppression on a foreign shore, a like result must necessarily attend every similar attempt. A slight knowledge of the early history of our own country cannot fail to show the fallacy of such a conclusion. Who is there now who doubts the great good that mankind has derived from the colonization of these United States? And yet what hardships, what exposures, what destruction of human life, was incurred by our forefathers in establishing the various colonies on our coast. In many instances they fled from persecution and oppression in their own land, to almost certain death on a foreign shore. How many instances of privation, of suffering, and untimely death, might have been, and no doubt were, then adduced to deter others from following their example? And yet they persevered amidst every discouragement, and finally succeeded in establishing themselves where they and their children could dwell in peace, and unmolested worship their Creator according to the measure of light in their own conscience. And what has been the result? Two centuries have scarcely elapsed, ere these colonies are grown into a nation of more than twenty millions of people; with every prospect, should Divine Providence prosper them, as heretofore, of numbering their population in hundreds of millions, ere the period of their future extinction corresponds with the past.

The limits of such a communication as this,

will not admit of my entering into a minute comparison of the progress of the colony of Liberia, with those of our own country. If so, it would require no more than a simple statement of facts, to show that the degrees of success are altogether in favour of the former, and so strikingly so, as to be scarcely credited by any who have not investigated the subject. I believe that if the true character, progress, and probable results of this benevolent plan, for the amelioration of the condition, and moral and religious elevation of the coloured race, were fully understood by the Society of Friends generally, thousands would be astonished at the infatuation which has led many good men to think lightly of, or to speak disparagingly of, its objects and results. A monthly paper published at Washington, and conducted by William McLain, for the society, in pamphlet form, at one dollar per annum, payable in advance, probably contains the best information to be obtained, as regards the current progress of the republic of Liberia, and the doings of the American Colonization Society.

One highly favourable and distinguishing feature of "African colonization," is to be found in the fact, that whilst the colonists of America were too often engaged in exterminating the aboriginal inhabitants, or in enslaving them, the coloured emigrants to Africa fraternize with the natives of the soil, and as far as their influence and laws extend, protect them from slavery. The republic now embraces a sea-coast of more than four hundred miles in extent, which before being colonized, was the very focus of the slave trade, but on the whole extent of which it is now totally abolished. We thus behold the beautiful spectacle of the descendants of those who were sold as it were, by their brethren into Egyptian bondage, returning after many years to their Canaan, not to destroy and exterminate as under a former dispensation, but to teach their ignorant brethren the arts of civilization and peace, and to bring them to a knowledge of their God and Saviour.

The colony of Liberia was commenced about thirty years ago. The colonists were of an oppressed and down-trodden race; in most instances incapable of assisting themselves, or of contributing towards the expense of their passage to Africa, which was defrayed by subscriptions from comparatively a few individuals. The colony has had to struggle with poverty, obloquy, and many discouragements. The Society has been assailed with a degree of virulence amounting to persecution; and yet, what is the result? That the colony of Liberia has scarcely yet attained to an age at which the Plymouth, and some others among the most conspicuous colonies in America, were in some instances, utterly destroyed or abandoned, and in others, reduced to the greatest extremities,—ere we behold it taking its stand among the nations of the earth, establishing a government, and instituting laws second to none in apparent stability and wisdom on earth. Throughout the republic, peace and order reign; and are daily gaining strength from a system of education for the youth and native tribes, that will favourably compare with that of our own, and where religion is re-

spected, and untrammelled by kingly or priestly craft.

Owing to the devastation caused by the traffickers in human flesh, a great extent of country adjoining the sea-coast in Africa, is thinly peopled, affording ample room to accommodate millions of emigrants. The advantages of such a location, both as it regards protecting and instructing the natives of the interior, are too apparent to need illustration. The nucleus is already formed and firmly established; its growth will depend upon the degree of favour the cause of African colonization meets with from the American public.

Some object to the cause of African colonization upon the ground that the coloured man by right should enjoy equal privileges with the white man here, and that he should remain to assist his brethren in obtaining their just rights. If William Penn and the early settlers of Pennsylvania had acted on that principle, Philadelphia might never have been built. They too were denied their just rights by the government in England. The prospect of obtaining their rights in England was certainly not more unpromising, than that of the negro's obtaining his in this country. And yet they thought it best to seek a home in the wilderness; and the result fully proved the wisdom of their decision. A secure home was thus provided for their persecuted brethren from any part of the world, where they could flee and be at rest from their persecutors; and there is not the least reason to suppose that the cause of those they left behind in England, suffered by their conduct. On the contrary, the wisdom and propriety with which the colonists of Pennsylvania conducted their affairs, no doubt, had a tendency to open the eyes of both the people and government of England, to the real merits of a people they had hitherto been accustomed to despise. Will not this be the effect of colonizing Africa? The prejudices of a great majority of the people here are against the negro; that majority controls the government. Here the negro suffers oppression in some shape or other, alike at the North and the South. Let him imitate William Penn;—build up a nation in Africa, and show to the world that he is not inferior to the white man, when allowed a fair field of action. A little inquiry will satisfy him that Liberia is not the sickly, wretched country, that he has been told it was. He will find that although the white man cannot exist there, yet it is healthy for his race, and astonishingly productive,—and where they can soon be enabled to cope with their former oppressors in the world's market in similar productions, raised on a free soil. The moral effect of a great nation of free and enlightened coloured men, would be felt throughout the world. To it would the eyes of all the race be turned, with aspirations that would greatly assist in breaking their chains. The efforts of many advocates of the rights of the coloured man seem limited to his oppressions in their own country. But is this a correct view of the evil? Where does the true Christian find a precedent for looking at it in such a light? The charity of good Samaritans is not to be circumscribed by local limits. Wherever they find suffering, there will they

and objects for the exercise of Christian charity. Now, great as are the evils of slavery in the United States,—they are light compared with those connected with the system throughout the world. Indiscreet zeal in the best of causes, frequently aggravates rather than diminishes evil. Look at the example of England. Led on by Clarkson and Wilberforce, all the virtue of the kingdom seemed arrayed against the system of slavery. After years of indelible effort, the friends of humanity at length succeeding in accomplishing its utter overthrow throughout the British dominions. And what has followed! The production of sugar for the British market was transferred from the British West India to Brazil and the Spanish islands. This increased demand for sugars, created an increased demand for slaves, which were only to be procured from Africa.

Three powerful nations are combined,—England, France and the United States,—in blockading with vessels of war, the western coast of Africa, to intercept the slave ships. The dealer in human flesh is seduced alone by motives of self-interest and profit. Formerly, it was his interest to construct commodious vessels for his victims, that they might reach their destination in tolerable order, diminished as little as possible by death in the middle passage. But since the blockade of the coast by vessels of war, he finds it advantageous to his interest to adopt another plan,—and that is, to construct his vessels on such a model as will best enable him to elude and escape the cruisers. Small, sharp-built vessels are consequently employed in the nefarious traffic, into which the poor negroes are literally packed, and whose sufferings in the middle passage beggars all descriptions. And there can be no doubt, that great are the hardships of the slave in the United States,—the horrors that attend the passage of one slave vessel across the ocean, as now conducted,—exceed all the sufferings that occur from slavery in the United States for twelve months together or more.

T. Fowell Buxton states, that in 1838, it required one thousand human beings per diem to supply the slave markets in America; about two-thirds of them dying in indescribable misery on their journey in Africa to the sea-coast, and on the passage across the ocean. Since that period, owing to an equalization of the duties on British colonial, and foreign sugars, the consumption of the latter has greatly increased; consequently, increasing the demand for slaves; whilst latterly, a more rigid enforcement of the blockade, and consequent interception of cargoes of slaves by the cruisers, has rendered it necessary to ship a still greater number than at the time T. F. Buxton wrote; all of whom, including the re-captured, are made to undergo the horrors of the land journey, at least. Now, whilst no one will presume to cast blame on the English philanthropists, who accomplished the abolition of slavery throughout the British dominions,—can there be any doubt of the fact, that the sufferings of the coloured race were greatly increased in the aggregate thereby,—and so with the blockade of the coast of Africa. The demand for slaves has ever been fully supplied, and the only effect of the blockade has been to enhance

their cost to the planters of Brazil and Cuba; whilst their mortality has been more than doubled thereby, and their suffering increased in a degree not to be conceived of, much less to be described. Now, can any reflecting person doubt, that if the money that has been expended by England in suppressing the slave-trade, had been appropriated to colonizing with free blacks the sea-coast of Africa, on the plan of Liberia, the cause of the negro would have been promoted in a far greater degree than by the methods that government has pursued; or if the squadrons that have been furnished by the three powers, had been employed in transporting all negroes who wished to emigrate to Africa, that were or should be freed, instead of blockading her coasts,—can there be a question which plan would have most conducted to the suppression of the slave-trade? What magnificent results would in all probability have attended such a course! The whole coast of Africa are this would have been hemmed in with colonies of intelligent men, rendering her coasts impervious to the slave ships. A way would have been opened for thousands of benevolent planters to have freed their negroes, and to have placed them where they would no longer need protection. The natives of the interior no longer instigated by the trafficker in human flesh, would have turned their attention to the cultivation of the soil, to procure of their civilized brethren the articles they had been accustomed to receive of the slave merchant, in exchange for the bodies of their fellow men.

In a remark made by the compiler of the *Life of T. Fowell Buxton*, a key is given to the only plan that can ever be brought to bear successfully upon the civilization of Africa. After describing the success which attended the early operations of the Niger expedition,—showing that the natives were every way disposed to profit by instructions of the officers of the expedition, and to comply with their wishes in abandoning the slave-trade, &c.,—the whole cause of the failure is attributed to, and no doubt was caused by the mortality which attended the expedition. The writer says: "Of the 301 persons who composed the expedition when it commenced the ascent of the Niger, forty-one perished from the African fever. It may be worth while to observe, that of the 108 Africans on board, not one died from the effects of the disease."

Here then is the key of African civilization, exposed as it were by accident,—as the writer really seemed to doubt whether it was worth while to spare a couple of lives for its disclosure; and it does not appear that the important circumstance was ever noticed afterwards. This fact, connected with the preceding narrative of the Niger expedition, proves almost conclusively that settlements might have been established with ease, had the expedition been manned and officered exclusively with coloured men. And this is the plan of the American Colonization Society, as carried out in their settlements in Liberia, with a very few exceptions. The British colony of Sierra Leone was on the plan of the Niger expedition; nearly or quite all places of trust or profit were filled with whites; and, consequently, the coloured

race were degraded, and the colony languished, and still languishes. The circumstances of the climate of Africa being so detrimental to the health of the whites, affords the best guarantee for the security and prosperity of the coloured race.

I have extended these remarks far beyond what I intended; but the longer I dwell on this subject, the more it expands to my view, and the greater importance it assumes. And great indeed is the importance of African colonization, if in its future career is involved the expulsion of the most crying evil under the sun from one continent, and the civilization and christianization of another.

Although not a member of the Society of Friends, I think that I am pretty well acquainted with their religious doctrines,—and I fully believe in, although I cannot sufficiently appreciate that great and all-comprehensive truth so earnestly taught and implicitly obeyed by George Fox, viz., the all-sufficiency of the Light of Christ as revealed in the heart to enable man to work out his soul's salvation, and the manifestation of which, if watchfully obeyed in childlike simplicity, will lead into all truth. In this light would I ask this communication to be examined, and what is not approved therein, cast as worthless away, for then worthless I am sure it must be.

For "The Friend."

Cash—Industry:

The following paragraph appears to be taken from a Boston paper:

"A Heavy Business.—Mr. Kauback, the purchasing agent of the several protective unions in New England, has paid for the purchase of goods for the quarter ending January 1, 1850, the sum of \$102,000, being an increase of some \$23,000 over the previous three months. This is an important branch of trade that has recently grown up amongst us, the more so as it is a cash business, as credit in any case ever being paid for. There are now in active operation 109 union cash stores in New England, nearly all stocked by the above named agent."

We know nothing of the character of the above-mentioned associations; but we are fully persuaded, that if mechanics and traders, particularly those who have little or no capital, could be introduced into the practice of doing business for cash, it would be of great benefit to them. We have heard of mechanics who had to work for the money to buy their tools; and if persons who employed them and possessed ample means, would pay them at once for their work, they would be put in funds to pay for articles which they use in their business. At first it might subject some persons to difficulty, in not being able to purchase without money; but when they found the custom was established, it would teach them the necessity of industry and perseverance, and prevent them from squandering the property of others, which many by their adroitness get into their hands. By dealing for cash they would acquire a reputation that would insure them the best article, and at the lowest price, and more

over, they and the persons they deal with would be spared all anxiety respecting pay-day. There is a radical change needed in the business operations of a very large class. Some who set out with apparent intentions to be honest and punctual, after gaining a little credit, appear to forget that nearly all the means which they possess, belong to their creditor, and they consume his property and the proceeds of their labour, as though it was all profit, and thus are left destitute of the ability to discharge their debts. Another place to obtain credit must then be sought, and in a few years some persons by disregarding their promises and their obligations, destroy their character and the possibility of carrying on this system, and finally, they feel themselves without reputation, lose their energies to turn about and engage in honest, industrious habits,—fall into the company of other broken-down persons—often resort to strong drink to raise their spirits, and eventually become beggars, thieves, or inmates of the almshouse or some hospital. All this would be avoided by strict integrity and punctuality on their part, and on the part of those who employ them.

For "The Friend."

Short Measure.

A late paper stated, that the merchants of New York were preparing a petition to the legislature of that State, asking the passage of a law, enforcing a penalty on the sellers of dry goods, which are short in measure. They say it is a common habit of manufacturing establishments in New England, Pennsylvania, and all parts of Europe, to put up dry goods in this way. The *Courier* adds, that "the evil alluded to has become very extensive in almost every kind of goods from abroad, which find a market in that city." Covetousness opens the way to one degree of dishonesty after another, until the habit of over-reaching and wrangling, becomes so common, that people persuade themselves there is little or no harm in it; it is so often practised even by some who pass in the world for possessing an average share of integrity. But it is impossible to violate conscience with impunity. Every time men suppress and disregard its requirements, insensibility to the standard of pure righteousness steals over them. Satan gets a little firmer foothold in their minds, inflames the desire for getting, while he takes the opportunity to suggest they need not be so scrupulous about little matters, as he calls gradual deviations from the right path, and the right measure and weight.

Many articles brought to our markets in Philadelphia, which were formerly sold by the bushel, are now mostly sold by the basket. At one time baskets were made to contain a bushel, but after the practice of selling by the basket generally obtained, there being no law to regulate their size, and strengthen peoples' honesty, they began to lessen in dimension until they now hold from about one half to three-fourths of a bushel. To encourage the buyer they are made to look more capacious than they really are,—the bottom being pushed in like an inverted funnel, or the bottom of a

French sweet oil bottle. Many poor people try to get their living by retailing out the different kinds of truck sold by the basket, but find themselves often deceived when they divide the contents by the half peck. Why New Jersey and Delaware should be constantly giving uncertain or short measure by their little pinched-up baskets, and no application be made to some legislative body, to put them in mind of the scripture doctrine on just measures, it is difficult to perceive. When the article is sold by the bushel, the clerk of the market is required to see that the measure contains the quantity sold; but over the capacity of a basket he has no jurisdiction. The vender may exercise all the deception his ingenuity can devise, and there is no remedy; but surely if it is important that a bushel should contain a measure specified by law, and any diminution is punishable with fine, it is no less necessary that a basket should contain a specific quantity, and that any falling off should be visited by a similar penalty. This is a growing evil, and the legislature of Pennsylvania ought to apply a remedy, with reference to baskets brought to our market.

In the year 1867, under a concern for the reputation of Friends, and their religious profession, George Fox wrote a paper to Friends of New England, Virginia, Maryland, &c., from which the following is taken. It contains hints that would be profitable at this day if duly regarded,—and certainly does not countenance covetousness, or short measure.

"Friends keep in the fear of the Lord God, and in the Truth in all your dealings. Make no advantage upon the times; but rather when things are high which are to be sold, do you abate that you may serve your neighbours;—and when things are low, that the people cannot put off their commodities without great loss, so that they cannot maintain their families, with clothes and the like, then do you in such case rather give more, and by this you will have the blessing of the Lord, when your eye is not unto yourselves, but to serve the nation, and to do good in the islands and plantations. What a savour was there at first in those parts of the world, that did ascend into these parts! how just, how equal, how righteous the Quakers were in all their dealings, that most people though not Friends, had rather have of you than of any other people; and so through your faithful dealing you were ready to take away all others' trading, through your honesty and plainness. But now Friends, on the contrary, there is an ill savour come from those parts of the world into these parts, that you are not as you were in the beginning. Therefore Friends, all mind the Lord; for your outward things are his. Deal uprightly and righteously, and just—and let not outward things lift you up or throw you down, but live above them. If God give increase, let not your hearts be set upon it, for outward things are uncertain, and have wings, and will fly away, and therefore trust not in them, but in the living God. Let all your words be seasoned with Grace; and let your conversation preach to the world, that your lives may judge the world, and your doings there, if you intend to have the blessing of the Lord; for the

Lord redeems from the earth that he may reign upon it, and so on all earthly things. So let truth and righteousness fly amongst you, and honesty, that you may be a good savour unto God in the hearts of all men.

"Some who have been merchants this way, that have gone into your parts, I understand have been of no good savour; but under stand have been griping and grinding, and exacted above what is equal, by which they have run out. Yea, some have run out into things which are far unbecoming modesty or Christianity. Therefore all love righteousness and truth, and deal uprightly with all men in the sight of God, that your light may shine before men, that they may glorify your Father which is in heaven."—G. F.

A father once gave the following advice to his sons:—"It may not be amiss for you to have two heaps; a heap of *unintelligibles*, and a heap of *incurables*. Every now and then you will meet with something or other that may pretty much distress your thoughts: but the shortest way with the venations will be, to throw them into the heap they belong to, and be no more distressed about them. You will meet with some unaccountable and incomprehensible things, particularly in the conduct of many people. Throw them into your heap of *unintelligibles*; leave them there. Trouble your mind no further about them. You will meet with some unpersuadable people; no counsel, no reason, will do any thing upon the obstinate, especially as to owning their offences. Throw them into the heap of *incurables*; leave them there. And so go on, do the best you can. Let not the crooked which cannot be made straight, encumber you."

The advice of Parmenio, the Grecian general, to his son, was worthy of him to give, and worthy of every man of sense to adopt. "My son," said he, "would you be great you must be less;" that is, you must be less in your own eyes, if you would be great in the eyes of others.

The railroads completed in this country measure over 5500 miles, and the lines already in progress and rapidly advancing will add half as much to the aggregate.

THE FRIEND.

SECOND MONTH 2, 1850.

The communication "Republic of Liberia," has been in our possession several weeks, being deferred on account of the press of other matter. In giving it a place in our columns, we would not have it inferred, that we have changed our position in regard to the colonization scheme. We consider it still, as we have from the first considered it, entirely inadequate to the great end in view, the extermination of the curse of slavery in these United States. Nevertheless, we have uniformly respected the motives of a large proportion of

those who have espoused that cause, believing that they are actuated by feelings of pure benevolence. The intelligent author of the article referred to, we have the best reason to know is of this class; and as he has discussed the subject in the spirit of liberality, and in a way to give a fair exposition of the views entertained by himself and coadjutors, we thought it but reasonable that he should be heard.

It affords peculiar satisfaction that our city is so generally quiet on the first day of the week. Though we do not believe there is any holiness in one day above another, yet it is so useful and proper for the sake of the body and mind, that there should be a portion of time appropriated to rest from labour, to abstract our thoughts from all worldly business, and to devote them to Divine meditation and the solemn duty of worship, that instead of any relaxation in the preservation of order, and the right observance of that day of the week, we would crave its increase,—and that the young people should be kept at home, when not at their places of worship, rather than be allowed to wander about the streets in a light and rude manner. We love to feel a solemnity in the streets, and to observe the various Christian professors, walking to and from their different worship houses in a serious frame of mind. It seems to indicate that they do not desire to live without God in the world, but to pay to Him that homage and reverence which is due to his great name. We are persuaded that the more consistently through every day of the week, inward watchfulness and prayer, and obedience to his blessed will are maintained, the greater will be the care to assemble as the Christians of old did, to offer public spiritual worship, and the more effectually will the peace and order of the city be preserved.

We have been led to these remarks, in part by noticing in one of the late papers, that a very large meeting of the citizens of New Orleans was held recently in one of their places for worship, the object of which was the adoption of measures to cause a better observance of the first day of the week. A judge of the U. S. District Court presided; speeches were made, and the military parades, and the theatrical amusements on that day, were condemned in unqualified terms. This movement, it is said, may be deemed as the initiatory step, towards an improvement in the practice complained of. A happy day it will be when Christians in name, become so in nature, and military institutions, and theatres, are totally dispensed with every day in the week; but from their own showing, it is plain that the contemplated improvement is greatly needed among the citizens of New Orleans,—which vital religion would most effectually accomplish.

We take the following account from a late paper, said to be contained in the *St. Louis People's Organ*, of the 21st ult. It is rather singular that a slave state editor should give a detail, that indicates a consciousness of the barbarity of treating as mere cattle, human creatures, "made a little lower than the an-

gels." What wilful blindness overspreads the buyer and seller of men and women as slaves, who in the midst of the clearest proof of its enormity, and the decided testimony against it of the most enlightened part of Christendom, persist in the false position, that it is their right to hold them as property, and that the attempts of others to overturn the system, is "oppression." Has the man of colour no rights? Is he incapable of feeling oppression? and wherein does he differ from the man of lighter skin in his natural and unalienable right to liberty?

A SCENE IN ST. LOUIS—SLAVE AUCTION.

We find in the *St. Louis People's Organ*, of the 21st ult. the following account of a sale of "human cattle," in that city. It is rather 'fanatical,' perhaps, for a paper published in a slave state, and in the very city from which Elijah P. Lovejoy was driven forth but a few years ago, (and finally murdered at Alton), for uttering the truth in language infinitely less offensive to the 'ears polite' of human flesh dealers. But this is only one of the hopeful 'signs of the times.'

"Commercial."—The steps of the court house were crowded yesterday morning to witness the sale of a fine looking *drove* of human beings. The critters, after having their mouths examined like horses, and their limbs pulled about to test their soundness, were put up to be knocked down by the hammer. Competition was very brisk, and the lot realized good prices. A girl, Caroline, attracted our attention and interest, from the anxiety she displayed during the bidding for her flesh and bone, bone and sinews. As the price rose to \$400, a hopeful, meaning smile gradually spread over her dusky, good-natured face, (the last lot a boy, had only brought some \$450 or so.) The bidding, confined to two persons, rose to \$430. She became restless, continually glancing from one to the other of her would-be purchasers—her predilections for one had evidently been formed. '\$470, say the five!' called the auctioneer; a pause ensued, of suspense to her; the one she hoped to serve, hesitated. 'Going at \$480—going—ho! will say the \$500!' He still hesitated; the hopeful look had gone from her features, and was replaced by something akin to a feverish dread—she looked in his face, wishing she might dare to urge him on. He nodded, '\$500 for this likely girl; fifteen years old; guarantee given. \$500 and going.' A nod from his opponent brought her up to \$505. From this moment, she seemed to have cast aside all hope; it was a matter of perfect indifference to her, which might buy her; at least all outward signs had fled, and she glanced round calmly at the crowd of heads looking on her, as on some jack in the box, shown publicly and gratuitously. We grew sick of the scene as the auctioneer proclaimed \$510 had been bid, and we turned to force our way through the crowd, but we were fast wedged. 'Going—fair warning—going' the girl fell on the book, and the auctioneer bent forward to enter the amount of sale—the girl looked also, at the sum she fetched in the flesh market, but never moved a muscle, except, perhaps, a slight

brightening was observable in the eye, and in the parting of the lips, as if in pride that she had sold for so much.

'Caroline, you and the boys go home,' exclaimed some one near; the crowd opened to let them pass; and we escaped. *Hove!* Father of all, what a mockery of that endearing term; the home of the stranger, perhaps, the trader—a home where bondage ends but with death."

A stated meeting of the Female Branch of the Auxiliary Bible Association of Friends of Philadelphia Quarterly Meeting, will be held on Fourth-day, the 6th instant, at 3 o'clock, P. M., at the Bible Depository.

The stated annual meeting of the Auxiliary Bible Association of Friends of Philadelphia Quarterly Meeting, will be held at the committee-room, Arch street, on Second-day evening, the 11th inst., at 7½ o'clock.

Friends of both sexes are particularly invited to attend.

CHARLES ELLIS, Secretary.

Philada., Second mo., 1850.

WANTED

In Friends' Select School for Boys, a competent Assistant Teacher. Application to be made to L. Nicholson, No. 24 S. Welsh street; Joseph Kite, No. 265 N. Fifth street; or Charles Evans, No. 182 Arch street.

Friends' Asylum.

The Managers of the Asylum are desirous of obtaining suitable Friends to fill the stations of Steward and Matron of the Institution; the present Superintendent and Matron having resigned.

Application to be made to William Beale, No. 244 N. Sixth street, and No. 14 S. Third street.

Friends' Hats.

Benjamin H. Lightfoot, Hatter, having improved in health, has resumed his business in connection with James Nickerson, of the late firm of Nickerson & Bishop, at No. 41 North Second street, where an assortment of Hats for Friends and others will be kept, or made to order.

The patronage of his friends and former customers is respectfully solicited.

N. B. Hats for Boys kept on hand, or made to order.

MARRIED, at Friends' meeting-house, Ridge, Belmont Co., Ohio, on the 27th of Twelfth month, 1849, JESSE K. LIVERLY, of Chesterfield, to ELIZABETH PATTERSON, of the former place.

DIED, on the 23d ult., at the residence of her father, Bellefonte, Pa., THOMASINE, only daughter of William and Eliza Thomas, aged 29 years.

—, on the 9th inst., at her residence at Peshaw, N. Y., HANNAH, widow of Asa Upson, in the 64th year of her age; an esteemed elder of Creek Monthly Meeting of Friends.

PRINTED BY KITE & WALTON.
No. 50 North Fourth Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XXIII.

SEVENTH-DAY, SECOND MONTH 9, 1850.

NO. 21.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

JOHN RICHARDSON,

AT NO. 50, NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

All communications, except those relating immediately to the financial concerns of the paper, should be addressed to the Editor.

For "The Friend."

Visit to the Menomones.

(Continued from page 135.)

The Friend left at the Fort, occupied part of his time in pedestrian excursions to the settlement of Oneidas, on Duck Creek. It lay in a south-west direction, and the tract, occupied by them, is said to extend 12 miles in length, by 6 or 8, in breadth. There is some difficulty in getting exact information from Indians, unless, by lengthened intercourse, their confidence has been gained. Many questions from a stranger, are apt to excite mistrust, and what is to be learned from them, concerning their situation and possessions, must be gathered incidentally. Some attempt at direct inquiries was made, but symptoms of shyness appearing, the querist desisted, somewhat disappointed, for he had much desired to have the Indians' own account of themselves.

Similar attempts, with the same result, have been made by Government officers; but they have attributed their failure, in part, to another cause. The Commissioner of Indian Affairs, in his annual report, for 1848-1849, excuses his deficiency in information which he had been instructed to procure,—"In consequence of the difficulty of making the Indians comprehend the object of the inquiries, and their superstitious disinclination to furnish information respecting themselves or their affairs."

It is not likely this Indian superstition will die, under the shadow of Anglo-Saxon avarice. As to the comprehension of Indians, it is as true now, as in Penn's day, that it takes a shrewd man to deal with them. They sometimes comprehend more than they think it expedient to divulge, and must have been dullards, indeed, had they not, long ago, comprehended what the white man's inquiry into the value of their possessions portended.

How many acres these Oneidas cultivate, the Friend could not ascertain. The reader can, perhaps, form some estimate, from what follows.

There is a tolerably good road from the Bay

to and through the settlement. Several miles of the Reservation, next the Bay, are still in their primitive state, well covered with heavy timber. At about $7\frac{1}{2}$ miles, the traveller, ascending from a little valley, through which a lively stream of water flows, suddenly emerges from the thick woods, into the cleared land. The road, a short distance before him, inclines somewhat to the left, extending partly along the side and partly across the undulations, of a low range of rounded hills, over which he sees sprinkled, the unpretending, but substantial habitations of the Oneidas, as far as the eye can reach. The prospect is very pleasing, independent of any agreeable associations; but the reflection, that the green fields and saw buildings, so prettily situated, are the property of Indiana, and the result of their own labour and good management, adds a peculiar interest and charm to the view. The emotions excited in the mind by such a scene, are at the same moment, fraught with pleasure and sorrow. Hope for the future, arises, clouded by doubts and fears.

In walking up to the settlement, many of these Indians were met, on their way to market, with produce from their farms and lumber. They were, mostly, in such vehicles as that which carried the Friends to Fond-du-lac—a description of carriage, which answers the double purpose of coach and wagon. The squaw who, occasionally, accompanied the men, screened their complexion with umbrellas; bonnets and other head-gear, have not yet been adopted by them. They were, no doubt, going a shopping. Their costume was very similar to that of their Menomonic sisters. The men were clothed much as farmers are, among ourselves, and one could not but be struck with the respectability of their appearance and equipments. The condition and character of their horses, wagons and harness, would have been creditable to the agricultural population of Pennsylvania: many of the horses were superior in appearance and spirit to those we commonly find among our own farmers. This being spoken of in Green Bay, it was observed, in reply, that the Oneidas had better teams, than any other country people about the Bay.

That which may be properly called their Settlement, extends about six miles in length, and occupies a space of half a mile to one mile in width. There are three parallel roads, at convenient distances passing lengthwise through it, and, at intervals, transverse lanes; affording ready access to the different farms. The houses were of wood, and most of them, so far as the Settlement was traversed—that is, for $3\frac{1}{2}$ miles—were built along the main or central avenue; but a number were noticed, on the back roads, and some of these present-

ed, in the distance, an attractive and rural appearance. Most of their buildings, however, looked sombre for want of paint, and rather uninviting from deficiency of shade. There were no porches, and with very little exception, no trees about them. Many were well-proportioned and neatly constructed, and with the addition of a little paint or white-wash, would have had a cheerful appearance. The most conspicuous buildings were the house of the Head Chief and the Episcopal place of worship. The latter was a very pretty structure of moderate dimensions, and no great architectural pretensions, but well placed, nicely painted, and wearing the pleasant face of a New England village meeting-house. The former was rather more ambitious, being a spacious, double house, painted white, and set back, a considerable distance from the main road. Like the residences of most of the Oneidas, it had not a tree to screen it from the noon-day sun, nor a bush or vine to relieve the dazzling glare of its white sides. It had another deficiency, which struck a stranger more unpleasantly—a want of steps to a fine front-door well elevated above ground, but to which one could only obtain access by walking a plank. It called to mind the case of the man in scripture, who began to build, but was not able to finish. A dilapidated fence before the house and some other indications, seemed to prove that the length of the purse was not equal to the magnitude of the design. One thing was rather odd—a brass plate on the door, with the Sachem's name engraved thereupon.

There are two missionary stations on this Reservation—one, Episcopal, exercising a care over the north-east portion of the Settlement—the other, Methodist, more to the south-west. The latter station being the more distant, was not visited. Both have schools, where instruction is given, exclusively, in English. But it was understood, that sufficient provision was not made for all the children. It was apprehended, from appearances—without excepting even the household of the Sachem—that, at least in time past, as much pains had not been bestowed upon the girls, as the boys. This unequal advancement, to whatever cause it may be attributable, is a serious evil, and must effectually retard improvement. It is but semi-civilizing a community, to instruct but one sex. The air of entire discomfort and lack of in-door tidiness, observed in some cases that came under notice, could be ascribed to no other cause, and must operate as a great discouragement to the male portion of the family, promote a distaste for domestic habits and be of evil example to the rising generation.

The buildings of the Oneidas were by no

means equal to those of the Brotherhorns, nor were their fields in as nice condition, nor their horned cattle as carefully bred, as those of the Stockbridges. Yet, in all these respects, they would bear, pretty well, to be put in comparison with most communities of whites, of as recent date. In one particular—the height, material and firmness of their fences—they excelled. No such fencing was seen elsewhere. The height seemed needless; unless for the exclusion of deer. It was asserted, that those people formed the most important part of the agricultural population of this vicinity—were quite superior, as farmers, in industry and productiveness, to the farmers of French descent, and, in fact, brought to market more corn and beef, than any body else. Potatoes seem to be neglected by them; at least, none were seen under cultivation; and, indeed, the planting of them may be said to be pretty much abandoned, at present, by all cultivators in this neighbourhood; owing to the destruction of three successive crops by the rot. The Friends did not notice a potato field near Green Bay, and the root was difficult to get. What were seen on the table, came from a distance.

These Oneidas are from 700 to 900 in number. They are said to have added by natural increase, 100 to their population, since the establishment of the Duck Creek settlement. There is some obscurity in the records and verbal statements of their removal from New York and the time of their coming to this place. Several of them, of whom inquiry was made, said they had been here about sixteen years. This was supposed to apply to the whole community, as the question did; but, on looking, sometime afterwards, at a published account of some of the difficulties attendant upon the removal of the New York Indians to Wisconsin, presented and probably prepared by Eleazar Williams, it would seem, they must have left New York in 1821, or, at latest, in 1823. They bought land, at the former date, of the Menomonees, made an additional purchase in 1822, and in 1823, received President Monroe's sanction and approbation of the transaction. Yet, in 1831, at a treaty held with the Menomonees, at Washington, published, by authority of Congress, in the seventh volume of the "Statutes at large," which contains all the Indian Treaties, to the year 1842, it is stipulated that "if, within such reasonable time as the President of the United States shall prescribe for that purpose, the New York Indians shall neglect or refuse to remove from New York, and settle on the said lands," those lands shall be the property of the United States. Three years appear to have been the limit of the contemplated indulgence; which would bring the date to 1834, and agree very well with the statement of the several Oneidas above alluded to. This discrepancy not being known until after the Friends finally left Green Bay, they had not the opportunity of seeking an explanation. It, probably arises from the fact, that the Indians removed in different parties, at different times; and those individuals, of whom inquiry was made, may have answered only for the parties with which they were connected; or, it may

be, that at first they did not settle on Duck Creek, but on another portion of their purchase, of which the United States, subsequently, got possession, by dint of a certain treaty, made (manufactured might be a better word,) with the Menomonees, at *Butte des Morts*, in 1827.

Under the title of New York Indians are comprised Oneidas, Senecas, Onondagos, Cayugas, Tuscaroras, Stockbridges, Brotherhorns, the St. Regis, and Muncies. Delegates from these nations entered into a treaty, in 1821, with the Menomonees and Winnebagos, for a tract of land on both sides of Fox river, between Green Bay and Lake Winnebago, for which they agreed to pay \$2000. This treaty was approved by President Monroe, in 1822. In the autumn of that year, the New York Indians negotiated with the Menomonees, for an additional tract, the first being judged too small; for this they were to pay \$3000. This agreement was likewise confirmed by Monroe, in 1823. The two tracts were computed to contain upwards of 750,000 acres.

By means of these negotiations, many of the New York Indians were induced to relinquish their old homes, and go to Wisconsin, having the solemn assurances, of which Government has always been lavish to Indians, that there they might stay in perpetuity;

Where the land-sharks cease from troubling,
And the Indian is at rest.

The land-sharks being, meantime, allowed to swallow, what they had left, in New York. Four short years brought this perpetuity to a termination, and broke the dream of the Red man.

About that period, the Government was seized with an uncommon fit of tenderness and concern for the poor Menomonees. It had discovered, that the New York Indians had cheated them, despite the vigilance of President Monroe. Either they had not paid for their lands, or had not paid enough. Justice must be done; the abused Menomonees must not be allowed to suffer at the hands of their crafty brethren. Fraudulent bargains are null and void. This was no purchase at all. The New Yorkers must disgorge, let go, and deliver up their ill-gotten gain. Deliver up to whom, does the simple-hearted reader imagine? To the Menomonees? Nay, verily. What would they want with it? They had parted with it, and so proved they did not want it. Besides, why should the great Government of the United States waste its sympathies for nothing? Part of these purchases included one of the most valuable pieces of land in Wisconsin—that part which bordered on the Neenah. Government is much wiser than Indians, and knows a great deal better what to do with land, and therefore ought to have it: for ought not he who can make the most money out of a thing, to have it?

Eleazar, unfortunately for the argument, says, "Up to this period, harmony and confidence prevailed between the Western tribes and those of New York."

The Western Indians do not appear to have known how badly they were cheated. Government opened their eyes; at least, so it would

seem, from some of the words of a treaty published in the "Statutes at large"—the treaty of *Butte des Morts*.—"Much difficulty having arisen from the negotiations between the Menomonee and Winnebago tribes and the various tribes and portions of tribes of the State of New York, and the claims of the respective parties being much contested, &c., &c.; it is agreed by the Menomonees and Winnebagos, that so far as respects their interest in the premises, the whole matter shall be referred to the President of the United States, whose decision shall be final."

So it seems, according to the words of the treaty, there was trouble among the Indians. A mediator, perchance, might allay it, or gain somewhat by the attempt. Who so fit an umpire as the President?

The poor Indians, in this case, fared like the cats who had the monkey to adjust their dispute:

"A shell for thee, and a shell for thee;
The oyster is the lawyer's fee."

But the Indians' fate was more grievous, inasmuch as the fomentor of the trouble, was the judge to settle it—not the choice of the disputants, but self appointed.

The New York Indians lost the land, and the Menomonees didn't get it. To be sure, it was bargained, that the latter should have, in goods, a sum, considerably greater than they had received for the same land, from the former. Of course the value of the goods would not be fixed by the Indians, and every body, acquainted with Indian payments, knows that it is not customary to undervalue, on such occasions. Yet, it may be, the Menomonees got more on the second sale, than on the first. But that is no justification of the transaction. Suppose they preferred selling to their Red brethren on better terms than to white men; whose business was that? They were on a friendly footing with the New York Indians, and naturally would rather have such neighbours, than the children of the great Horse-leech, whose cry is still—Give, give—more land, more land.

The treaty—to which it must be observed the New York Indians were not parties—anticipates the decision of the President, by describing a certain tract of country, "the jurisdiction and title of which," it says, "are hereby acknowledged to be in the United States." The metes and bounds of said tract being told, they are found to include the land on the Neenah, sold by the Western to the New York Indians. Therefore, as if to save appearances, this proviso is added:—"If the President of the United States should be of opinion that the boundaries thus established interfere with any just claims of the New York Indians, the President may then change the said boundaries," &c., &c.

By the 4th and 5th articles of this treaty, it was agreed to give the Indians, who were parties to it, goods to the amount of \$15,000—and to them and the New York Indians, jointly, \$1000 per annum, for three years, and \$1500 per annum, "as long as Congress think proper."

This Treaty was ratified by President

Adams and the Senate of the United States, with the proviso:—"That the said treaty shall not impair or affect any right or claim which the New York Indians or any of them have to the lands or any of the lands mentioned in the said treaty."

This proviso was a dead letter; the treaty was literally enforced. John Quincy Adams was a man of justice, as he interpreted justice. But he had a strong touch of the Puritan in his composition. His forefathers believed that if savages did not turn land to the best advantage, civilized men had a divine right to take it from them and convert it to the glory of God and their private purposes; and Adams held and did not hesitate to avow kindred sentiments. Nevertheless, the result of this business may have been beyond his control and intention.

It was at this treaty that Oshkosh first figured as Head Chief. Lewis Cass and Thomas L. McKenney were the negotiators. The circumstances under which Oshkosh became Sachem were stated some weeks ago. The object of conferring that dignity upon him, may now be discerned. If our Government ought to snub Austria, for Hungarian abuses, wist ought the constituents of Senator Cass to do with him, in the matter of the Menomonee? To what a difference it still makes in this world, whether my bull or your bull did the mischief!

(To be continued.)

From the North American & U. S. Gaz.

Review of the Weather, for First month (January), 1850.

The year was ushered in by a clear, cold day, the coldest of the month, the mean temperature being 20 only; and as the ground was covered with snow, and the weather continued cool, sleighing was tolerably good for several days. After the 6th it became mild, the mercury not once falling so low as freezing till the 14th, which, with the two following days, was cooler. From this time to the end of the month the weather was unusually mild, the thermometer being but three times at or below 32 deg.

The snow that covered the earth at the beginning of the month was gone by the 9th, and except five or six inches on the 14th, little or no more fell during the month.

The mild weather of the latter part of the month furnished a few fine spring-like days, in which the buds of the horse-chestnut, the magnolia, &c., swelled; the tulip and the crocus sprung out of the earth; the maple and the perennial chick-weed put forth blossoms, and the grassy terrace assumed a livelier green. But these days were few, and darker ones intervened. The previous cold weather had left the earth chilled and frozen; and the warm south winds that then prevailed, coming in contact with its cold surface, deposited a portion of their moisture, condensed and rendered superabundant by the cooling process. Some months since we endeavoured to illustrate the well known law, that warm air will contain and hold in a state of invisible vapour,

more water than cold air; that it not only had the capacity to hold more, but that it was a necessity, a law of its nature, that it should possess more; and we then gave you some examples of the arid state of the north winds that prevailed at the time, as they swept along over our warmer earth and imbibed a portion of its caloric, showing with what eagerness and with what power they sought to supply this demand.

In obedience to the same law, the warm south winds that so frequently prevail in the latter winter and early spring months, are damp winds; cooled by contact with the colder earth and other objects in their progress north, they deposit the moisture thus rendered excessive. No sooner does a fine, spring-like day occur, than some care-taking matron throws open the windows of her chamber to woo into it the southern breeze—the room has been without fire, and the walls retaining nearly their winter temperature, soon reduce the warm air to its dew point, and the drops are seen to trickle down the nicely papered wall. The warm air coming in contact with the cold earth, of a necessity soon ceases to be transparent; it becomes hazy, misty, foggy—a cloud is formed before our eyes, it rests upon the earth, and men live in it—if the causes still operate, condensation goes on; by the cloud, like a sponge, becomes saturated—it leaks—a drizzling, and sometimes a brisk rain follows. The month under review furnished abundant examples of these phenomena.

The cloud in these cases being formed on the surface of the earth, rarely rises much above it, and one of two things must occur before it can be permanently dispersed,—the air must become cooler, which it generally does at this season of the year by the springing up of a north wind—or, secondly, the earth must become warmer, as it did by the continuance of mild weather from the 15th to the 28th. On the 25th, for instance, the temperature of hydrant water (which may be presumed to give very nearly the temperature of the earth in which the conduits lie—say 3 or 4 feet below the surface) was 38°—of the earth, 10 inches below the surface, 42°—and at the surface about 44°; while the mean temperature of the atmosphere on that day, as seen in the table, 47°. Thus, the surface of the earth and the air had at that day approximated within 3 degrees of each other in the temperature, and thus gave promise of fair weather without an intervening change in the wind.

A heavy snow fell on the 21st and 22nd in the eastern part of Massachusetts; and in Maine it is said to have fallen at the same time to the depth of three feet, interrupting travel on the railroads. Here there was a continued rain on the 21st, and most of the ensuing night.

A north-east storm travelled along the Atlantic coast from the 14th to the 19th, its centre being on the 14th in latitude 36, longitude 72. The gale, which was severe and disastrous in many cases, was not felt in this city.

Our rivers continue quite open to navigation.

The range of the thermometer for the month was between 16 on the 1st, and 59 on the 27th, or 43 degrees.

The quantity of rain for the month, as recorded at the Pennsylvania Hospital, was 4½ inches.

The mean temperature of the First month was 37, which is 6 degrees above the common mean of 60 years—(our times within that period the mean of this month has risen to 38, once to 39, once to 40; and in 1790 the mean of the month is recorded at 44 degrees.

Thermometer.	Wind.	Remarks on the weather for First month, 1850.
Day of month.	Course and Force.	
1 16 34.3 N. W.	1 Clear—good sleighing.	
2 19 20.4 N. W.	1 Cloudy.	
3 29 37.3 S. E.	1 Do.	
4 30 32.2 N. W.	1 Do.	
5 34 39.7 W. by N.	1 Clear.	
6 31 39.2 W.	1 Clear—cloudy p. m.	
7 32 34.4 W.	1 Cloudy, drizzly p. m.	Snow last night.
8 36 32.7 W. by S.	2 Do. gentle rain, evening.	
9 36 32.7 W.	2 Do. snow about noon.	
10 36 41.1 N. W.	3 Fair, white frost. Spring-like day.	
11 39 45.4 E. S.	3 Fair a. m. Cloudy p. m.	
12 37 40.4 W.	3 Clear. Cloudy p. m.	
13 35 32.4 N.	2 Fair—overcast p. m.—snow evening.	
14 36 31.5 N. W.	2 Cloudy—clear p. m. in. snow last night.	
15 36 39.9 N. W.	1 Clear—cloudy p. m.	
16 39 41.3 S. W.	1 Do.	
17 32 37.3 Calm.	1 Do. Hazy, misty day. Snow last night.	
18 37 36.2 Do.	1 Rainy day.	
19 31 39.8 N. W.	1 Overcast—clear p. m. High wind.	
20 32 36.2 N. W.	1 Clear—cloudy p. m.	
21 36 46.1 S. W.	2 Drizzled all day.	
22 34 43.1 N. W.	1 Clear ceased this a. m.—clear p. m.	
23 34 42.8 N. W.	1 Clear—some clouds p. m.	
24 36 40.8 W.	1 Clear—foggy.	
25 34 50.4 N. W.	1 Misty—rained in the night.	
26 37 43.6 N. W.	1 Clear.	
27 34 59.3 S. E.	1 Misty morning—clear and very fine.	
28 41 43.1 S. E.	2 Stormy—rain at 10 a. m.—clear evening.	
29 32 37.2 N. W.	1 Clear.	
30 33 30.3 W. by S.	3 Do.	
31 31 43.3 S. W.	5 Do. white frost—overcast p. m.	

Phila., Second mo. 1st, 1850.

For "The Friend."

The Saguenay River.

The following description of this extraordinary river is from a pamphlet explanatory of Burr's Panorama of the St. Lawrence.

"This river enters the St. Lawrence 140 miles below Quebec, and although a mile wide, it appears narrow when compared with the mighty St. Lawrence, which at this point is considerably more than 25 miles in width. The Saguenay is one of the most important tributaries of the great river; its volume of water is immense, and the depth and force of its current is so sensibly felt at its confluence with the St. Lawrence, that for a distance of several miles, vessels are obliged to yield to its influence. It is decidedly the largest river east of the Allegheny Mountains, the St. Lawrence excepted. From the inky blackness of its waters, and the strange, wild, and romantic character of the scenery along its banks, it may be considered unquestionably the most remarkable river on the continent. Whilst we are approaching the lofty portals of this mysterious stream, a brief description of the region from whence it derives its source, will better enable the reader to form a proper estimate of this great wonder of nature.

"In an immense valley, forming part of the territory belonging to the Hudson's Bay Company, about 42 leagues north from the St. Lawrence, is the beautiful Lake of St. John.

Its form is nearly circular; its diameter, about 30 miles, and it serves as a great natural reservoir, into which 12 rivers and many smaller streams discharge their waters. The Saguenay is the only outlet by which this vast collection of water finds its way to the St. Lawrence. Its scenery is of the wildest and most startling description through its whole length, which is about 130 miles from Lake St. John to Tadoussac Bay. The first half of its course lies through a wilderness of hills covered with the pine, the fir, and the spruce, and formidable rapids render the navigation hazardous except to experienced canoeists. But below Chicouimi, which is 65 miles from its mouth, it is navigable for the largest vessels. From Ha! Ha! Bay, downwards, the passage of its waters is through solid mountains of sienite granite, which seem to have been split sunder by the upheavings of an earthquake, thus forming an immense canal with banks of perpendicular rocks, towering up to 1500 or 2000 feet above the water, which is about 150 fathoms deep nearly the whole distance. Its depth at different points has never been ascertained; it has been plumbed with a line of 330 fathoms, 1850 feet, and that too immediately at the base of the cliff, and no bottom could be found. The power of language is inadequate to describe this great specimen of Nature's handiwork, nor is it possible to convey to the reader any conception of it, by adducing any other river scenery as a simile—for nothing like it can be found in North America."

For "The Friend."

Thomas Scattergood and his Times.

(Continued from page 128.)

Although the intimations to the mind of Sarah Harrison that a field of labour awaited her in Europe, grew stronger and stronger, yet she did not feel released from concern for the church in America, particularly in the slaveholding States. The condition of Friends in Maryland was weighily upon her spirit, yet she was not hasty in moving in the matter. Indeed, the point in which she most often seemed to make mistakes, was holding back too long from apprehended duty. A prospect of visiting some of the meetings in that State, and attending the Yearly Meeting at Baltimore, held in the Tenth month, 1790, began to grow clear in her mind, and yet perhaps was not so much so at the time of the Monthly Meeting in the Ninth month, as to encourage her to lay it before her Friends for their judgment and unity. The meeting did not finish its business; and as the Yearly Meeting for Philadelphia was to be held the following week, the Monthly Meeting was adjourned to the 7th of the Tenth month.

When the meeting was over, Sarah Harrison found her mind more and more strongly impressed with the duty of immediately attending to the prospect which had been opened to her. If she was at the commencement of Baltimore Yearly Meeting, she could not well attend her own adjourned Monthly Meeting, to receive its sanction. In this strait she brought the matter before the Meeting of Min-

isters and Elders, who on carefully and solidly weighing her concern and entering into sympathy with her, were easy to encourage her to proceed to Baltimore, some of them undertaking to lay the case before the Monthly Meeting. This was done, and that meeting uniting in her prospect, forwarded minutes for her, and Margaret Elliott her companion after them. She attended the Yearly Meeting at Baltimore, and the Monthly Meeting at Deer Creek, both held in the Tenth month, in which her labours were to the satisfaction and comfort of the upright-hearted labourers, for a restoration of primitive principles and primitive practices. After this she joined Mary Ridgway and Jane Watson, and proceeded with them to many other meetings in Maryland. The Gospel labours of these two valuable Friends were so in accordance with the exercises and previous ministry of Sarah Harrison in the same meetings, that Sarah wrote: "I may with thankfulness say, they have sealed my former testimonies in that land. We travelled in near unity of spirit, being made one another's helps in the Lord, so that it seemed hard to part. On leaving Maryland, and feeling clear of farther service there, I looked toward home, with full expectation of returning; but He that hath a right in all our services, ordered it otherwise. We came on together to Wilmington, and soon after we reached that place, a visit to the families of Friends there presented to their minds, and I saw a door opened for me to relieve myself of a burden I had felt for many months. I joined them in the service, which took us till sometime in the Twelfth month following. We have had many baptizing times together, especially under the ministry of these dear women, who have been wonderfully favoured, and had even to bring to light the hidden things of Esau, to the admiration of many."

Sarah Harrison returned her minute in the First month, 1791, and her Friends of the Monthly Meeting say, she gave a solid and satisfactory account of her late religious visit to Baltimore,—parts adjacent, and other places."

Mary Ridgway and Jane Watson, the two ministering Friends above spoken of, were indeed much favoured when in this country with spiritual discernment and Gospel authority in their labours.

Mary Ridgway with clear judgment to condemn departures from the Truth, was yet a meek-spirited, mild-spoken advocate of the Gospel of Christ Jesus, whilst Jane Watson was bluntly honest, and spoke home truths in plain, straight-forward, and sometimes sharp language. She was one to whom a description given by that late worthy minister, Ann Jones, of another Friend, would very properly apply. "He owed to the mark, no matter what became of the chips." I shall narrate an anecdote concerning these two ministers, the particulars of which I wrote down a number of years since from the mouth of a Friend who was at the meeting when the circumstance occurred. The Friend is still living. Mary and Jane being at Burlington about to visit the meetings in the limits of that quarter, were furnished by that valuable elder

John Hoskins, with a list of the meetings in course for them to attend. They felt easy to take the meetings in the order which their Friend had laid out for them, and proceeded on their way. At one meeting where they had never previously been, and with the members of which, excepting one man elder, they were wholly unacquainted, the following circumstance occurred. Jane rose on her feet, and whilst her strong voice and Irish accent seemed to give emphasis to her words, took for her text, "Love is strong as death; jealousy is cruel as the grave; the coals thereof are coals of fire, which hath a most vehement flame." In decanting on the nature of jealousy, she drew a vivid picture of a worthy female, who, not without cause, was suffering under its pangs. At this stage of her communication, she had some consolation to hand forth to the person. She then turned her discourse to the husband of the sufferer, the evil instrument of her sorrows, and proceeded as though reading over a narrative of by-gone events, to proclaim his hypocrisy and shame. As she told of his lapses from honour and virtue, she exclaimed, "What, Friends, if I could almost lay my hands upon him!"

Jane then sat down, and soon after Mary Ridgway arose, and in her beautiful and impressive manner addressed the meeting on the difference between real religion, and that mere outward show, which to casual and superficial observers, seemed as lovely as the real. She compared the appearance without the substance, to the pictures of the painter, and the statuary of the sculptor, beautiful to look upon, and yet they were not the things they represented.

When the meeting had closed, the two Friends went home with their acquaintance, the elder. He spoke to Jane on the subject of her ministry, expressed his doubt as to there being any such person there, and said, he thought there must be some mistake. "No mistake at all!" said the straightforward Jane. "Who was that plain man that sat on the bench fronting me, who, when I began to speak looked up so boldly in my face; but presently, dropped his head, and did not raise it again during the meeting? That is the man!"

This person was at that time an over-seer of the meeting, and for sought that his neighbours knew, was exemplary in his domestic relations as he appeared to be in his outward walk amongst men. But in three weeks from the time of this meeting, a train of hidden depravity transpired, and the sufferings of his wife, which Jane had so graphically delineated, were found to have been a reality.

Towards the close of 1791, the prospect of a visit to Great Britain, which had at times for many years been adding bitterness in the cup of Sarah Harrison's earthly enjoyments, became so weighty that she deemed the time drew near in which it must be performed. On the 30th day of the Twelfth month, she informed the women's meeting of her concern, where it being united with, she was accompanied into the men's meeting by a number of her sympathizing sisters in the Truth. It appeared to her brethren also that the concern was fully ripe, and in full unity of the church militant, she was set at liberty for the service

to which she was called. Her Quarterly Meeting in the Second month, and the spring meeting of ministers and elders in the Third month, set her beloved brother in the bonds of the Gospel Samuel Emlen, as well as herself, at liberty for labour in Europe.

About the time of the spring meeting she received the following letter from her sympathizing Friend Lydia Hoskins.

"Burlington, Third mo. 9th, 1792.

"Dearly beloved Friend,—

"I often think of thee, and have much desired to see thee in this trial of thy faith and love to the great and good Master, who leaveth not, nor forsaketh those whose trust is in him, and who are faithfully given up to serve him. Thou hast known many sore conflicts and deep baptisms of spirit, both on thy own account and for others, that the high professors may arise and shake themselves from the dust of the earth, wherewith many have spotted and defiled their garments, and by which the best life has been buried in earthly-mindedness: that so the church militant may more and more arise and put on her beautiful garments,—may be cleansed, fitted and prepared to join the church triumphant in heaven. Ah! my dear friend, these have been and are thy deep exercises. But the mourners in Zion and the heavy-hearted in Jerusalem who are travelling for the prosperity of Truth, shall in due time receive beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. This, I believe, has been, and will be thy experience; and He that has been with thee in six troubles, will not leave thee in the seventh. May He be with thee in all dispensations, whether in heights or in depths—thy stay and thy staff, and thy safe convoy through time to a blessed eternity. Yea, may the God of all consolations, grace, mercy, peace, truth and love, be with thee as a shelter from the storm, a covert from the heat, and as the shadow of a mighty rock in a weary land. May he support thee in every trial and close besetment, and conduct thee safely through all storms and tempests, both within and without; that so thy labour may be blessed to the churches, to the comfort of the honest-hearted, and thy own enriching peace and true consolation.

"My spirit is clothed with that love and sympathy toward thee, which many waters cannot quench, nor floods divide; in which I conclude, and remain thy affectionate friend,

LYDIA HOSKINS."

(To be continued.)

Too few are the parents who are sufficiently cautious and circumspect of what they do in the presence of their children, or who are willing to restrain themselves from all such practice and discourse as may insinuate into their minds false notions. Do they not hear continually resounded the commendations of great estates, numerous attendants, fine houses, and sumptuous furniture? And does this amount to public approbation? Nothing is said before children without effect; and one word of esteem or admiration of riches, falling from the father, is enough to create a passion for them in the

son, which will grow up with his years, and perhaps never be extinguished. And where is the use in telling our children that they must bear the cross—they must not desire worldly gratifications, &c.—if they see the parents straining every power of mind and body to accumulate earthly riches?

Selected.

THE NAUTILUS AND THE AMMONITE.

BY THE LATE G. F. RICHARDSON.

The Nautilus and the Ammonite
Were launch'd in storm and strife;
Each sent to float, in its tiny boat,
On the wide, wild sea of life.

And each could swim on the ocean's brim,
And anon, its sails could fail;
And sink to sleep in the great sea deep,
In a palace all of pearl.

And their's was a bliss, more fair than this,
That we feel in our colder time;
For they were rife in a tropic life,
In a brighter, happier clime.

They swam 'mid isles, whose summer smiles
No wintry winds annoy;
Whose groves were palm, whose air was balm,
Where life was only joy.

They roam'd all day, through creek and bay,
And travers'd the ocean deep;
And at night they sank on a coral bank,
In its fairy bowers to sleep.

And the monsters vast, of ages past,
They beheld in their ocean caves;
And saw them ride, in their power and pride,
And sink in their billowy graves.

Thus hand in hand, from strand to strand,
They wail'd in mirth and glee;
Those fairy shells, with their crystal cells,
Twin creatures of the sea.

But they came at last, to a sea long past,
And as they reach'd its shore,
The Almighty's breath spoke out in death,
And the Ammonite liv'd no more.

And the Nautilus now, in its shelly prow,
As o'er the deep it strays,
Still seems to seek, in bay and creek,
Its companion of other days.

And thus do we, in life's stormy sea,
As we roam from shore to shore;
While tempest-toss, seek the Lord's—the lost—
But find them on earth no more!

For "The Friend."

MONEY.

The right use of the temporal goods with which we are entrusted, is a subject worthy of serious consideration. The scriptures of truth inform us that the earth with all its fulness is the Lord's. Whatever portion of it therefore may be committed to our care, can only be properly viewed in the light of a stewardship, for the faithful discharge of which, a strict reckoning must, one day, be made. In the course of his moral government of the world, it pleases the great Proprietor of all, to permit a much larger portion of his earthly treasure to fall into the hands of some of his creatures, than he commits to others. Such a state of society, when rightly improved, has a tendency to cherish and increase the benevolent af-

fections of the human mind, by calling them into active exercise, and imparting the means for giving them a wider sphere.

It cannot be doubted that He who is Lord of all, and from whose bounty we derive whatever we possess, has the right to call for the surrender of such portion as he pleases; and it is no less true, that the cheerful appropriation of it, whether large or small, is in his infinite condescension, regarded by Him with approbation. Many are the assurances recorded in holy writ that the Most High loves a liberal and a willing-hearted giver, and that he will regard as least to himself, that which, from a sincere and pure motive, is bestowed upon the poor.

Under that dispensation in which the established mode of Divine worship was attended with many costly sacrifices, those who made them with cheerfulness and liberality, were distinguished by marks of special favour, while the reluctant and penurious, were objects of displeasure.

One-tenth of all the yearly increase was to be devoted for sacred purposes, besides numerous other demands of a religious or charitable character. The exercise of a large liberality toward such of their brethren as had fallen into decay and become poor, was strictly enjoined upon the Israelites; and it was made no less a duty to relieve the wants of the indigent stranger within their gates.

If we compare with the demands made upon the Jews, the amount annually contributed for religious and charitable purposes among the professors of the Christian name, we shall find the proportion to be very small. The Gospel was designed to fulfil, and carry out still further, the benign principles of the Mosaic law. Yet, how many are there, the sum of whose annual contributions for charitable purposes, is not a twentieth, or fiftieth, or perhaps an hundredth, part of their annual incomes, and who try to satisfy themselves that they are doing enough in that way, although they are every year investing no inconsiderable portion of income, which their own expenses do not absorb?

It may be, conscience sometimes whippers to these that they are not acting as faithful stewards of their Lord's money, and appropriating such portion as they ought, to the service of the church, or the good of their fellow-creatures.

The love of money is a strong and absorbing passion, and when indulged, it soon assumes a controlling influence over the mind. This influence is greatly increased as age weakens the mental powers. Many religiously disposed persons who were enabled in the vigour of life to repress the promptings of avarice, so as to maintain a pretty fair character for liberality; for want of more fully co-operating it, through the power of Divine Grace, have exhibited, on reaching advanced age, lamentable evidences of this sordid passion.

Occasional acts of benevolence are not sufficient to correct the habit of hoarding. Large donations, few and far between, however they may serve to excite complacency in the giver, or admiration in others, do little to form the habit of liberality. In fact, it is to be feared

that they sometimes spring from motives of ostentation, or a desire to tollence the compunctions of an unquiet conscience, rather than from feelings of generous philanthropy.

The heart which is softened and expanded by the benign influences of Divine love, and imbued with a just sense of its accountability, as steward of the manifold gifts of a bountiful Creator, is daily employed in endeavouring to use the pecuniary means entrusted to its care for the benefit of others. Its charities will be like a perennial stream silently meandering through the valley, which fertilizes and beautifies all around it, and is concealed amid the luxuriance which itself has created.

Such a man, is especially forward to contribute of his substance in aid of those designs which tend to promote the cause of religion and virtue. Grateful for the abundance with which his heavenly Father has supplied him, he esteems it a privilege and a pleasure to return to Him, whatever portion he can spare from his own restricted expenditure, to further objects which relate to the highest good of others. Instead of living luxuriously on the wealth committed to his care, he limits his own outgoings by the strict rule of Christian moderation, not that he may heap up more, but that he may have the more to expend in doing good.

One of the common excuses for not giving liberally to objects of charity is, that there is a family of children to provide for. Many seem to think this is sufficient to exonerate them from the obligation to give; yet how often do we see that the estates which have been so carefully saved and hoarded by parents, have proved a curse rather than a blessing; and by inducing them to soar above the blessed Witness for Truth, have entailed misery upon the ungodly offspring?

The wise and benevolent Anthony Benezet, who was a close observer, and a noble example of Christian liberality, has the following observations:

"Ye are not your own; for ye are bought with a price . . . that they which live should not henceforth live unto themselves but unto Him who died for them." Here a sorrowful consideration occurs, which we desire to mention with caution and tenderness; that is, the backwardness so apparent among us, to contribute that part of our substance, which the circumstance of things and the necessities of the people, have, on different occasions, made necessary. "People frequently appear to think it is at their option to do what they will with their substance, which they call their own, to give or to withhold at their pleasure, forgetting that they are but stewards, accountable to Him who has entrusted them. Others think they are justifiable, though in the neglect of this plain duty, in order to heap up the more riches for their offspring, contrary to our blessed Saviour's express command, '*Lay not up for yourselves treasures on earth*;' and notwithstanding the multiplied experience, daily before our eyes, that riches generally prove as wings to raise their children above the Truth; or as thick clay to bind them to the earth. But neither of these conclusions will stand the test of that Gospel injunction, 'Thou

shalt love thy neighbour as thyself,' nor enable to give a satisfactory account when that alarming proclamation will be made, 'Steward, give an account of thy stewardship, for thou mayest be no longer steward.'"

Twelfth mo. 20th, 1824. This day as during many others of late, the Gospel light has risen in me with much and indescribable strength; so that my poor vessel has seemed too full to contain, and I have been ready to pray, that the oil might be stayed. I have thought much of the language uttered by a worthy ancient, "The spirit that now rules in me, shall yet break forth in thousands." I have fully seen and been assured, that the gospel day shall rise higher and higher upon the faithful; and with regard to my poor soul, that the Lord whom I am concerned to serve and trust in, will carry me through even to the end. The Lord be magnified, and he only—whether by life or death.—*J. Barclay.*

For "The Friend."

Slavery Items.

The whole number of slaves in the world, says a late paper, is estimated at 7,600,000. Unless emancipation moves with increasing celerity, this barbarously-treated class must be greatly augmented every year from this stock. Upon slavery in the United States, another says:

"The first slaves imported into this country were landed at James River, in Virginia, from a Dutch sloop-of-war, in 1720. Their introduction was strongly opposed by the colonists, but it was encouraged by the home government, and the importations were continued to a greater or less extent, until prohibited by Congress in 1698. The number of slaves in the country, in 1776, was 500,000, of which 4000 were in Connecticut, and in the rest of New England 8500; Virginia had 165,000, which was the greatest number in any State. In 1790, the number in the country was 607,597, of which New England had 2886, of which Connecticut had 2759."

There is no doubt that American vessels and capital are still employed in the nefarious business of buying and transporting over the Atlantic, the captured free men, women and children of Africa. If a similar traffic was opened in the persons of the white inhabitants of South Carolina, and they carried to Africa to serve as slaves, the cry of oppression against their northern brethren might well be raised.

"*American Slaver Captured.*—Her Majesty's ship Dart, 3. Lieut. Commander E. Hill, has arrived at Portsmouth from Sierra Leone, which port she left on the 18th of October. A prize had been taken in the Congo river by the Firefly. The vessel was under American colours, and had on board 600 slaves. Her name was the Whig, of New York. The last prize taken was by the Cyclops. The Alert had also captured a vessel with 214 slaves on board."

The eyes of all consistent Christians are becoming daily more opened to the sin of slavery; and the more its enormities are contem-

plated calmly, and under the influence of the benign Spirit of the Redeemer, the more firm they will be in their protests against its existence. We trust the lever is placing, if not already, under the rotten foundation, that will finally overturn this dark system, and scatter it to atoms. We must suppose from the ferment which the course of things is creating, that the dealers in human flesh and blood are aware of the tottering condition of the fabric, and hence the uproar they strive to raise against those, who abhor the whole business of slave dealing and slaveholding. One of our papers has these remarks:

"The little State of South Carolina, like a restless volcano, is still belching forth fire and smoke, threatening to engulf and destroy the whole Union. In the State Legislature on the 30th ult., a series of resolutions was introduced, repealing the declaration of the last legislature, 'that the time for discussion by the slaveholding States had passed, and the people of that State were prepared to operate with those of their sister Southern States, in resisting to the last extremity the principles of the Wilnot Proviso and kindred measures'; adopting the sentiments of the late Mississippi Convention, and concurring in their recommendation that a convention of the Southern States be held at Nashville, Tenn., on the first Monday in June next."

It would seem from the following, that the greatest unanimity does not prevail, even among those fiery spirits who profess to be ready to stake every thing, in defence of what they deem their rights.

"*South Carolina Legislature.*—From the Columbia correspondent of the Charleston Mercury, we learn that on the 17th there was an interesting debate on the bill to protect the people of the State from incendiary publications, circulated through the United States' mail, which was advocated by Messrs. Adams, Seabrook, Ashmore, Keitt, and Owens; and opposed by Messrs. Elliott, Noble, Towns, Thomas, Thomson, Dessausure of Richland, and Sullivan, and the bill was finally laid on the table."

This bill imposed a penalty of \$1000, and twelve months imprisonment upon any postmaster who should knowingly deliver to any person, any written or printed paper or picture, drawing or engraving, calculated to disturb the peace of the people, in relation to the slave population thereof. It cannot be supposed that a people living on the brink of a volcano, as those who want such a law must feel themselves, could be at peace, if they had passed the bill into a law. They must be on a rack of torment much of their time. We do not find the northern people have any occasion to rise up against the general government to secure the peace of their country.

Not satisfied with grinding the faces of the poor man of colour in their possession, "the Southern Senators of the United States, it is stated, will push forward the bill providing for the restoration of fugitive slaves. By its provision, persons aiding in the escape of a slave, are subject to a fine of \$1000." Should any law of this character be enacted, which we strongly doubt, it is to be hoped the free States

will take care to make provision for the protection of their coloured population, that they may not be stolen by men who are educated to believe, that every man with a "skin not coloured like their own," must or ought to be a slave.

By the following we see the estimate placed upon the rights of a free coloured man. In other Southern States he is sold by the government into perpetual slavery again. What a dreadful system!

"No less than four different propositions for allowing citizens to import slaves for their own use, have been voted down in the Kentucky Constitutional Convention by large majorities. A substitute was moved embracing the principle of the law of 1833. This was also negatived by a very large majority—9 to 79. The following, however, was adopted:

"The general Assembly shall pass laws providing that any free negro or mulatto, hereafter emigrating to, or being emancipated in, and refusing to leave this State, or having left shall return and settle within this State, shall be deemed guilty of a felony, and confined in the Penitentiary thereof."

"The whole number of slaves in Kentucky is 195,110, which are valued at \$62,251,519."

It would seem that no man is worthy of an office in the Southern States under appointment of the United States, unless he encourages slavery. A late paper says, that "a memorial has been sent to Washington, praying that the nomination of Walter Maloney, as marshal of the southern district, Florida, be not confirmed, on the specific ground that he has excluded slave labour in the service of the United States."

Disagreement is however rising among slave masters:

"The National Intelligencer publishes a correspondence between Gov. Seabrook, of South Carolina, and Mr. Benton, of Missouri, in which Mr. Benton acknowledges the receipt of the Carolina resolutions approving the southern convention, and promises to lay them before the people of Missouri. The convention is to be held at Nashville on the first Monday in June, and Senator B. very dignifiedly accepts this early time for trying the slavery issue in Missouri, where he considers the sentiments of the people to be against it."

Efforts are constantly making to arrest the spread of slavery in this country. To be effectual they should be distinct from all party or political objects and influences. It is announced that "a national Christian anti-slavery convention" is to be held in Cincinnati, on the 17th of the Fourth month next. Many Northern State Legislatures have passed very decided resolutions against slavery, and its introduction in the territories. The following states, that "Resolutions were presented in the Massachusetts House of Representatives on the 11th inst., declaring slavery a sin in the sight of God, and that it should be abolished in the District of Columbia, and no State or territory should be admitted into the Union without its restriction. The resolutions instructed their Senators and Representatives in Congress to vote in accordance with their views."

Another paper says respecting the coloniza-

tion cause: "A friend of Africa, B. C. Stanton, late of Illinois, has left a legacy of some eight thousand dollars to the American Colonization Society, for purposes of education in Liberia."

Chinese Language.

At the last meeting of the New York Historical Society, a paper was read by Stephen Pearl Andrews, Esq., of this city, on the structure of the Chinese system of writing, the importance of which seems to require something more than a passing notice. He announced, and illustrated by a set of splendid charts prepared for the occasion, that nearly the whole of the elementary characters of the Chinese language are not only *ideographic*, but that the story they tell by pictures of the meaning of the words they represent, is so plain, that now, after the lapse of near four thousand years from their invention, it can be read, and understood. This has been supposed not to be the case, or to be so only to a very slight extent; and the learned world has had to consent to the task of learning the Chinese language, if at all, at immense labour, as a huge agglomeration of arbitrary signs or characters. S. P. Andrews claims to have discovered that this necessity need not exist, but that an easy and delightful course of study, in tracing out the pictorial illustrations of thought, as devised by the ancient population of China, will constitute a "short cut" to the acquisition of that wonderful language. If this be so, the importance of this discovery can hardly be overestimated. The missionaries abroad have never met with so discouraging an obstacle anywhere, as the almost *unacquirable* nature of the Chinese language. The commercial world is also coming into close connection with China, and with the progress of another century the want must become imminent and pressing for some more practicable way of establishing the intercourse of mind between that immense hive of the human race and the rest of mankind.

S. P. Andrews stated that all the characters of the Chinese language, amounting to about 30,000, are made up by composition out of only a few more than one thousand, which he denominated the elementary characters of the language, and that hence, to understand well these elementary characters, is to be familiar with all the material of the whole system. He stated that he was strongly quite certain of the primitive symbolic significance of the greater part of these elementary characters, and to demonstrate that he was so, he selected a single symbol, the *rude picture of a tree*, and traced it throughout all the elementary characters in which it appears, amounting to no less than one hundred and forty, or one-eighth of the whole, giving the emblematic significance to each.—*New York Jour. Com.*

I am glad thou advised — to employ herself; anything else is injurious to both mind and body; for, as thou say'st, it is not the design of Him who has bestowed faculties upon us that they should not be used. I am pained you have read the life of that great man, yet humble Christian, William Penn; and more

pleased that it interested you so much. Oh! for our dear young people *daring to be right!* then we should soon have a precious revival in our religious Society, and it would shine forth in ancient lustre and beauty; the gold that has become dim would resume its true brightness, and the *fine* gold that is changed, its original splendour, to the praise of the great and everlasting Name of Him who was magnified over all amongst our forefathers.—*Sarah (Lyne) Grubb to one of her Children.*

From the Child's Companion.

Sleep of the Birds.

A lover of birds, (M. Dureau de La Malle,) residing in Paris, has given some curious results of his observations of the habits of birds in respect to early rising. To do this for half the year he accommodates his own habits to them. "For the last thirty years," says he, "in the spring and autumn, I go to bed at seven o'clock, and rise at twelve; a practice necessary to make observations upon the morning habits of birds. Eight species have afforded the following results: the chaffinch awakes from one to half after one in the morning; the linnet between two and three; the quail between two and a-half and three; the blackbird between three and a-half and four; the nightingale between three and three and a-half; the lark at four; the sparrow at from five to five and a-half; the lark at from five to five and a-half. Thus the chaffinch is up and abroad earliest, and the sparrow and lark are the most dilatory of the birds observed."

Endeavouring to ascertain the causes of these differences in the commencement of their diurnal activity, M. De La Malle noticed some curious facts in regard to several individuals. June 4, 1846, the linnet and the blackbird, which had not previously taken flight until four o'clock, changed the time to 2½. What was the occasion of this? Their little ones were hatched; and so the necessities of each family had increased. Until this day the provident male obtained food for himself, and had relieved the patient hen, both enjoying a protected repose compared with other tribes; but the increase of a bird's nest, like that of a human family, demands increase of means, and therefore, increase of toil to supply their wants. By the clear light of the moon, the fathers and mothers of the two species were than, and afterwards, seen busy, searching among the grass and along the flower borders for insects, and stray particles of nutritious substances, destined to feed the nestlings.

June 11th, the linnet was awakened some hours before the usual time, by the light of a brilliant lamp, and began to sing, but perceiving that she was out of season, she composed herself again. Free blackbirds fully grown, were never observed to imitate any note of other birds; while caged birds of that species, taken young, become very good imitators. M. De La Malle possesses one of the latter, which he caused to be hung up near the garden. There its powerful voice sent out vigorously the acquired song. The free birds, however, disdaining this accomplishment, resisted all improvement, and limited themselves

to nature's teaching. Not so their fledglings; they repressible like him who has dominion over the birds of the air, and like new generations of men, seizing upon new suggestions, in despite of the tenacity of their predecessors, learned the song of the little captive. Hatched March 10th, these young blackbirds were the offspring of the same pair; their birthplace was the same garden, the same Linden tree, the same nest, and by the middle of June, they had become proficient in the art of the caged bird, answering to him, or singing in concert with him, repeating with many voices the notes which had been sung in vain to their parents. So much for good company, and for the education of birds!

According to M. De La Malle's observations, *domestic birds*, (for they may be called such,) that fix themselves confidently near the habitations of man, require just the same duration of sleep as the lords of creation. Seven hours (a little more or less) out of the 24, are necessary to the daily refreshment of our human life, and just so long appears to be the period allotted to the obtaining of those little lives which minister so delightfully to the gratification of ours.

Be Deliberate.—I once heard a person say "that there was a man mentioned in the 10th chapter of the Acts of the Apostles, to whom he was more indebted than to any man in the world." He is called "the Tower- clerk of Ephesus," whose counsel it was to "do nothing rashly." And upon any proposal of consequence, it was usual for this person to say, "We must first advise with the Tower-clerk of Ephesus; for in forgetting his advice we may do that in haste which we may repent at leisure; may do what may cost us many pounds, besides troubles which we would not have undergone for thousands of pounds."

The modest deportment of really wise men, when contrasted with the assuming air of the inexperienced and ignorant, may be compared to the different appearance of wheat, which, while its ear is empty, holds up its head proudly; but as soon as it is filled with grain, bends modestly down, and withdraws from observation.

Them that sin, rebuke before all, that others also may fear.

THE FRIEND.

SECOND MONTH 9, 1850.

The Review of the Weather for First month, from West-town, next week.

Although not accustomed to speak of our own Quarterly Meeting, we are desirous of expressing the comfort which was afforded by that which was held on the 4th instant. It was unusually large, and being the one next preceding our Yearly Meeting, in which all the Queries are answered, was an occasion of

more than usual interest. It appeared to us that we were not permitted to assemble in vain, but that the weight of the precious testimonies of Truth laid down in the New Testament, and nobly revived in principle and practice by our forefathers, was refreshingly felt, with the conviction, that as the same blessed Spirit was minded, strength would be vouchsafed, even to the young, to uphold them, though many of the present day may disregard them, and reproach those as illiberal, who with a single heart keep to them and their Divine Leader.

The solemnity which covered both the men's and women's meetings, inspired fresh trust in the unfeigned goodness and power of the adorable Head of the Church, that if Friends bow before Him, pleading with him to keep them in the hollow of his hand, victory will finally be obtained over wrong things, the Society be delivered from some of the trials peculiar to this day; and dwelling in humility, it will be seen that no weapon formed anywhere, shall succeed to break up and destroy it; and that every tongue that riseth up in judgment against the servants of the Lord, will be condemned by them, as they show forth the fruits of His Spirit, and by his power maintain their ground upon the immutable foundation.

Blessing Bells.—The ancient ceremony of blessing bells was performed at Cincinnati on the 30th instant, by the Rt. Rev. Bishop Purcell. The bells were four in number, and are intended for the Roman Catholic Church of St. Paul in Cincinnati. The Catholic Telegraph says:

"Notwithstanding the extreme inclemency of the weather, and deep snow, the spacious edifice was crowded to witness the ancient ceremony. The names of the bells which are henceforth to call generations of Catholics to prayer, are St. Paul, St. Stephen, St. Mary, and St. Joseph. Some forty sponsors walked in procession with lighted candles, and surrounded the bells while the sacred rite was performed. After the baptism, the Rt. Rev. Bishop Purcell delivered an interesting discourse on the introduction of bells, and the propriety of blessing them."

The above paragraph is taken from the "North American" of the 29th ultimo. How awful is the responsibility resting on the heads of those pretended teachers of religion, who would persuade the people that such a performance can be anything short of a monstrous mockery, in the sight of the all-seeing One! It seems scarcely credible that in this enlightened country, and in this nineteenth century so much extolled, men should be found willing, publicly to act as "sponsors"—that is, "god-fathers"—to four great lumps of bell-metal; or that any one professing to be a Christian bishop should venture to sanction such mummery, by pretending to baptize these inanimate masses of brass. Well might such a pastor find it needful to "discourse" on the "propriety" of such a proceeding, and endeavour to keep the eyes of the people (for filthy lucre's sake) still closed against its enormity! Does not the consideration of such a fact call loudly upon us to examine whether we, as individuals and as a body, are so coming up in practical accordance with our holy profession, that we may be qualified to bear a living testimony against errors so destructive of true views of spiritual, soul-saving religion!

The stated annual meeting of the Auxiliary Bible Association of Friends of Philadelphia Quarterly Meeting, will be held at the committee-room, Arch street, on Second-day evening, the 11th inst., at 7½ o'clock.

Friends of both sexes are particularly invited to attend.

CHARLES ELLIS, Secretary.

Philada., Second mo., 1850.

WANTED

A suitable female Friend to act as Assistant Teacher in the Boys' Raspberry street Coloured School. Apply to John C. Allen, No. 180 South Second street, or Joseph Scatnetgood, No. 84 Mulberry street.

FRIENDS' ASYLUM.

Committee on Admissions.—Samuel Bettle, Jr., No. 73 North Tenth street; Charles Ellis, No. 95 South Eighth street, and No. 65 Chestnut street; William Bettle, No. 244 North Sixth street, and No. 14 South Third street; John C. Allen, No. 180 South Second street; Horatio C. Wood, No. 210 Race street, and No. 37 Chestnut street.

Visiting Managers for the Month.—William Thomas, No. 242 N. Fifth street; George R. Smith, No. 486 Arch street; Geo. G. Williams, No. 250 N. Fifth street.

Superintendent.—Philip Garrett.

Matron.—Susan Barton.

Attending Physician.—Dr. Charles Erass, No. 182 Arch street.

Resident Physician.—Dr. Joshua H. Worthington.

DWELLING-HOUSE TO LET.

The dwelling-house attached to the "St. James street School Estate," situate on the north side of that street, a little west from Delaware Sixth, being now vacant, the Committee having charge of "Friends' Select Schools," would have a choice in letting the premises to a small family of Friends, (principally females, would be preferred.) Should there be one in want of such an accommodation, the rent will be moderate.

For terms, apply at No. 50 North Fourth street, or at No. 24 South Twelfth street.

DIED, of erysipelas fever, or malignant erysipelas, at his residence in Morgan county, Ohio, on the 2nd of Tenth month, 1849, WILLIAM FATTEN, in the 60th year of his age; a member of Pennsylvania Monthly and Hopeful particular Meetings. He was sick nearly three weeks, and most of that time endured very great suffering, which he bore with Christian patience and resignation; often expressing a belief that it would be his last sickness, and that he had nothing to fear upon, or trust in, but the mercy of the blessed Saviour; and that he felt a comfortable hope of being accepted by him; and who we assure are encouraged in believing that his hope is realized.

—, at Piquette, Washington Co., Pa., on the 2nd of First month, 1850, FRANCES CAWPOOD, a member and elder of Westland Monthly Meeting, in the 84th year of her age.

PRINTED BY KITE & WALTON.
No. 50 North Fourth Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XXIII.

SEVENTH-DAY, SECOND MONTH 16, 1850.

NO. 22.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

JOHN RICHARDSON,

AT NO. 50, NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

All communications, except those relating immediately to the financial concerns of the paper, should be addressed to the Editor.

For "The Friend."

Visit to the Menomones.

(Continued from page 163.)

Williams says:—"Up to the period of the negotiation which terminated in the treaty of *Butte des Morts*, harmony and confidence had prevailed among the Western tribes and those of New York.

"The instalments stipulated by the compact of 1822, continued to be received by the Menomones, for several successive years, without complaint or dissatisfaction. If the difficulty and contest, alluded to in the treaty of *Butte des Morts* as the ground of the President's mediation, then existed, they had been generated by the intrigues of the white inhabitants at Green Bay, whose efforts to prevent the establishment of the New York Indians in that country had never been, nor are yet, intermitted.

"The treaty of *Butte des Morts* could not be viewed by the New York Indians otherwise than as a violation of their just rights. They remonstrated to the President and Senate against its ratification."

"We were informed," said they, "by the honourable the Secretary at War, that we might settle on any part of the land purchased, with perfect safety. Here, Fathers, we hoped to enjoy a safe retreat for ourselves and children, and that to remote generations we and they should remain undisturbed in the possession of this distant country; but how great was our surprise and sorrow, when, at the late treaty, held by his Excellency Gov. L. Cass and Col. Thomas L. McKenny, at the little *Butte des Morts*, our lands were purchased by them as Commissioners of the United States, and thus our hopes of security in this last refuge destroyed."

"If treaties thus made with us with the approbation of public authority, and confirmed by the same, are to be thus disregarded and trampled on, on what can we rely, or where shall we ever rest? This purchase of our lands was made, not only without our consent, and

contrary to our most earnest wishes, but also without even consulting us at all! We were not allowed a hearing, nor even asked, whether we would consent to sell or not. It has indeed been said to us, that this treaty does not affect our claims, but leaves them still good; but if our right to the land we have purchased is considered good, why is it purchased again from others, and nothing said to us?"

A hard question, which was only answered, by the assurance of the President, "that their just and reasonable claims should be allowed." They have patiently, but in vain, awaited the fulfilment of this pledge.

Injustice grows bolder by success:—in 1831, another treaty for lands was made at Washington, with or for the Menomones, in which they are made to "declare themselves the friends and allies of the United States, under whose parental care and protection they desire to continue; and although always protesting that they are under no obligation to recognise any claim of the New York Indians to any portion of their country; that they neither sold, nor received any value for the land claimed by these tribes; yet, at the solicitation of their Great Father, the President of the United States, and as an evidence of their love and veneration for him, they agree, that such part of the land described, being within the following boundaries, as he may direct, may be set apart, as a home, to the several tribes of the New York Indians, who may remove to and settle upon the same, within three years from the date of this agreement."

The metes and bounds are then given, and are stated to "contain, by estimation, about 500,000 acres." By which it appears the New York Indians were deprived of 250,000 acres of the land formerly bought by them of the Winnebagoes and Menomones.

How the hardy assertion, contained in the above treaty, that the Menomones had neither sold nor received any value for the land claimed by the New York Indians, comports with the approval of the sale of that land given Feb. 9th, 1822, and the 13th of March, 1823, by President Monroe, they who can, may tell. To an ordinary reader it looks like a falsehood.

To the Instrument, confirming the purchase of 1822, the President appended these words:

"The within arrangement entered into between the Six Nations, the St. Regis, Stockbridge, and Munsee Nations, of the one part, and the Menomones and Winnebagoes, of the other, is approved, with the express understanding, that the lands thereby conveyed to the Six Nations, &c., are to be held by them in the same manner as they were previously held by the Menomones and Winnebagoes."

JAMES MONROE."

It appears also, from a document, published by Williams, that one instalment on this purchase, was paid, in the autumn of the same year, in the following proportions:—by the Stockbridges \$900, the Oneidas \$400, the Tuscaroras \$200.

How shamefully, then, does the treaty of 1831 misstate the facts! But let no one, on this evidence, inculpate the Menomones; the attachment of the names of their chiefs to that treaty is no proof that they knew what was in it.

By what epithet would our countrymen designate such a transaction, had it occurred between Russia and the Poles, or Austria and the Hungarians? Would they have employed softer words than, high-handed oppression, odious tyranny and consummate villany? Are such terms too harsh for the cruelties practised by the Rulers of our glorious Republic, upon the helpless aborigines? If they are, let us moderate the expression of our indignation at the arbitrary acts of European despots.

The treaty of *Butte des Morts* being arranged, "three commissioners," says Williams, "deputed by the government to settle the boundaries between the Western and New York tribes, arrived at Green Bay. The chiefs of these tribes having been convened, and the objects of the mission explained, it soon became manifest that the commissioners were about to consider and determine the question of boundary, not upon the basis of rights acquired by the New York tribes, in virtue of authorized and concluded purchases from their western brethren, but upon the assumption of an existing right in the President, to dispose of the purchased territories, according to his own discretion."

At this council, the chief inhabitants of the white settlement at Green Bay appeared, to oppose the claims of the New York Indians under the two purchases. They denied the authority of the chiefs who signed those compacts, and alleged further, that their provisions were not understood.

"It is a sufficient answer to both pretences to state, that the stipulated payments were received without complaint for successive years after the conclusion of the purchases, and after the New York Indians had taken possession of the lands; and the last pretence is further falsified by the fact, that the treaty was made and concluded in the presence of an agent of the United States, and signed in the presence of several of its most distinguished officers, then stationed at Green Bay."

The movement was quite successful, on the part of the United States—the Power that

"Could ordain, and bid, what should be right."

"It will scarcely be credited," says the

pamphlet just quoted, "that out of the extensive territories, [exceeding 750,000 acres] ceded by the two compacts of 1821 and 1822, a small tract, containing about 270,000 acres, and as to situation and quality of the soil, not less objectionable, than as to its extent, was designated by the commissioners for the future occupation of the New York Indians."

The remainder—that is, the 480,000 acres—fell to the Lion's share; and these Indians, instead of having enlarged their borders, by removing to Wisconsin, found themselves in possession of 30,000 acres less than they had left behind them.

About 70,000 acres of the new allotment were adjudged to the Oneidas, and upon these they now live, not without fear of further curtailment, or entire deprivation.

These people appeared to retain a lively and grateful recollection of the kindness of Friends to them, when they were living in the State of New York. One of them with a countenance that bespoke, more eloquently than his broken words, the joy he felt in once more taking by the hand a member of the Society, exclaimed, "It has been a great while since we have seen any of our friendly Quakers."

They nearly all belong to the Episcopal and Methodist societies: about 500 (including the sachem) are acknowledged members of the former, and nearly 100, of the latter. The school for their children, under the Episcopal mission, has, until quite recently, been taught in the Oneida tongue; which has been a great disadvantage to the pupil: that, under the Methodist mission, has, for a considerable time, been taught in English. It appears, from the official reports to the Indian Department, that for the year 1848, about 50 scholars attended the two schools. The number of each sex is not separately stated in the reports for that and the year before; but, according to those of 1846, rather more than half are females. Favourable accounts are given of their progress, with some complaint of irregular attendance.

It is mentioned, in the same reports, that the Oneidas have entered into Temperance Associations, and prohibit any of their people from dealing in ardent spirits. They allow no grog shops in the Nation. Intemperance has much decreased among them, notwithstanding the seductive influence of groceries at the town of Green Bay; by which some of the weaker brethren are sometimes ensnared. There is encouragement to hope this evil will not long survive in Wisconsin; for the temperance cause has taken strong hold upon the people of that State, and the legislature has passed a more stringent law, for its suppression, than is to be found any where else. "It requires all persons who would vend or retail spirituous liquors to give bond to the town authorities, with three sureties in \$1000, 'conditioned to pay all damages the community or individuals may sustain by reason of such traffic; to support all paupers, widows or orphans; pay the expenses of all civil and criminal prosecutions made by, growing out of, or justly attributable to, such traffic; and it is made the duty of the officer holding the bond to deliver it to

any person who may claim to be injured by such traffic."

"The bill passed the Senate by a vote of ten to three, and the Assembly by twenty-nine to twenty-one."

Under this law, a wife, deprived of or injured in the means of supporting herself and providing for the sustenance and education of her children, by the intemperance of her husband, may recover damages of the party selling him intoxicating liquors.

The Friend left at the Fort, being, one day, about to cross the river to the town, found, at the Ferry, a number of the Oneida chiefs, with Tega-wi-tiron or Daniel Bread, their sachem. They were very cordial, and informed him, that on the 4th of the Seventh month, they were in the habit of celebrating the independence of the United States, by gathering all their people, male or female, big and little, at the house of the Head Chief, and eating a dinner; and they hoped he would join them on the occasion, now close at hand.

Making due acknowledgment for the kind interest, but having a desire to see the assembled nation, told them he would, probably, walk up, in the course of the afternoon, and see them together; unless there should be a likelihood of finding their people in a state of excitement, from immoderate drinking. The chiefs declared, there was no danger of that, as all spirituous liquors were prohibited.

When the day came, the Friend and a son of his kind hostess, luncheon in pocket, sallied forth from the stronghold, well booted and equipped for an encounter with the Indians. Sol having performed about half his upward journey. They designed to march leisurely onward, under cover of the woods, until noon-day, when if perchance they might alight upon a sheltered spot, with a running brook, secure from the attacks of marauding mosquitoes, they could allay their hunger and fortify the outward man by supplies of dried venison and draughts from the flowing stream; and so, renewed in vigour, effect, about the middle of the afternoon, an entrance into the Indians' camp, at that critical juncture when, having ended their feasting, they might be taken, as some one has expressed it, in the torpidity of digestion. The success of Napoleon has been attributed to peculiar skill in timing his military movements. This expedition is entitled to no celebrity on that score; for instead of reaching the spot occupied by the Indians, at the important period contemplated, the first mournful of dinner had not disappeared, when the party arrived at its destination; and this arose from pure ignorance of the progress these copper-coloured folks have made in the ways of their wise neighbours. The idea had not been conceived, that Indians had learned the gentility of staying the stomach some hours longer than vulgar rustics do.

It was about half-past three when the congregated Nation was descried in the distance, by the adventurers, stationed in detached companies, here and there, over the grounds which surround the mansion of the Sachem.—It is not often one can see a whole nation at once.—A general quietness prevailing, no room was

left to doubt that dinner was done, and the Nation subjected to the soothing influences consequent upon that event. The success of the plan was deemed certain; but the calculations of men are often fallacious: the Indians did not dine till four! This was untoward. The truth was not discerned in time to make good a retreat. The Sachem and his men had noticed the approaching party, and there was no alternative but to march boldly up and make the best of it.

Tega-wi-tiron and his councillors were stationed near a long tent or booth, formed of stakes and green boughs, beneath which was spread a table capable of accommodating about 100 persons. China-plates, knives and forks were laid upon a white cloth. Hard by was the kitchen, where the women were industriously engaged in dishing meats and making other nautical preparation for the feast. There was venison, roast, boiled and stewed, fresh pork and beef. The only vegetable was beans; potatoes—as was before mentioned—being at present a rarity in these parts. For dessert, there were dried-pumpkin and rice-pudding. The beverages were hot coffee and cold water. Good wheaten bread was abundantly supplied. The provision, throughout, appeared to be plain and plentiful, excellent in quality and well prepared. No liquors were visible. This being remarked to the Sachem, he observed, that they had, for four years, been strictly forbidden, on public occasions.

After exchanging a few words of civility, opportunity offered for the intruders to slip aside, before dinner was served. They remained round, looking at the people. The general quietness was surprising—no loud talking—no boisterous mirth. The women and children were gathered in groups upon the grass and, one might guess, discussing domestic matters, the merits of embroidered leggings or the comparative excellence of a red or yellow shawl—very like folks nearer home; the men of mature years, done sowing wild oats, were either silently chewing the cud of their private exagitations, or attracted by some of the goody teams and appurtenances thereto belonging, soberly engaged in discoursing upon their several qualities, and such like rural topics—as one might judge by their gestures and significant glances; while the younger ones were more actively occupied in making arrangements for an evening game of ball.

One little squad had possessed itself of a blacksmith's anvil, and for want of more imposing artillery, was ramming it with mouse-hole with gunpowder and exploding it at intervals, with full as useful and potent effect in stirring up the patriotism of the auditory, as if it were in reality one of the great guns that Jonathan shot off at the British in the Revolution. This was the nearest semblance of a deadly weapon exhibited on the occasion.

Mentime the Heads of the Nation had taken seats under the booth and busied themselves very agreeably in testing the culinary skill of the squaws. Seeing the guests from the Fort were not at table, a messenger was despatched, with an earnest invitation to bring them in. They excused themselves. The chiefs finished their meal, but seemed dissatisfied, and the

visitors, fearing the Indians might fancy their fare was despised, and knowing how much people of primitive habits think of breaking bread with a friend, and how deeply this feeling was rooted in the Indians' breast, concluded to ease their minds by partaking moderately, at a second table, of some of their good things.

(To be continued.)

For "The Friend."

Review of the Weather for First Month, 1850.

It will be seen by the register given below, that the temperature, as well as the wind and skies, have been very variable during the month just ended. The first week was cold. About 4 inches of snow fell on the 30th of Twelfth month, which, on account of the smoothness of the roads and low degree of temperature, made pretty good sleighing in this vicinity for 7 or 8 days:—a very unusual amount of that business, was done by some, (considering the quantity of snow,) who had not, or did not *acem* to have, better employment. From the 7th to the 28th, with the exception of 3 or 4 days about the middle of the month, generally mild, with much wet or damp weather. On the evening and night of the 13th, about 5 inches of snow fell. On the morning of the 15th, the thermometer stood at 7° at sunrise, but in the course of 6 or 7 hours rose to 35,—making the unusual range of 31° in that short space of time. The snow soon disappeared, with the exception of an occasional drift lying to northern exposure, and sheltered from the sun. The ground became thawed, and in many situations dried, so that some farmers commenced ploughing for their spring crops; and even the Blue Bird, (*Sialia Sialis*, Wilson,) made its usual mysterious appearance, hopping from twig to twig, merrily chirping its soft and agreeable notes; and did we not know something of its habits, would almost persuade us that Spring had really come.

The regular appearance of this bird in the winter, after the continuance of a few days of mild and open weather, has given rise to various conjectures as to the place of its retreat. Some have supposed it to be in close-sheltered thickets, exposed to the sun; others, in the neighbourhood of the sea, where the air is probably more temperate, and where the waves throw up snapper, which affords it a constant supply of food. Others again, have believed that he betakes him to the dark recesses of hollow trees and subterranean caverns, there to doze away the winter, insect-like, but making occasional reconnoitering excursions from his den, in favourable weather. But as he has never been found in any of these situations, during the severities of winter, either by the naturalist, who has diligently sought for him, or by the woodman, who has accustomed to chopping down trees of all sorts, and at all seasons, we must conclude he is not there. On the other hand, they are said to be numerous in the woods of North and South Carolina, Mexico, Cuba, &c., in the depths of winter; and if so, may not the place of its retreat be

easily ascertained, without having recourse to holes, caverns, insect, and a host of other improbabilities? With his well known rapid flight, (at least a mile per minute,) a journey of a very few hours would bring him to Pennsylvania from either of the above mentioned places.

On the morning of the 27th, we were enveloped in a dense fog, which however, was soon dispersed by the sun's rays, and it shone forth with a splendour and warmth, which reminded one of the Fourth rather than the Second month. On the 28th, a slight shower of rain in the evening; and during the night the wind shifted from the N. E. to N. W., and again froze up the ground, making it as difficult and disagreeable travelling the roads on account of the roughness, as it was before in consequence of the depth of the mud.

The range of the thermometer for the First month, was from 4 to 55, or 51°. The mean temperature from sunrise to 2 p. m., was 33½°

—4° higher than that for the corresponding month last year. Rain or snow fell on 11 days. The amount of rain and melted snow for the month, was 3.35 inches; and the depth of snow 6.75 inches. During First month, 1849, only .72 of an inch of rain fell; and no snow.

In estimating the force of the wind in the following register, the numerical method, now generally used by meteorologists, has been adopted, and may be thus briefly explained, viz.:—0, denotes a calm; 1, a very gentle breeze; 2, a gentle breeze; 3, a fresh breeze; 4, a strong wind; 5, a very strong wind; 6, a violent storm, &c. In the registration of the weather, the order of the notations represent the observed changes; for instance, where the terms rain, and cloudy, immediately succeed, it is to be understood by the latter, a clouded sky, but a cessation of the rain.

H.

West-Lawn B. S. Second mo. 1st, 1850.

Days of month.	TEMPERATURE.	Direction and force of wind.	Circumstances of the weather for First month, 1850.
30 Noon.	Mean from sunrise to 2 p. m.	Mean height of barometer from sunrise to 2 p. m.	
1 4222	13	30.19	N W. to S W. 1 Clear.
2 1034	22	30.30	N W. 1 Cloudy.
3 2341	32	29.94	N to N. E. 1 Do. A little snow in evening.
4 2536	30	29.78	N. W. 2 Do.
5 1821	19	30.10	N. W. 1 Clear.
6 826	17	30.30	N. W. to S E. 1 Clear-cloudy.
7 2940	34	30.06	N. W. 2 Snow-rain.
8 3536	35	30.06	N. E. 1 Cloudy.
9 3236	34	30.01	S E to W. 1 Do.
10 3244	38	30.08	W to S S E. 4 Clear.
11 4053	46	29.57	S E. 2 Rain-cloudy-rain.
12 4044	42	29.50	N. W. 3 Fair.
13 2935	32	30.04	N N E. 1 Clear-cloudy-snow at 5 p. m.
14 2130	35	30.14	N. W. 2 Cloudy-clear in evening.
15 735	29	30.30	N. to S W. 1 Clear-hazy.
16 2938	30	30.00	N. W. 2 A little snow in night-clear-cloudy.
17 3243	37	29.94	S. E. 1 Slight shower-cloudy.
18 3236	34	29.57	N. E. 2 Foggy-rain.
19 3036	33	30.02	N. W. 1 Cloudy-clear.
20 2040	30	30.18	E N E. 1 Fair-cloudy-snow at 5 p. m.
21 3443	38	29.68	East 2 Rain-1.68 inches.
22 3638	37	29.56	N. W. 4 Cloudy-clear.
23 2840	34	30.19	N. W. to S W. 1 Clear-hazy.
24 3039	34	30.27	N. E. 2 Cloudy-rain 7 p. m.
25 4059	45	29.88	N W to S W. 2 Cloudy.
26 4259	47	29.87	S. E. 1 Do.
27 3955	42	29.63	S to N W. 1 Dense fog-clear and pleasant.
28 3541	38	29.61	N. E. 1 Cloudy-rain.
29 2936	32	29.92	N. W. 3 Partly clear.
30 2337	30	30.38	N. W. 1 Clear.
31 2142	31	30.38	S S W. 1 Do. cloudy.

From the Child's Companion.

THE CUCKOO.

The most remarkable circumstance connected with the history of this bird, is the well ascertained fact of its depositing its eggs in the nests of other birds, leaving to them the rearing and care of its own offspring. The cuckoo does not make an indiscriminate selection of a nest in which to lay her egg, but chooses the nest of an insect-eating bird, in order that the young cuckoo may be supplied with the only food upon which it can subsist. In gen-

eral, one egg only is deposited in a nest, and the rest is usually that of a small bird, as the sparrow, for example. There is a very interesting account of this, by the celebrated Dr. Jenner. "On the 18th of June," says he, "I examined the nest of a hedge sparrow, which then contained a cuckoo and three hedge sparrow's eggs. On inspecting it the day following, the bird had hatched, but the nest then contained only a young cuckoo and one hedge sparrow. The nest was placed so near the extremity of a hedge that I could distinctly see what was going forward in it; and to my great

astonishment, I saw the young cuckoo, though so lately hatched, in the act of turning out the young hedge sparrow. The mode of accomplishing this was very curious; the little animal with the assistance of its rump and wings, contrived to get the bird upon its back, and making a lodgment for its burden by elevating its elbows, clambered backwards with it, up the side of the nest, till it reached the top, where resting for a moment, it threw off its load with a jerk, and quite disengaged it from the nest! It remained in this situation for a short time, feeling about with the extremities of its wings, as if to be convinced whether the business was properly executed, and then dropped into the nest again. I afterwards put in no egg, and thus by a similar process was conveyed to the edge of the nest and thrown out. These experiments I have since repeated several times in different nests, and have always found the young cuckoo disposed to act in the same manner. In climbing up the nest, it sometimes drops its burden, and thus is foiled in its endeavours; but after a little respite the work is resumed, and goes on, almost incessantly, till it is effected. The singularity of its shape is well adapted to these purposes; far different from other newly hatched birds, its back, from the shoulders downwards, is very broad, with a considerable depression in the middle. This depression seems formed by nature for the design of giving a more secure lodgment to the egg of the hedge sparrow, or its young one, when the young cuckoo is employed in removing either of them from the nest. When it is about 12 days old, this cavity is quite filled up, and then the back assumes the shape of nestling birds in general." "It sometimes happens that two cuckoo's eggs are deposited in the same nest, and then the young produced from one of them must inevitably perish. Two cuckoo's and one hedge sparrow's eggs were hatched in the same nest, and one hedge sparrow's egg remained unhatched. In a few hours afterwards, a contest began between the cuckoos for the possession of the nest, which continued undetermined till the next afternoon, when one of them, which was somewhat superior in size, turned out the other, together with the young hedge sparrow, and the unhatched egg. The combatants alternately appeared to have the advantage, as each carried the other several times to the top of the nest, and then sunk down again oppressed by the weight of the burden; till at length, after various efforts, the strongest prevailed, and was afterwards brought up by the hedge sparrow."

The whole family of cuckoos is in disgrace, because of this unjust and cruel conduct of some branches of it, and yet we need not look far off nor far back to find conduct equally cruel and unnatural in the conduct of men towards each other. The larger part of the wars which have desolated the earth, have been waged to get possession of what others claim as their *nest*, and in most instances the victory is to those who have the power, rather than to those who have the right. Many a school-boy has played a game with a weaker playmate, as mean and cruel as that which the piteous cuckoo plays with his neighbour's nest.

JOYS OF THE BLIND.

BY CATHERINE FORDNEY.

Hail! holy Light! in memory dwell
A vision of thine image bright—
Of past and perished bliss it tells,
When heaven poured radiance on my sight:
The beauty of that vanished scene
My darkened eye can never see,
A dream of brightness that has been,
Is all that now remains to me!

Though darkness shrouds me, gentle beams
Of mercy cheer my clouded view;
The love of Jesus sweetly seems
To pierce the shadow's deepest hue.
Can orbs imprisoned e'er control
Heaven's holy effluence of light,
Power'd in its richness on the soul,
To beam—and bless my spirit's sight?

Nor loved familiar face, or form—
Nor glowing tints in beauty's guise—
Nor ocean in its calm or storm—
Nor splendours of the starry skies;
Not one illuminating spark
Of living brightness can I see—
But Jesus shines where all is dark,
His glory is a sun to me!

And when I leave earth's troubled scene,
His blessed and benignant love
Bright 'mid the gloom my soul has seen,
Shall beam in cloudless bliss above.
Mine eyes shall then behold His face,
No night—no darkness—then shall be,
The glories of His love and grace,
In light shall be revealed to me!

For "The Friend."

Thomas Scattergood and his Times.

(Continued from page 165.)

On the 4th of Fifth month, 1792, Rebecca Jones writing to Joseph Williams, of Dublin, after mentioning her bodily ailments, says, "Since the weather has become more mild, I feel relief, and am desirous that I may be humbly thankful to my great and gracious Helper, for many comforts, both temporal and spiritual, with which I am indulged. Among these is the friendship and fellowship of my two dear countrywomen Mary Ridgway and Jane Watson, who do not forget me when they are in the city. They applied to our late Spring meeting for certificates, apprehending they may leave us before our next Yearly Meeting. Dear Samuel Emlen and my dear friend Sarah Harrison have also obtained certificates of our unity with their prospect of visiting your country."

After receiving her certificate from the Spring meeting, Sarah Harrison was tried with sickness and bodily infirmity, but as she gradually recovered her accustomed state of health, her mind became much engaged to set forward in the arduous duty before her. It appears that she and her friend Samuel Emlen felt a belief, that it would be right for them to go in the same ship which should carry Mary Ridgway and Jane Watson, who having nearly finished their labour of love in America, were about returning home. Sarah seems to have informed those Friends of her recovery, trials of mind, and anxiety to be fulfilling her mission, and she received a letter from Jane, dated Fifth month 4th, 1792, of which this is

an extract. "The restoration of thy health, we look upon as a singular favour from Him who can wound and heal as he sees meet. Thy trying prospect may operate on the body in many ways, as it is so nearly connected with the mind; but if the bitter goes before the sweet, it makes the sweet the sweeter. I hope the bitterness of death is passed for the present, until the time comes when there will be a saying *farewell*, to the nearest connexions in life. To us, it will be a saying farewell forever to many of our beloved Friends in this land, that are near and dear to us. I almost dread the time: but so it is; here we meet, and here we part in this world of uncertainties. But may we be favoured to meet in that world that is certain, and that never has an end, where all sorrows will cease, is my fervent desire.

"Oh! what hurries and connexions there are in the present world, and what a life! sometimes looks as if the minds of some were always on the rack,—contriving and scheming one day what they are to do the next, as if they were always to stay here. When they are seized with sickness, how they have to look over a life of hurry and bustle, and as that they have not endeavoured to seek quietude, and therein experience that strength which would make hard things easy, and sweeten the bitter cups of affliction and trials. Is there not, with many, a seeking after great things, though the Divine command is, seek them not, and by this means the greatest thing,—the one thing needful,—is too much neglected. If this were earnestly sought after, it would bring all things into regular order, and the mind would be satisfied with few things, so that the blessing of heaven was on them.

"I hope thou wilt not be discouraged or impatient; for thou may be assured we will not make any unnecessary delay."

The European Friends having comfortably finished their service, and the American Friends being satisfied that the time of their departure had fully come, they all took passage in the ship Grange, William Roberts master, bound from Philadelphia to Liverpool. The vessel sailed on the 15th of the Seventh month, the four Friends being favoured with a good degree of peace and quietude. They had a favourable passage, landing at Liverpool on the 16th of the Eighth month.

Sarah Harrison remained in and about Liverpool for several weeks, and feeling her way open for labour in Ireland, she made preparation for meeting at there, Sarah Benson, the wife of Robert Benson, having a consent to accompany her. They left Liverpool in the Ninth month, Robert Benson going with them to Dublin. After seeing them safe in Dublin, and industriously at work in company with their Friends Samuel Emlen and Elizabeth Wigham, of Scotland, visiting the families, Robert returned home to Liverpool, from whence on the 19th of the Eleventh month, he thus wrote to Thomas Harrison, at Philadelphia.

"Esteemed Friend,—As it is not probable that opportunities of forwarding letters to your part of the continent from hence, will be frequent for some months to come, I am unwilling

ing to let the present one slip, without giving thee all the information I can concerning thy valuable wife,—knowing that it will be acceptable to you both. Thou wilt have been informed before this reaches thee, by a letter which thy wife wrote about two weeks since, as well as by our beloved Friend Samuel Emilen's letters, that my wife has given up to unite with her as a companion in her visit to the meetings of Friends in Ireland. To a husband who has made sacrifices so much greater, I must say little,—however I trust she will be helpful to thy wife as a true yokefellow, and though not exercised in public labour, yet she is experienced in the work of vital religion, well qualified to enter into sympathy with and strengthen her in the exercise of her gift, and in the discharge of the mission committed to her trust.

"As they are preserved faithful, and we in patient dedication of them, I believe with unshaken confidence that both they and we will reap the enriching reward of that peace which is better than the joy of harvest. I parted from them in Dublin two weeks this day, when thy wife's health was a little improved, as well as her spirits. The conveyance was not then ready, which was intended for their accommodation in the journey before them. I have had two letters from my wife since; in the last she informs me, they had completed the visit to the families of Friends in Dublin.

"I have also received a letter from S. Emilen, dated the 14th, informing me they had set out that day in a chaise for the north of Ireland, proposing to take the meetings in usual course. Please give my love to Sarah Emilen, and inform her I cannot learn by her husband's letter, with certainty, what his present prospects are, but I apprehend he looks towards the southern parts of Ireland, or at least to some particular meetings there. I think he is better in health upon the whole, since he arrived in Europe, than he was when here seven years since, although both he and thy wife complain of the moisture of our climate and atmosphere."

Sarah Harrison was not forgotten by her Friends in Philadelphia, whilst she was engaged in arduous service in Ireland. Her niece Jane Snowden, that quiet, diffident, but sound minister of the Gospel, addressed this characteristic epistle to her.

"Dear Aunt,—While thinking of my own poverty, and regretting that I had neither silver nor gold to offer, I remembered that 'a man was accepted according to what he hath.' The remembrance of this scripture passage encouraged me to make an attempt to write to thee. Thou mayst be sure, my dear Aunt, I was affected, yea, deeply affected, when I read thy epistle which gave some account of thy tried situation. Joy, however, soon succeeded sorrow; because I believed thou wast under the immediate care of Him who would never leave nor forsake thee. Though at times, he may withdraw his presence, and veil himself as in a thick cloud, there is no cause from this to believe that he will leave thee or forsake thee. Those whom he loves, he chastens; and the trial of their faith is precious in his sight. What if he should permit thee to listen thyself

to a little one, and to cover thy head, and feel ashamed and confounded because of thy nothingness?—neither is this any reason that he will leave thee or forsake thee. He is able to make a little one a thousand, and a small one, as a great nation. He is not only able, but I believe designs to do this for thee, if thou keeps thy dwelling in him. Therefore it is necessary thou should be acquainted with thy own nothingness; that so, when thou hast finished the work given thee to do, thou mayst not take any of the praise to thyself; for verily unto us belongs nothing but blushing and confusion of face. With sincere desires for thy welfare every way, my spirit affectionately salutes thee, and bids thee farewell."

"F. FRIENDS, No. 364, 1792."

Sarah Harrison was for some time after commencing her labours in Ireland in a very low, tried condition, both as respects body and mind. The dampness of the climate affected her body with severe rheumatic pains,—various outward difficulties seemed to present in getting fairly underway in her visit to distant parts of the island, and the low state of the church there gave birth to additional gloom. In those trials she felt her own weakness, and was cast down almost below hope, yet still retaining her integrity, she was favoured with Divine support, and prepared by the very fiery baptisms which threatened to consume every thing of good in her, for her peculiar service in that land.

In scenes of trial and apparent desertion, the sympathy of those rightly qualified to feel, is often blessed to the revival of a little grain of holy hope. The letters received by Sarah Harrison gave her evidence that her Friends at a distance felt with her and for her, and so did her closely united companion Sarah Benson, and others, where her lot was cast. A Friend in the ministry whilst travelling on the continent of Europe, being under deep depression of spirit, was suddenly comforted with an assurance inwardly given him that Mary Dudley was at that time engaged in supplication on his behalf. So strong was the impression, that he noted down the time, and when afterwards in England, he learned that at that very time Mary Dudley had felt constrained to kneel down in a public meeting, and vocally to approach the throne of mercy and grace on his behalf.

(To be continued.)

It was a mying of Josiah White, that the family of the up-py-fuls, is more numerous than that of the mend-fauls; and that of the make-faults larger than either.

The Security of God's Protection.—Lord how are they increased that trouble me! Many are they that rise up against me. Many there be that say of my soul there is no help for him in God. But thou, oh Lord, art a shield for me; my glory, and the lifer up of my head. I cried unto the Lord with my voice, and he heard me out of his holy hill. I laid me down and slept; I awaked, for the Lord sustained me. I will not be afraid of ten thousands of

people, that have set themselves against me round about.—David.

For "The Friend."

ON THE DEATH OF JOHN MILLER,

An elder of Fells Monthly Meeting, Bucks county, Pa., who died First month 25th, 1850.

The good man's setting sun
Hath a most holy radiance; and its beams
Linger the longest on the earth-worn minds
Whose thoughts are nearest heaven!

We mourn thy absence venerable sage,
Though well persuaded that we should not mourn,
That having trod thy pilgrim's path before,
Thy Father's house received thee! Thou hast well
Fulfilled thy mission in a world of sin,
And entered to thy rest—that holy rest
That still remaineth for the child of God!

Dear! beloved and venerated Friend,
Thy upright bearing through a lengthened life
Shone so conspicuous in thy daily walk,
That, as a light to others was thy path,
Showing the road that Christian Pilgrims tread;
And by example calling to the youth,
'Follow ye me as I am following Christ!'

Born in a foreign land, he crossed the waves,
While yet a boy, and reached our favoured shores,
Finding a refuge and protecting friend
Beneath a roof where Virtue loved to dwell.
The Christian care that compassed him in youth,—
The pious precept of his Quaker father,
That truth that Barclay could so well defend,
That truth that breathed in Penington's pure page.

The bud, the blossom, and the ripened fruit,
In his experience knew their seasons come,
Till he was found a father in the Truth,
A pillar in the temple of our church.
With native strength of mind, with judgment clear,
With zeal for Truth and with discernment keen,
From his base went and from right had free,
He had the wisdom of the truly wise.

As outward substance gathered round his home
To snare his foot, Humility came in,
With guardian wings, and shielded him from harm;
Thrust outed from his calm abode,
And Made Religion an abiding guest.

His vacant seat
Reminds us of our own—the church's loss!
In life's decline deep peace was his lot,
Wearisome days and tedious nights were his—
Yet, heaven-sustained, no murmuring thoughts went
forth;

He calmly looked towards the narrow house,
And joyfully pondered. At length the sound,
"It is enough," from the great Judge went forth,
And the gate opened to the world of bliss,
Where angels of praise eternally ascend
From ransomed sinners around the Father's throne!

Fells, Second month, 1850.

For "The Friend."

Circular of the Bible Association of Friends in America.

In again calling the attention of Auxiliaries to the annual Queries to be answered previous to the general meeting of the Association in the Fourth month, the Corresponding Committee would press upon Friends who have been engaged in the distribution of the Holy Scriptures, the importance of obtaining accurate information of the wants of their respective neighbourhoods, and forwarding their Reports to the Depository before the first of Fourth month.

It may be recollected that in making donations to Auxiliaries, the board are guided in

deciding what number of Bibles and Testaments are required by each, by the information given in its Report. Hence those Auxiliaries who do not report in time, are liable to be left out in the distribution.

It is desirable that specific directions should be given in every case, how boxes should be marked and forwarded; and that their receipt should always be promptly acknowledged.

Address John Richardson, No. 50 North Fourth street, Philadelphia.

THOMAS KIMBER,
CHARLES YARNALL,
SAMUEL BITTLE, JR.,
Committee of Correspondence.

QUERIES.

1. What number of families or individuals have been gratuitously furnished with the Holy Scriptures by the Association during the past year?

2. What number of Bibles and Testaments have been sold by the Association within the past year?

3. How many members, male and female, are there belonging to the Association; and what number of families of Friends reside within its limits?

4. Are there any families of Friends within your limits not supplied with a copy of the Holy Scriptures in good clear type, and on fair paper; and if so, how many?

5. How many members of our Society, capable of reading the Bible, do not own such a copy of the Holy Scriptures?

6. How many Bibles or Testaments may probably be disposed of by sale within your limits?

7. Is the income of the Auxiliary sufficient to supply those within its limits who are not duly furnished with the Holy Scriptures?

8. What number of Bibles and Testaments would it be necessary for the Bible Association to furnish gratuitously, to enable the Auxiliary to supply each family?

9. What number would be necessary to furnish each member of our religious Society, capable of reading, who is destitute of a copy, and unable to purchase it?

For "The Friend."

BUSINESS.

It requires a strong and continued effort to withstand the influence which the example of those around us is constantly exerting. Where the multitude differ from us, and justify themselves by specious reasoning, the sophistry of which we find it difficult at once to detect and expose, and where ease and indulgence warp our inclination in opposition to self-denial, and perhaps contempt and derision; a more than ordinary degree of moral courage and determination is necessary to enable us to persevere in doing right. It is much easier to *glide* with the current, than to make headway *against* it; yet those who have the courage to dare to do right, have often realized, that in proportion to the difficulties they have encountered, and the sacrifices they have made, has been the measure of peace they have enjoyed, and the advantages, in a moral and religious sense, which they have derived from the effort.

When we see our friends or acquaintances doing a large business, entering with avidity into the competitions of trade, and adopting means to secure and extend it, which the low standard of the present times justify, and perceive that they are growing rich, while our situation is very different; it requires considerable self-denial and firmness to resist the

temptation to join in the struggle for wealth, and steadily to persevere in that little, lowly way which, in moments of Divine visitation, has been opened before us as the proper course for us to pursue.

Yet, when we consider that the earth is the Lord's; that he can bless a little, or he can blast a great deal; that "a little that a righteous man hath, is better than the riches of many wicked; for the arm of the wicked shall be broken, but the Lord upholdeth the righteous;" it is surely far better to hold on in the circumscribed path in which we have been taught to walk, than to launch out into the vortex of widely extended business, or suffer ourselves to become engrossed in its cares, and in the end pierce ourselves through with many sorrows.

Should we grow weary of the restraints of the yoke, take the reins out of the Divine hand, and attempt to guide ourselves in ways of our own choosing, the wealth of a thousand worlds, could we gain it, would be no compensation for the loss of Divine peace and approbation; while the leanness and barrenness of soul which must be the consequence, would darken and blight the fairest prospects of worldly prosperity which the most fervid imagination could picture. How emphatic and solemn are the words of him who knows thoroughly all the workings of the human heart: "What shall it profit a man, if he gain the whole world and lose his own soul, or what will a man give in exchange for his soul?"

As the competition in business increases, and the rate of profit is diminished, the covetous disposition in man seeks for new methods of swelling the aggregate of income. Various modes of getting an advance on articles sold, not strictly consistent with sterling Christian integrity, are resorted to; and means are employed to obtain end secure custom, which must wound and grieve the pure Witness for Truth in the heart. Young men and lads who are put into stores are sometimes degraded into a sort of "stool pidgeons," and encouraged to frequent hotels, to form acquaintances with country merchants; to ingratiate themselves into their favour, by conforming to their views and habits, or even by pandering to their vices, drinking with them, and accompanying them to places of amusement; thus hazarding their morals and incurring imminent danger of their utter ruin; and all for the paltry consideration of gaining customers.

Surely this is little short of bartering souls for business; and parents who have sons to place out, had need to be exceedingly careful in the choice of those to whose care they intrust their precious offspring, lest they find, when too late, that irreparable injury has been done them.

If we mark the eagerness with which many pursue their business, early and late; devoting their time, their talents and the energies of mind and body to its prosecution; while their conversation shows that it is a prominent object in their thoughts and affections; we cannot but conclude that they are mistaking both the great object, and the true enjoyment, of life; and preparing the way for a withered and comfortless old age, destitute of those consolations

and enjoyments which spring from the blessed assurance of having "a treasure in the heavens which shall never fade away," and which will support the departing spirit when all the perishing things of time, are receding from its grasp.

William Edmondson in speaking of the primitive worthies of our religious Society, says, "A great business was a great burden to them." Their eye was turned another way, and the spread of the blessed Truth and the advancement of the kingdom of their dear Redeemer was the primary object of their desires and pursuit. For this they were willing to spend liberally and to be spent; and it is animating and encouraging to observe, how, amid all the sacrifices of time and money which they cheerfully made, and the repeated and excessive plundering which they so nobly and patiently suffered for conscience sake, they were still mercifully provided for, and prospered in their outward affairs.

And in this day, those who suffer themselves to be bound by the girdle of Truth, and know it to restrain and limit them in their trade or business, in their living, their dress, their conduct and conversation; desiring above all, that, however they may be as speckled birds, pointed at and singled out, as strict or narrow-minded, and behind the age; they may still be enabled to become more and more conspicuously, the companions of their crucified Lord in his humiliation; these will experience the fulfilment of his own precious word, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." "Once I was young," says the Psalmist, "and now I am old; but I never saw the righteous forsaken, nor his seed begging bread."

Annual Report of The Shelter.

MEMBERS OF THE ASSOCIATION.

Elizabeth Peirson, *Secretary*.
Grace Williams, *Treasurer*.
Jane Kall, *Recorder*.

Sally N. Dickenson, Sarah E. Cresson, Deborah Howell, Ann E. Jenks, Hannah Edmonstone, Esther Williams, Mary Bacon, Ruth Jess, Rebecca H. Coates, Sarah Coates, Hannah D. Wood, Elizabeth Paul, Lydia Sterr, Anna Morton, Mary Whitall, Elizabeth R. Hodgson, Hannah Williams, Sarah C. Rakestraw, Mary Allen, Abigail Scoll, Caroline M. Smith, Anna Maria Roberts, Anna B. Richards, Jr., Mary L. Evans, Rebecca McCollin, Hannah R. Newbold, Sarah W. Bacon, Catherine Sheppard, Mary L. Newbold, Levinia C. Maule, Margaret B. Scattergood.

REPORT.

The Summer has passed away, with its usual accompaniment of relaxation from laborious duty,—marked as it has been this year, by many affecting lessons of the frailty of our present existence; and now, whilst we are surrounding ourselves with various comforts to defend us from the rigours of Winter, may the remembrance of this solemn teaching, be a restraint upon undue self-indulgence, and warm our hearts towards the wants of those destitute

fellow-beings, who, with us, have been spared from the hand of the destroyer, for a little longer probation. Such thoughts have arisen, whilst preparing our Annual Report to the friends of The Shelter, within whose walls, the orphans of some of the victims of the late afflicting dispensation, have found protection.

It is cause of renewed gratitude, that the family has been so remarkably cared for during the year, and that we have thus been sustained in the belief, that Ho, who had been our refuge in days that are past, would be near for our support during this season of peculiar trial, when the pestilence was permitted to visit our borders, and remove from our little circle, a child of considerable promise. In reverting to this period of affliction, it is a great comfort to know, that suitable remedies were at once resorted to by the Matron; and our Physician, Caspar Winter, was promptly in attendance, doing every thing that his kindness of heart, and medical skill could suggest, for the relief of the little sufferer; remaining with him during the greater part of his illness; and, for his own satisfaction, calling in the aid of two other medical advisers. But their efforts to save him, with the tender care of the Matron and Teachers, and the watchful solicitude of two of the Managers in attendance, proved all in vain;—death had marked him for his own; and the child died, after an illness of twenty-six hours. A short time before his close, he asked for his brothers by name,—to whom he was much attached; when, beholding them, he took the hand of each, in an affectionate manner, without speaking, yet his silence was expressive of unutterable feeling. In the evening he again sent for them, and telling them to “be good boys,” bade them farewell. After they had left the nursery, the Matron inquired if he thought he would get well; he replied, that “he did not know;” she then asked him, if he should be taken, whether he thought he should go to his heavenly Father;—he touchingly said, “I know if I serve the Lord as I ought to, he will take me into his heavenly kingdom!”—returning several other satisfactory answers to her interrogations;—leaving the consoling belief, that this little innocent has entered into everlasting rest, through the redeeming love and mercy of Him, who suffereth little children to come unto him, and forbid them not. The epidemic then passed us by; in no other case of cholera having appeared amongst the children.

It also becomes our painful duty to announce the removal by death, of three beloved members of this Association; who were, as long as health permitted, untiring in their efforts to promote the welfare of those, whose cause they had so feelingly espoused; but we have ground for hope, that our loss is their everlasting gain; for having ceased from their labours, we humbly trust they are at rest, and their works do follow them.

[Remainder next week.]

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God who giveth us richly all things to enjoy; that they do

good; that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation, against the time to come, that they may lay hold on eternal life.—Paul.

For “The Friend.”

Worldly Amusements.

In a message which C. E. Smelt, not a member among Friends, sent to a cousin, she says, “Tell her I requested on my deathbed, that she might never enter a theatre, a ball-room, or attend another fashionable tea-party, as they are called; they are all of the same family, let who will my otherwise. If one of them be sinful, they are all so; and on that subject I have no doubt.” “Tea-parties, as generally attended, lead to more extravagance, and party spirit, more vanity, more ambition, than the others. I have some knowledge of them all. I have been at many tea-parties, and I know I have never seen more folly anywhere.” “More ostentation or greater excess of vanity, is never seen at plays or balls.” “I have sat for hours, and not heard one serious observation—one rational idea. On the contrary, I have heard nothing but loud peals of laughter, or light, frivolous chit-chat—perfect levity—nothing else. I generally attended with reluctance; and nothing but a desire to conform to the customs of the society, in which I moved, ever induced me to go. Silly excuse! for my better judgment told me better things.” “I am very sorry that so many of our serious people countenance these things, who declaim against the others.” “Mother, you will never I hope, give them your countenance again; for you must know they are pernicious to a growth in grace.” To this her mother replied that “she never would.” “I hope my dear cousin will make the same promise.” “I wish you and her to keep up a rational intercourse with all our dear friends; but let it be done in *Gospel simplicity*. My dear uncle will perhaps think I have made an unreasonable demand of my cousin, in requesting her to give up *dancing*.” “Tell her that on a deathbed, she will be amply rewarded for all the self-denial she puts in practice now. Oh mother! tell her how to seek an interest in Christ, while she is in the bloom of life.” “The Lord abundantly provides for all his dear children, and never requires more of them than they can perform; and he commands us not to conform to this world—to be holy as he is holy. What has the great apostle said? Be ye therefore followers of God as dear children; put on the whole armour of God. As ye have therefore received Christ Jesus the Lord, so walk in him; rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ; for in him dwelleth all the fulness of the Godhead bodily. Praying always with all prayer and supplication in the spirit, &c. For many walk of whom I have told you often, and now tell you weeping, that they are the enemies of the cross of Christ,

whose end is destruction, whose glory is their shame, who mind earthly things.”

What a Christian example ought Friends to set before the world, in all godliness of conversation according to the simplicity, purity, and humility which the Gospel of the Lord Jesus inculcates! The benefits conferred upon us by the Great Head of the Church through the teachings of his Spirit, and the labours of gifted and experienced servants, have been great. A beautiful and efficient system of church discipline and guardianship of the flock, may be ranked among our peculiar blessings. Almost all our testimonies relating to daily practice, are brought under review periodically, which should invite personal inquiry, whether we are living consistently with them. It also calls forth to duty the watchmen and women, to warn us of danger from the corruptions of the world, which may be making inroads upon some. The views held forth by C. E. Smelt which were opened to her mind by the Holy Spirit, and effected an entire change in her, have been held and taught by Friends from the rise of the Society, and to this day are enforced by consistent true-hearted Friends. But how are they slighted and contemned in many places by persons under our name! We must give account of our Lord's money when the day of reckoning comes. Riches, or fashion, or refinement, or the love of pleasure, will afford no defence or palliation in that awful day, for abused privileges and mercies poured upon us.

Increasing Longevity.—The assertion by Dr. Stevens, of New York, in a recent lecture, that the longevity of the human race was gradually increasing under the influence of the improvements in the medical profession, has been reviewed by Prof. Gatchell, of the Eclectic Medical Institute, Cincinnati, taking an extended view of the facts furnished by history and statistics, and showing that from the time of the Roman empire down to the present day, a progressive amelioration in the condition of man, and an increase of average longevity, had been taking place, on account of improvements in industrial pursuits, the comforts and security of life. He traced the operation of these causes in Great Britain, producing an average longevity at present nearly twice as great as in the days of the patriarchs, and the subsequent periods anterior to the establishment of the rights of the people. To attribute the increase of longevity to the labours of the medical profession, he considered contradictory to the whole testimony of history. It would be far more rational, he thought, to attribute the improvement to the steam engine, the printing press, the magna charta, or any other of the great agencies which have assisted the progress of civilization.—*Late Paper.*

Advantages of Draining the Soil.—An English paper says, that in a garden in Hampshire, England, the temperature of the soil was raised fifteen degrees by draining heavy land, four and half feet deep. This, it is true, is a great gain—beyond what could have been anticipated as a permanent result.

THE FRIEND.

SECOND MONTH 16, 1850.

We are reluctantly compelled to divide the interesting annual report of "The Shelter." The remainder may be expected next week.

The following account is taken from a city paper of last week. There should be some regulations compelling persons using such great power in our cities, to have their boilers examined periodically, by a competent officer appointed to the duty. Some descriptions of business which though not dangerous or unhealthful, but because they are offensive, are removed from city limits,—while a formidable power is little regarded, that may explode in our midst, destroying scores of people within its reach.

The Dreadful Explosion in New York.

"The New York papers bring us additional particulars of the deplorable catastrophe in that city on the morning of the 4th inst., resulting from the explosion, about 8 o'clock, of a 200 horse power boiler in the printing press and machine shop of A. B. Taylor & Co., 5 and 7 Hague street, near Pearl. By the explosion the whole building which was six stories in height, was actually lifted from its foundation to a height of six feet, and when it reached that elevation, it tumbled down, crushing in its ruins a vast number. So great was the force of the explosion, that fragments of the building were scattered in every direction; the windows in the neighbourhood were broken; and a large portion of the front wall of the building was thrown with tremendous power into the houses opposite. In fact the building was completely wrecked, hardly one brick being left standing on another, with the exception of a solitary piece of wall eight or ten feet high. The force of the explosion dashed in the windows, frames and doors of several adjoining buildings.

"The windows and doors across Hague street, and in the rear of houses in Pearl street, were burst in as if with cannon shot, and everything around indicates that the explosion was one of the most violent that could occur. So powerful was the explosion that the shock, like the trembling of an earthquake, was felt in some of the stores in Broadway, a distance, in a direct line, of about a quarter of a mile, and was probably felt at a greater distance.

"The first and second stories of the building were occupied by A. B. Taylor & Co., as was also the basement, and the other stories by Burr & Co., hat body manufacturers, and the number of persons in the employment of the two firms was about 120, all of whom were at work at the time of the explosion. There were also several females employed in the factory of Burr & Co., but only two of them had arrived, and they it is believed escaped.

"The fireman had started the fire under the boiler at an earlier hour than usual, on the account of its getting cold while standing unused over Sunday, and hardly had steam been

raised, and motion communicated to the shafting, when the explosion took place. The boiler had been manufactured about two years since for Mr. Taylor, as he stated in his evidence before the coroner, but for some reason he did not take it, and it was sent to Savannah where it was used some time as a steamboat boiler, but not generating steam fast enough for a boat, it was brought back and exchanged for another, and was subsequently purchased by Mr. Taylor. It had been put up but about two weeks, and had never, to the knowledge of Mr. Taylor, been inspected."

"Almost instantly after the explosion a large force of firemen, police and citizens, set to work to extricate the sufferers, though, from the rapid spread of the fire, this was a labour of great danger and difficulty. Nevertheless, a few were got out immediately, and the groans and voices of others far under the ruins stimulated to the most herculean exertions. Of some fifteen earliest rescued, only one was dead."

"One boy was dug out not dangerously injured. While the firemen were digging away the ruins over his head, they could hear his voice encouraging his fellow sufferer, another boy rather seriously hurt, to have courage, for the firemen were there, and they would soon be saved.

"Another man was taken out of the ruins at the rear, after almost superhuman exertions on the part of the firemen; the sufferer having been caught between two beams and covered with a pile of bricks. The beams had to be sawed, and the poor fellow kept waving his hand, which he had thrust through the aperture, in token that he still survived. More than once the fireman had to stop and play upon the flames which rapidly encroached upon the locality where the man was confined. Just as they were accomplishing his final release, the fire behind and around him raged fiercely, and the foreman was constrained to call out that the pipe must be played upon it. 'O stop till we get him out—just a minute—we can stand it—the man's alive,' the firemen replied. And they did stand it, and saved the man, though themselves much scorched and nearly suffocated.

"Next to this man, wedged in an angle between two floors, were two other men, who also by the noble efforts of the firemen were ultimately rescued. One of these cried out soon after 11 o'clock that he was not much hurt, but that they were freezing him with water.

"In the front of the building, on Hague street, men were diligently removing the bricks, voices being heard underneath, calling for help. Two men were rescued here at about 12½, injured severely but not mortally. The cries of others were still audible.

"C. O. Jessup narrowly escaped with his life. What became of him at the moment of the explosion he could not tell, but on coming to himself he found he was in the eastern part of the building, with much of the ruins laid upon his shoulders and head, but his feet comparatively at liberty. By struggling he freed himself, and when he saw him, though much bruised about the head, had sufficiently recovered

to give the names of nearly all the persons employed in Burr & Co.'s establishment. His clothes were mostly torn off his back."

"A boy named Tindle was found alive, but his feet and legs were so firmly wedged in, that it was necessary to move an immense heap of timber and bricks to extricate him. While in this condition he was fed with bread and milk, and made as comfortable as possible, while the slow work of digging him out went on. We fear he was not saved after all, for about 10 o'clock in the evening he ceased talking, and it was thought that he would be soon dead."

"The two females, the only women who had arrived, were rescued. One of them was very badly bruised."

"The scene of anxiety on the part of the friends of those supposed to be in the ruins, was painful indeed. As soon as the rumour of the disaster spread, every one who had friends in the establishment hastened thither, too many of them to receive the worst tidings of those they hoped to save."

"The Daily News of the 12th instant, says, 'The whole number of bodies recovered from the ruins, is now 67. There were also 30 injured, 32 escaped, and 6 still missing,—making a total of 136.'"

RECEIPTS.

G. Michener, agent, Chesterhill, O., for J. Vash, \$4, vols. 22 and 23, D. M. Mott, \$4, vols. 21 and 22, J. Talbot, \$2, to 26, vol. 23, C. Eggle, \$2, to 27, vol. 22, and \$5 for another purpose. Andrew Evers, per H. B. F., \$2.25, to No. 6, vol. 24. Dr. Isaac Huston, \$2, vol. 23, Caleb Bracken, agent, Fushing, O., for D. Williams, \$4, vols. 22 and 23, W. A. Koburn, \$2, vol. 23, Thomas Siveter, Iowa, \$2, to No. 4, vol. 23, and \$4, for T. S. and S. M., subscription for vol. 7, B. F.

WANTED

A suitable female Friend to act as Assistant Teacher in the Boys' Raspberry street Coloured School. Apply to John C. Allen, No. 180 South Second street, or Joseph Scattergood, No. 84 Mulberry street.

DEAD, of pulmonary consumption, at his residence near Chesterfield, Morgan county, Ohio, on the 22nd of First month, 1850, in the 60th year of his age, WILLIAM DREWKE, an elder and member of Chesterfield Monthly and particular Meeting. He was diligent in the attendance of meetings for worship and discipline, and an example of silent, reverent waiting therein. Firmly attached to the doctrines and testimonies of the religious Society of Friends, he was earnestly engaged that they might be maintained in their original grounds. The loss of him will be deeply felt by his family and friends, and particularly in the meeting of which he was a member. His health had been declining for several months; and though he was very feeble, he attended meeting on Friday two days previous to his decease. After he returned home, he expressed his belief that he should not continue here long. On the following evening he was taken more poorly, after which, owing to the difficulty of breathing, he was able to converse but faintly; yet from the calmness and serenity of his mind, he did not but he was gathered as a shock of corn that is fully ripe, into the mansions of rest and peace, prepared for the dedicated followers of the Lamb.

PRINTED BY KITE & WALTON.

No. 50 North Fourth Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XXIII.

SEVENTH-DAY, SECOND MONTH 23, 1860.

NO. 23.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

JOHN RICHARDSON,

AT NO. 50, NORTH PUGH STREET, UP STAIRS,
PHILADELPHIA.

All communications, except those relating immediately to the financial concerns of the paper, should be addressed to the Editor.

For "The Friend."

Visit to the Menomones.

(Continued from page 711.)

The Oneida dinner was conducted with perfect sobriety and decorum: there was no drinking of healths or singing of songs, and the loud laugh that speaks the vacant mind, was not heard at all. It was a national festival, managed with as much gravity as if it concerned the welfare of the nation. Possibly, some present seldom enjoyed a repast so plentiful; for poverty is not unknown among them. Cheerfulness prevailed, but of mirth there was none, and even of conversation but little, while eating was in progress. The whole Nation was not gathered—sickness and other causes preventing some, but the deficiency was not great. Not more than one hundred could sit by the table at once. Each one, when satisfied, left his seat, which was soon occupied by a hungry successor; so that there was a constant introduction of new faces. There was no rush for seats or contention for favourite dishes. Each seemed willing to abide his time and to prefer his neighbour to himself. What lessons of courtesy might our civilized Americans learn of these Indians! They had possession of the substance of politeness, with none of the hollow profession. Male waiters supplied, with promptness and sufficient dexterity, the wants of the guests. They did not need urging to their duties, and the disagreeable call of waiter, waiter, which often resounds through the halls of our fashionable hotels, was not once heard. Each one quietly awaited his turn, and was sure to be seasonably served. They ate heartily and with good relish, but deliberately: the bolting and hot haste, so annoying to well-bred strangers, at many of our public tables, was not in vogue among the Oneidas.

There was another agreeable feature of the entertainment;—women and children were seated at the common table: yet a relic of the ancient barbarism still survived; they were placed at the lower end, and not intermingled

with the men. National customs die by slow degrees. The Oneidas have made great advances. How far ahead they now are, of our British ancestors, when Cæsar found them seated in skin, or even, at a much later period, when Christianity first began to exercise its meliorating influence upon them! How shameful, should our country drive this promising people again to the wilderness and savage life, or to destruction! Under the fostering care of a wise and righteous government, their complete civilization, at no remote period, seems certain. The first and most difficult step of all has been taken by them—that from the hunter's to the farmer's life. The chase, as a means of livelihood, is abandoned, and as a recreation, not encouraged. Deer abiding in their woods, as well as other game; but they are convinced, that the plough is more productive than the gun, and act accordingly.

William Medill, Commissioner of Indian Affairs, at Washington, in his report to the Government, dated Nov. 30th, 1848, says of these people:—"The small band of Oneidas, who were originally from New York, though never formally made citizens, may, from their position and circumstances, their civilization and intelligence, be substantially so regarded." Yet, for aught that appears, they are not a whit more civilized than the Stockbridge, nor are they more secure from disturbance, should the people of Wisconsin wish to possess their farms.

Towards the close of the meal, Shónésés, alias Elijah Skrenadó, a chief of a lively, smiling countenance, unravelled the company chiefly, as was explained, the young men—on the subject of the game of ball, and to stimulate them to perform well, mentioned the presence of a stranger, who would witness their skill. He addressed several young men separately—who uttered responses, when their names were repeated—and appeared to be giving them instructions, concerning the game. There were two companies to contend for the palm, selected severally from the western and eastern sides of Duck Creek.

His address completed, another orator stepped forth, with a loud cry, apparently intended to secure attention. He pronounced a few words, in a low tone, and then paused. The women seemed specially interested in this proceeding, and by the many smiles and significant glances interchanged by them, considerably excited the curiosity of the stranger, to know what this might mean. A series of mysterious movements followed, which rather sharpened than satisfied the desire for a solution of the enigma. But as at Rome, people do like the Romans, so it behoves people to do, who find themselves among Indians. Inquisitiveness is not a trait in their character, neither is it one

to commend a man to them. They have a particular objection to being pumped. It is therefore prudent, when the Yankee appetite is keenly whetted, to keep close, and quietly look out for chance developments.

Presently, one of the women sidled up to the orator—who still maintained his position, in silence—addressed him, in a low tone for a few moments, and then in a modest and becoming manner, withdrew a short distance.

The orator then resumed his discourse, which was received, with many smiles by the women, the men listening with great gravity. His remarks were brief, and as soon as he stopped, another spouse slipped up to him, with like effect. This was repeated, some fifteen times—every time, a different woman speaking to him. The men grew more animated by the repetition of the process, and, occasionally, both sexes would receive the communications of the speaker, with peals of laughter. This was rather aggravating to the infirmity of the curious stranger, in whose ears Oneida was heathen Greek. But, abiding in patience, at length the orator, who could speak English well, having got through the amusement or business, which ever it might be, considerably delivered him from his perplexity.

He explained it to be an important ceremonial of ancient origin and designed to answer the purpose of a written record, legally authenticated. He had been engaged in announcing to the public, the names by which all the children born since the last general convocation, were to be known during their minority. As they keep no written record of such circumstances, this method is employed to connect names and individuals, that they may be known and identified on all future occasions. On coming of age, a new name is given and similarly announced, and this, with some exception, is permanent. Circumstances sometimes render another change desirable, and this is allowed, if done with due solemnity and before the public. Not long ago, one of their men had his name changed, because another, bearing the same, had disgraced himself. Some of the names announced on this occasion, were understood to be those of young men, just of age. Any general gathering of the people affords opportunity for such a publication.

The tones of the Oneida were agreeable to the ear—so flowing and sonorous, in comparison with the cramped and guttural Menomones: they were in great measure free from the nasal twang of the latter and possessed of a larger proportion of open vowel sounds. The speakers delivered themselves with a peculiar cadence, which was rather musical.

At 5 o'clock, the game of ball commenced, and an hour was spent at it—a much shorter time, it was said, than it frequently takes.

The field in which it was played, was some forty rods in length by five in breadth. Near each extremity, two stakes, about ten feet in height and twenty feet apart, were planted. The game consisted in endeavours to throw a ball, six times, between the stakes, so as to pass beyond the field. The party who first accomplished this, won the day. The place of beginning was half way between the goals. The players arranged themselves in two lines, facing each other, with an interval of about four feet. Each lad was furnished with a bat, or stick, the length of an ordinary cane, bent into the form of a large hook. From the point of the hook, to the middle of the straight part of the stick, a small, tightly drawn, cord, was extended. The space between the stick and cord was filled with net work. The thing was a *shinney* and *battledore* combined. The two leaders of the contending parties, at the commencement, extending their bats towards each other, with the flat surfaces in a vertical position and in contact, kept the ball quietly suspended, for a few moments, between them. At a given signal, a violent struggle ensued, each exerting all his might to overcome the pressure of his opponent's bat, and throw the ball towards the goal which lay on his left hand. Muscular strength or superior adroitness soon prevailed on one side, and the ball was quickly seen flying through the air with the swiftness of an arrow. The whole troop were instantly in pursuit, whooping and hulloing, at the top of their speed. The manner in which the object of their chase darted to and fro, back and forth, and from side to side, and the young Indians sprang and bounded after it, was a sight to behold; and not less admirable was the good temper maintained throughout, by a very severe contest, in which opposing parties frequently prostrated each other, with great force, and hard, though accidental, blows, were given and received in the mêlée. It was surprising, however, to see, even when they were crowded together, each, every instant, shifting his position, what a storm of blows would be poured upon the ball, without a player being hit. Only once was any bad temper exhibited. One of the players, while running with great rapidity on descending ground, being likely to get the ball, was overtaken by an opponent, who, by a dexterous jerk, threw him headlong, at full length upon the earth, from which he instantly sprang and, leaving his bat, pursued and struck the other a blow on the side of the head. It was a momentary ebullition; the other took no notice of it, and the game went on.

As the exercise was extremely violent, breathing spells were occasionally permitted. The young men, bare-legged, scantily clothed, dripping with perspiration, and considerably soiled and bespattered, in their scuffles on a dry part of the ground, into which the ball was often mischievously lost, did not present a very picturesque appearance. But when in action, their great agility and the surprising elasticity of their movements, delighted the eye of the beholder.

But two deviations from strict temperance were observed, this day; and these were both believed to be owing to the ill conduct of a

white man, who ostentatiously paraded the ground, with a bottle of liquor in the pocket of his over-coat, the neck of which impudently protruded, that the chiefs, before whose faces he several times passed, very deliberately, by way of bravado, might be made to feel, in the presence of all their people, that a white man could triumph upon their laws with impunity. It was believed, that he had induced the two Indians before mentioned, to drink from his bottle.

The chiefs took no notice whatever of him, perhaps, apprehending their inter-ference might only make the matter worse. They have had reason enough to know, that in a contest between an Indian and a white man, on which ever side justice may lie, popular opinion and the legal tribunals are pretty sure to be with the latter. A dignified forbearance seemed their only alternative.

This base fellow had the meanness to sit at the Indians' table, where he was as well served as others. His barefaced effrontery was only equalled by their Christian magnanimity.

There was present at the Duck Creek Reservation, at this time, a deputation of Oneidas, from Canada, settled on the Thoms River. They had been invited by their Duck Creek brethren to confer upon the feasibility of bringing about a permanent re-union of their people on this tract. Several councils had been held upon the subject, with what result had not been made known. There was something pleasant in the thought of such a movement—the reunion of the broken fragments of a once powerful people. There were four Canadian deputies—grave, sensible-looking men.

The Oneida Sachem and his associates in authority, expressed a wish to have an interview with the Friends before their departure, and after some talk, it was agreed, that a talk should take place in the Fort, at 10 o'clock, on the morning of the seventh of Seventh month; in the hope, by that time, the Commissioner would be back. It would not do to postpone it longer, as that date occurred on the seventh day of the week, and on the succeeding Second-day, the payment to the Mixed Menomonia was to take place, immediately after which, if opportunity offered, it would be the duty and inclination of the Friends to leave Green Bay for home.

As the day was now well spent, it became needful to seek a conveyance for the Bay. A bright sky and a full moon promised a pleasant ride. It was not long before a young Oneida, named Aaron House, was found, who agreed, for a compensation, to make the trip. He was a lively, chatty fellow, and drove a pair of handsome and spirited black horses, with flowing manes and tails, of which he was very proud. They would have figured well on Broad street. He valued them the more, as they were a present from his father, who, he believed, had paid three hundred and fifty dollars for them and the wagon. The latter he estimated at seventy-five dollars, leaving two hundred and seventy-five for the horses.

He was a thriving farmer, and said he had eighty-five acres of good land under cultivation, and had raised a great deal of corn last year, but how many bushels, he could not tell.

He complained grievously of the quantity of grain devoured by rats, in his barn, and expressed a great desire to have some of the new preparations for poisoning such vermin. In short, though a swarthy, full-blooded Indian, he chatted with as much freedom and animation and had as abundant a stock of small talk, as loquacious people among white folks.

It appears, that when an Oneida wishes to farm, he marks the bounds of any unappropriated piece of land, which he may think desirable, and notifies the chiefs, whose assent is usually given to the procedure. He measures it thenceforth, as his own, and his heirs after him are entitled to occupy it; but he can never acquire a more secure tenure than the consent and continued sufferance of the chiefs and the long established usage of the nation give him. If at any time, the chiefs should decide that he is not taking proper care of his allotment, or that from any other cause, he is no longer worthy of the enjoyment of it, they may dispossess him. It is obvious, that such power is not only susceptible of great abuse, but, that while human nature, whether under a fair or a dusky skin, is so encompassed with infirmity, it is almost certain of being abused. A man can have no assurance, that passion or prejudice may not deprive him and his children of the labour of a life; and what a discouragement this must be to the erection of substantial buildings or any permanent improvement, may readily be imagined.

(To be continued.)

Annual Report of The Shelter.

(Continued from page 175.)

It may be well here to narrate an incident which occurred within a few weeks,—not yet forgotten, perhaps, by some of our readers. On the 30th of Eleventh month, an explosion took place in the Steam Marble Works, immediately in the rear of our premises; so disastrous to the property of the owner, and so threatening to human life, that we feel bound to commemorate the goodness of an overruling Providence, in averting consequences the most fearful. The boiler, after bursting with great violence, and demolishing a considerable part of the building, &c. was carried against a large block of marble in the yard—by this means, its further progress was arrested; though the marble was split in two, or, from the course it took, it would probably have been projected through the fence, into the back entry of The Shelter, along which, the children were just then passing from the basement into the School-room; so that we may easily imagine the dreadful scene which might have followed. One large stone weighing some 50 or 60 pounds, was carried over the fence, crushing a post of the shed in its passage, then through the kitchen window, to the opposite side of the room; when, after breaking a hole in the partition wall, its force subsided. It was a remarkable and very unusual circumstance, that no person was in the kitchen; though but a few moments before, one of the family was engaged at her work, directly before the window. The yard, which was con-

ered with fragments of stone, iron, timber, &c. was also unexpected. Some of the family have described the moment of the explosion, as a very awful one; the first impression being that of an earthquake: the concussion shook the house to its foundations; and it was long after the trembling inquiry had been made as to the safety of the family, that calmness was restored, and gratitude for their marvellous preservation, succeeded to agitation and alarm.

Whilst thus recounting some of the dealings of an all-wise Providence with us through the space of one short year, we have cause to believe, that although he has seen meet, at seasons, to cover us with the garment of mourning, and we have had much need to seek a renewal of faith, yet the orphan will still be regarded, and with increasing trust in the promise of Him, who is a "Father of the fatherless," we will endeavour to press onward, not desiring great things for our little dependent ones.

The School has been conducted much in the same way as formerly, and continues to prosper under the devoted attention of the teachers, whose labours have been attended in many instances with satisfactory results. Regular attention is given to instruction in sewing, and the girls have completed 383 garments during the year: the knitting is performed by both boys and girls.

The rescue of the destitute orphan is an interesting work; a charity which none can doubt; and it must be a satisfaction to those who are extending a helping hand on their behalf, to be assured that these little objects of their solicitude, are enjoying the benefits of a comfortable home, each partaking of the care necessary to their tender years, under the particular notice of our excellent Matron, who has long exercised a salutary influence in the family; the discipline of which, is required to be "mild in character, yet firm and decisive in application;" the Managers considering that the design of punishment, is the subjection of the wayward will, and to impress upon the mind of the transgressor, the danger of evil indulgence, as well as the happiness resulting from good principles and conduct. With these views, may we not hope, under the Divine blessing, that some who have been trained in this Institution, may become useful, and respectable members of society.

As an instance, affording evidence of the increasing confidence of the people of colour, in the disinterestedness of our motives in taking charge of their children, we quote part of a communication, with \$3 inclosed, from a respectable coloured man, elicited by reading our Report of last year:—he writes, "I was highly gratified with reading the Report of The Shelter, concerning the coloured orphans—the Friends of Philadelphia deserve much credit for their kindness;"—in conclusion, conveying the depth of his feelings, in this beautiful and expressive passage of Holy Writ: "I was a stranger, and ye took me in, naked and ye clothed me."

Thus are we cheered by the past, and not devoid of hope for the future; the Managers cherishing the belief, that this home of the fatherless may pass into other hands in days

to come, under circumstances far more favourable in a financial point of view, than has hitherto been the case;—being desirous at present, not to encroach upon the small capital we possess, we are still willing, as ability is furnished, to pursue the path of allotted duty;—thankful for the many favours conferred upon us by generous and sympathising friends, and relying upon Him who "knoweth the end from the beginning;" for it is declared "the poor commiteth himself unto thee,—thou art the helper of the fatherless."

Our acknowledgments are due to Jacob Snider, who has kindly undertaken to act as Magistrate for this Association, and has for several years presented us with the binding fees of the children we have placed out, cheerfully giving us advice when needed.

Donations in clothing or provisions, will be gratefully received at The Shelter, corner of Thirteenth and James streets; or in money, by our Treasurer, Grace Williams, No. 282 North Fifth street, below Buttonwood.

When the last Report was adopted, there were in The Shelter,		
Children,	53	
Admitted, (1849)	19	
Apprenticed,	15	
Deceased,	1	
Remaining,	56	
	—	
	72	72

The Best on the Outside.

I remember, when very young, walking through the market with my grandfather, and stopping at a stall where a man sold fruit. I saw some very fine filbert nuts; so, paying my money, I soon had a pint of them put into my hat crown. After I had walked a little way, "Grandfather," said I, "that man is a bad rogue, for I have so many bad nuts and leaves in my hat, that I am sure he must have put all the best on the outside."

My grandfather smiled at me and said my filbert nuts, telling me, that before I got much older I should find that not only this man, but a great many other people in the world, were accustomed to put the best on the outside. Soon after, we came to a show that took up all my attention. There was a grand picture on the outside—Tipoo Sultan, with his turban on his head, giving up his two sons to Lord Cornwallis: several tigers were painted behind them, and as the showman cried out "all alive! all alive!" I begged my grandfather to let me see the great people. In we went, for my grandfather was determined that the lesson he wished to impress on my mind should be perfectly understood by me. I looked about me with all the eyes I had; but neither Tipoo Sultan nor his sons, nor my Lord Cornwallis, could I see; but only a few ugly figures in wax work, not worth looking at. "Do not look so disappointed," said my grandfather; "the showman has done no more than the man did with your nuts, he has put the best on the outside."

There was, on the platform of the show, a man dressed very gaily in blue, yellow, and crimson colours, acting the part of a clown. He had such a glow on his cheeks, told so many good tales, did so many comical tricks, and laughed so loudly, that I thought he must surely be one of the happiest of men. My grandfather took him aside, and good naturedly asked him, if he was as healthy, and as happy as he might be? "O air," replied he, "would that I were! The colour on my cheeks is only paint; and though I may, in appearance, be happy, I am miserable. I can make others laugh, but I cannot laugh in reality myself. It is the heaviest punishment in the world to be obliged to appear happy, when the heart is sad. The truth is, sir, I am obliged to do what three parts of the world are doing, I put the best on the outside."

My grandfather had promised to buy me a pair of gloves; so we went to a fine shop, where we saw not only gloves, but almost every thing else in the window, spread out so finely, that I thought there never could be a better shop to stop at, to buy my gloves. Alas! how different was the inside of the shop to the outside! The outside appearance was light and clear; and all the articles were nicely arranged; the inside was dark and dirty, and so crowded with things, that it did not appear to belong to so handsome a window. I said nothing when my grandfather bought my gloves; but I thought to myself, "Well this is the old game over again; they have learned also to put the best on the outside."

Just before we left the market, hearing a man speaking aloud, we peeped into the shop, and saw an auctioneer standing up at a little desk, with a small hammer in his hand; and oh! how he did talk away! He made it appear that all his articles were the most valuable of the kind in the world, that he came there on purpose to oblige his customers, by selling his goods at less than half their value; and that every wise man in the company would lay out his money in buying up the bargains he had to dispose of. Two or three times I jugged my grandfather by the elbow to buy something; but he only stooped down and whispered in my ear, "Why my boy can you not see that this man is putting the best on the outside."

As we walked home, my grandfather Gregory talked to me about what we had seen, and made many remarks that I have since found to be very true. "What you have seen to-day," said he, "is only a specimen of what you will find generally in the world. According to their own account, my grocer has the best tea, and sugar; my butcher sells the best meat; my tailor makes the best clothes; and if you were to ask the chimney sweeper whom Neacy Bell kindly taught to read, who was the first in his way of business, he would directly tell you, that no one in the world could sweep a chimney better than himself. In short, it is so general a thing in business, that there are very few to be found, who do not, on all occasions, put the best on the outside."

"Not only is this the case in business, but in other things. Often will you meet with persons who talk very finely on a variety of

subjects, on which, after all, they are very ignorant; they know nothing but the names of the book they allude to; and as for the great people of whom they talk so freely, they only know some of them by sight, and others not at all. A wise man is usually somewhat slow of speech, and therefore you must never think, that he who talks the longest and the loudest, is the wisest man. When you meet, then, with a very loud and a very fast talker, call to mind the auctioneer that you have just heard, and say to yourself, 'I am afraid this man is one who *puts the best on the outside*.'

"Old and young practice this deception; the old through habit, the young through education; both from the evil naturally in the heart of man. How many a child is corrected for not behaving well before others, who is hardly ever corrected on any other occasion; thus the poor thing is encouraged from his early years in appearing to be what he is not, and in *putting the best on the outside*."

"When a boy behaves well while his parents are with him, and disobeys their commands when they are absent; when a servant acts honestly before his master, and robs him behind his back; when a friend promises to do for another, what it is not his intention to perform; in all these cases the same deception is practised; they all *put the best on the outside*."

"As my grandfather was talking, we were overtaken by a servant girl and a young man; who, like ourselves, had been at the market. The servant girl had on a light blue apron, and ribbons of all colours flying about her; the young man was dressed in what is called a dashing manner, and was not a whit behind with his showy companion."

"Ay! ay!" said my grandfather, shaking his head, "there they go, and bravely are they dressed; but I had rather see Joseph in his clean frock, and Sally in her russet gown, for all that. Dearly do I love to see people happy, but after all there is much danger in wearing fine clothes. Many a young man, and many a young woman, have had reason to regret their error of *putting the best on the outside*; for when the best coat and the best gown have been worn for some time, it is a very hard thing to put on shabby clothing. To dress suitably with our station in life will keep many a sorrow from our hearts. Remember, that it was the advice of your grandfather Gregory, that you should leave others to make themselves fine, and remain contented in being yourself neat and clean."

"To pretend to be rich when we are poor, and to be wise when we are ignorant, is bad enough; but to affect to be religious when we know that we neither love God, nor are anxious to keep his commandments, is much worse. Hypocrisy, in this respect, is doubly sinful; for if it be a sin to pretend to love men when we hate them, how much greater is the sin to pretend to love God, when, in our hearts, we do not like him! Run into no error that you can avoid, but especially do not run into this. Of all brands that a man can practice to deceive his fellow creatures, the disguise of hypocrisy is the worst, and perhaps will be the most severely punished. Do not, then, I,

beseech you, in this respect *put the best on the outside*."

"I have almost preached you a sermon already, and yet I must add a little more; for when we old men begin to talk, we generally find a good deal to say; and perhaps it is all well that we do, for one half of it may not be remembered an hour after it is spoken. I do not, however, think that you will forget all that I have said about *putting the best on the outside*."

"Use much caution, and more charity, in forming an opinion of others. The worst of men may occasionally do a good action, and the best of men at times do wrong; of the latter fact the scriptures give us several fearful examples; but if we judge of men by their general spirit and conduct, we shall be sure to know whether they are upright and sincere in their intentions; or whether they willingly deceive by *putting the best on the outside*."

"But while you are remarking the infirmities of others mind that you do not run into them yourself. Be what you appear to be. There is no reason why you should tell to others all your joys and sorrows; often you will be obliged to hide what affects you, and to bear up under many troubles; but never *put the best on the outside*, for the purpose of deceiving any one."

"Let this conversation be of use to you, by reminding you of an error that you have to guard against in others, and to avoid in yourself."

'Be open, generous, just and true,
In all you think, and say, and do!'

"In short, endeavour (and look above for grace to enable you) so to practice in thought, word, and deed, the principles of the Gospel, and so to live in peace with God, and in charity with all mankind, that you may never, with an unworthy motive, feel the least temptation to *put the best on the outside*. And especially remember, that the eye of God is always upon you, and reaches to your most secret thoughts. Man looks upon the outward appearance, but the Lord searcheth the heart."

OLD HUMPHREY.

For "The Friend."

Thomas Scattergood and his Times.

(Continued from page 173.)

Whilst still travelling on in lowliness of mind, and affliction of body, Sarah Harrison received this letter from Samuel Emlen. It was dictated, as his letters usually were, because of his feeble sight.

"Dublin, 20th of Twelfth mo. 1792."

"Sarah Harrison and Sarah Benson."

"Dear Friends,—I have just now received S. Benson's letter of Third-day evening last, dated 17th, but should have been 18th, and am sorry to find that our beloved sister S. Harrison continues to be so followed with various infirmities. But I am, in that, much her brother and companion; and, indeed, have nothing to boast of, only as the holy Apostle said, of infirmities. I think we may acknowledge that these are sometimes relieved through

the most gracious condescension of Him who in ancient time declared, 'I am the Lord that healeth thee.' If he fail to succour us so soon as we sometimes wish, this furnishes an opportunity for the exercise of care, that patience may have its perfect work. To learn to glory in tribulation, is an important and truly arduous attainment; yet to be arrived at through our honest endeavour to surrender all to Divine direction. I am at this time much indisposed with a weakness, probably the consequence of some renewed cold, and was yesterday quite ill, not leaving my bed until after 3 o'clock, and not over the better till the whole day. Under such circumstances, we cannot do better than refer all to Him who is adorable mercy, I trust, still cares for us. I sometimes think of the expression in Holy Writ, 'Truly this is a grief, and I must bear it.'

Sarah Benson had not received any recent letter from Liverpool, and was very anxious about her family. In reference to this Samuel says, 'I wish dear S. B.'s anxious suspense abated in conformity to the apostolic recommendation to 'be careful,' or anxious, 'for nothing, but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God.' Having since writing the preceding, had her letter read to me again, the expression of holy Paul's care occurring, I think it worthy of all acceptance with her, who I believe may safely acknowledge, 'I quote Thee have I revealed my cause,' or 'in Thee do I pour out my heart to the Lord.' 'I am glad of S. B.'s correspondence, and hope she will continue it, but if S. H. has any thing for me in the line of reproof, exhortation, or comfort, I would not have her withhold it. I sometimes think of the expression, 'He that watereth shall be watered himself,' and having, however unworthy I am, been made use of as a waterer in the Lord's heritage, I feel at times occasion for, and comfort in being watered through conduits of his own preparing, amongst whom I number you."

"The two women continued in the north of Ireland, where bonds and afflictions continued to be their portion, and where Sarah Harrison had to travail in the deeps, in anxious cares that nothing not fully owned and prepared by the Master, should be delivered by her in the meetings she attended. The following extracts are from a letter forwarded to Sarah Harrison, at the house of Thomas Green, near Dungannon. The letter bears date First month 24, 1793, and was written by Joseph Williams, of Dublin."

"Before thou left us, I was endeavouring at times to anticipate good for thee, and have since often thought of thee, and thy dear companion with affectionate sympathy. My expectation may not yet have been fully answered. The low state of the Society in general,—several remarkably small, poor meetings,—disappointment in the carriage, horses and driver,—and in addition the frequent want of bodily health, were no doubt, at times, dispensations of discouragement and dejection to your minds. I hope upon the whole, there is no cause yet, for any man's heart to fail him. I still hope that there is, even in this land, better days and times yet before you. The young man who

brought Sarah's lines, informed me that at his presentation of marriage thou wast largely engaged in the exercise of thy gift, which was a satisfaction to me to hear, and I hope was a strength to thy own mind. The Lord is good, and faithful not to those, whose trust, hope, and dependence are properly placed on him, to manifest in his own time, his power and strength, even through their weakness.

"Dear Samuel left us last Fifth-day, the 27th ult., accompanied in a post chaise by Thomas Bewley, Jr., and his brother Samuel. By a comfortable letter from him this day, I find he got well to Ballitore that evening, and next day to Carlow, where he attended our Quarterly Meeting, which I understand was large." "Since his departure we seem very lonesome, for he was indeed, sweet, innocent, instructive company, almost always endeavouring to point the minds of his Friends or those he conversed with, towards the heavenly country, and he drew many of the dear youth after him." "The morning after he left us, about 8 o'clock, poor Richard Burk, the man that assisted me in the shop, departed this life. He came down stairs the morning Samuel went, and sat with us, in a religious opportunity with the family, and a few other friends. [Samuel] had said something very lively and pertinent to him, [which] seemed something like an anointing before his burial." "My second son (living) is resident in the neighbourhood where thou now art. If he should fall in thy way, and thou best thy thought to thy mind to him, I hope thou wilt not withhold. He will succeed me in name; in disposition and good works, I hope he will far exceed me."

Sarah Harrison throughout her visit felt a great care not to minister to itching ears, but would rather travel on in silence and sorrow, than speak unless under the clear requiring of duty. We have already given her approbation of the silent, suffering travail of Nicholas Wain whilst in England, who for a long time, perhaps months, did not open his mouth in the ministry. Her feelings appear to have been very much in unison with those of Richard Jordan, as expressed in the following letter.

"Falmouth, Third mo. 20th, 1802.

"My dear Wife,—I wrote thee from Plymouth about two days ago, and therefore do not seem to have much before me at present to communicate. But considering the distance between us is great, and the probability that letters may miscarry, I have concluded to renew my endeavour to reach thee with some account of myself. I arrived here yesterday in the evening, after having attended sundry exercising meetings, some in course, and some appointed; but in most of them I have had to wade through wholly in silence; which has seemed to be much my lot in Cornwall, where I have often to remember our worthy J. S., who seemed to be proved in this way more than many others. This is sometimes mortifying to the creature, especially in appointed meetings; but alas! what can we do, when He who hath the keys of David is pleased to shut I who can dare attempt to open? This would not be ministering in the ability which He only giveth; and I fully believe that attempts of this sort, is the reason of so much lifeless min-

istry prevailing in the world, (even amongst us as well as other people,) which I believe, seldom (rightly) either opens the understanding or convinces the judgment. Many seem to get on very easy, as if custom had made it so, and it may be so to them, but verily I cannot learn how they come at it, for when I am apprehensive that I have missed it in this respect, the affliction and anguish of my soul is beyond description. It is only by the breath of life from God, that man becomes a living soul, and it is only by the renewing of it in our souls that we are enabled to offer acceptable offerings unto Him. Well, my dear, these remarks have come uppermost since I began to write, and I let them go to fill up my paper, and yet it almost seems like sending that abroad which had better be kept at home: for verily since I am apprehensive of the necessity of my being engaged in this way, I am very desirous of learning to do it rightly; for after all my toil and long separation from my outward endearments, I cannot bear the thought of being numbered among those that encompass themselves 'with sparks of their own kindlings,' whose portion is (if they persist) to lie down in sorrow. Well, my dear, I will have done with this unexpected subject, when I tell thee, that when I have been favoured with patience to wait, through deep suffering, for the lifting up of that hand that smote the rock in the wilderness by the hand of Moses, blessed be His name, he hath been pleased to smite it again, and again, and cause living water to gush out, and many more souls with mine to drink as into the everlasting fountain to our mutual refreshment and humble rejoicing in the renewed efforts of His salvation.

"I cannot yet form an idea when I may be at liberty to look towards our own dear country; but I shall endeavour to take the earliest opportunity of giving thee this information when I am able so to do with clearness, as I presume thou wilt not desire me to say much about it before."

"I have not received any letter from thee since soon after I got from France. I am now in sight of the sea, in the famous port of Falmouth, where they say an American packet from New York is now approaching within sight of us. I hope she may bring me some good news; as I am very desirous of hearing from thee; how thou art, and how thou art getting along. I want also to hear from our dear Catharine; the few letters received from her have been very dear to me; I think the last I received from her was in Germany. I want to hear how it fares with all our dear young people, and concerning our meetings; their prosperity in the best sense I long for. I am often thinking of them, and often desire the best things for them; I am sometimes engaged to pray for them, yes, sometimes publicly, when my heart has been opened and enlarged in the love of Christ to approach the throne of His grace."

"Well, my dear, I have almost filled the face of my paper, and must therefore draw to a conclusion when I have told thee that I continue bravely in my health, and am abundantly cared for by kind friends. I am now at the house of a niece of Catharine Phillips; her

name is Catharine Fox, and a worthy woman she is."

"Please give my love first to thy little family in particular, and then to inquiring friends and neighbours; finally, say I love all that love our Lord Jesus Christ in sincerity. Dearly farewell,—may grace, mercy and peace, be with thee, amen, prays thine, &c.

RICHARD JORDAN."

(To be continued.)

Selected for "The Friend."

PETITION.

Infinite Spirit! who art round us ever,

In whom we float as meads in summer sky,
May neither life nor death the sweet bond sever,
Which joins us to our unseen Friend on high.

Unseen—yet not unseen—if any thought

Has raised our mind from earth, or pure desire,
A generous act, or noble purpose brought,
It is thy breath, O Lord, which fans the fire.

To me, the meekest of thy creatures, kneeling,
Conscious of weakness, ignorance, sin, and shame,
Give such a force of holy thought and feeling,
That I may live to glorify thy name;

That I may conquer base desire and passion;
That I may rise o'er selfish thought and will,
O'ercome the world's allurement, luxury, and fashion,
Walk humbly, softly, leaning on Thee still.

I am unworthy! Yet, for thy dear sake

I ask, whose roots planted in me are found;
For precious vines are prop'd by rudest stake,
And heavenly roses fed in darkest ground.

Beneath my leaves, though early fallen and faded,
Young plants are warm'd,—they drink my branches' dew;

Let them not, Lord, by me be Upas-shaded;
Make me, for their sake, firm, and pure, and true.

For their sake, too, the faithful, wise, and bold,
Whose generous love has been my pride and stay,
Those who have found in me some trace of God,
For their sake purify my mind and clay.

And let not all the pains and toil be wasted,
Spent on my youth by saints now gone to rest;
Nor that deep sorrow my Redeemer tasted,
When on his soul the guilt of man was press'd.

Tender and sensitive He braved the storm,

That we might fly a well deserved fate,
Pour'd out his soul in supplication warm,
Look'd with his eyes of love on eyes of hate.

Let all this goodness by my mind be seen;

Let all this mercy on my heart be seal'd!
Lord, if thou wilt, thy power can make me clean;
Oh! speak the word—thy servant shall be heal'd!

The Crime of Uzza.—"The crime of Uzza is but little understood; some think it was a slight one, and the punishment severe. But the same sin destroyed Uzza which destroyed every sinner, even unbeliever. What slew his body, slayeth all the souls that perish. He could not trust the Lord wholly with the ark, but must have a meddling finger, called in the Bible-margin his *rashness*. *Rash* worn in deed, to help God to do his work I and thousands everywhere are guilty of this *rashness*; and perch by this *Uzzaing*. Jesus Christ is jealous of his glory, as Saviour; he will not share it with another; and whose takes it from him, shall take it at his peril."—*Beridge*.

For "The Friend."

The Ignis Fatuus.

"Sometimes November nights are thick bedimmed
With hazy vapours floating o'er the ground,
Or veiling from the view the starry host;
At such a time, on plashy mead or fen
A faintish light is seen, by southern swains
Called Will-a-Way; sometimes from a ranky bush
To bush it leaps, or, cross a little rill
Dances, from side to side in winding race.
Sometimes with stationary blaze it glides
The beiter's horn, or plays upon the mane
Of farmer's horse returning from the fair,
And lights him on his way, yet often proves
A treacherous guide, misleading from the path
To faithless bogs, and solid seeming ways.
Sometimes it haunts the clumber yard; up and down
The tombstones' spiky rail streaming, it shows
Faint glimpses of the rustic sculptor's art—
Time's scythe and hour-glass, and the grinning skull,
And bones transverse, which, at an hour like this,
To him, who, passing, casts averted the well
A fearful glance, speak with a warning knell.
Sometimes to the lone traveller it displays
The murderer's gibbet, and his latter'd garb,
As lamently along the links it gleams."

Of the mysterious meteor whose singular
vagaries are so well portrayed in the foregoing
passage from the "British Georgics," almost
every one has heard, under one or other of its
numerous appellations. I well remember,
when yet in early boyhood, soeign, one night,
from my chamber window,

"A something shining in the dark,"

moving about in the neighbouring field. Whether it was a veritable *ignis fatuus*, or nothing more than a lantern in the hands of some night wanderer, is altogether uncertain. Next morning, however, after describing its appearance to a old woman who lived on the place, she assured me that it must have been a Jack 'o' lantern; and proceeded to tell of a grandson, who, on his way homeward one dark evening, was attended for some distance by one of these mystic lights,—an occurrence which was soon after followed by the death of the young man. My informant fully believed that there was some mysterious connection between the two events, and that the one was sent as a warning of the near approach of the other. Similar superstitious notions respecting these wandering flames, are extremely prevalent among the ignorant. Small luminous appearances, probably referable to the same class of phenomena, are sometimes observed in or around houses, and are thought by the credulous in Scotland the death of some inmates. In Scotland these are called *Elf candles*.

Of the numerous published descriptions of the *ignis fatuus*—its capricious movements and varied transformations, few, perhaps, of equal interest, have been so frequently quoted by scientific writers, than the following, which originally appeared about forty years since in a Scotch newspaper, called the Dumfries Courier. It will probably be new to most of the readers of "The Friend." The interest with which it will be read will be rather increased than diminished, by the homeliness of the style, and the straightforward simplicity of the narration. The writer signs himself "A Farmer." He says,—

"I was riding through a wet boggy part of the road, that lies between my house and the

mill, when a little sleety shower, with a strong blast of wind, came suddenly upon me, and made it so very dark, that I could scarcely see my old mare's white head. I began to consider with myself, whether it would be better to turn my back to the storm, and wait till it was past, or take my chance of letting my horse find its own way, when I saw something bright dancing in the air before me. You may be sure I was startled a little at this; for the rain was pouring so fast, and the wind was blowing so strong, that no ordinary fire could stand it; so I whipped up my horse to get out of the way as fast as I could; but to go fast was out of the question, with such an old mare, such a bad road, and so heavy a burden; and, besides, I soon found that it served me in no stead, for the light still kept waving before my eyes: so I thought it would be best to go slowly, and try if I could find out what it was.

"You may think how surprised I was, when I discovered that the top of my whip-lash was all in a flame. I had at first almost thrown it out of my hand in my fright; but, on second thoughts, I did not like to do that, for fear of losing it, as it was nearly new, and a present from my uncle Robert. I therefore whipped it about in my hand, and my horse with it, thinking to make the flame go out; but though it turned dim for a few minutes, it soon became brighter than ever. Just at this time, I heard the sound of a foot before me; and, when I looked, I saw very distinctly the marks of footsteps all on fire, close behind me; but it was so dark, I could not see whether any person was there or not. Soon afterward, I got upon better road, and my poor mare, who was herself frightened, jogged faster on; so I saw no more of it. I am happy to tell you that I got home without a broken neck, and found all well there, which was more than I expected; for I verily believed it was a dead light, or an *Elf candle*, or some other bad omen."

This "Farmer," I fancy, was something above the common rank of the superstitious vulgar; he manifested more regard for his uncle's present than anxiety respecting the mysterious flame that so tenaciously adhered to it; his feelings of affection and friendship rose superior to his superstitious fears. His light that played around the end of his whip-lash is not so uncommon an accompaniment of *ignes fatui*,—a fact which seems to associate them with those lambent flames that are sometimes observed skipping about the masts and rigging of vessels at sea. The latter appearances are usually considered to be due to electricity; and indeed not a few philosophers, in their endeavours to give some explanation of the *ignis fatuus*, have attributed it also to the same agent, to which wonderful principle—as it is itself, but little understood—are so conveniently referred numerous unexplained phenomena.

Willoughby, Ray, and others, imagined the light to be produced by luminous insects, the winged males of the common glow-worm. But this opinion has received little support. Dr. Derham, who got within two or three yards of an *ignis fatuus* that kept playing around a dead thistle, until his near approach caused it

to move before him, concluded that it could not have been the shining of glow-worms, because he was satisfied that, had that been the case, he could have discovered the separate lights of which it must have consisted; whereas it was one uniform body of light. But why may there not be phosphorescent insects exceedingly minute, so as to be separately invisible to the naked eye, but which, congregating together in places suited to their existence, sometimes in small bodies, at other times in larger numbers, produce the varied and capricious meteor which is the subject of these remarks. If we further suppose these animals—like our fire-flies and glow-worms, and the celebrated lantern-flies of tropical America—to have the power of displaying their light or not, at pleasure, the sudden extinguishment of the *ignis fatuus*, and its equally sudden re-appearance in the same or a new position, as described by many observers, would be accounted for. For this, however, we should have further to suppose that the whole company could act simultaneously in these changes, a supposition, which, from our knowledge of animal instincts, we may readily admit. For the luminous trucks described above by our Scotch Farmer—a feature of this phenomenon not unfrequently noticed in passing over boggy ground, or such as has been thoroughly soaked and the surface subsequently dried by a hot sun—the hypothesis just proposed fails perhaps to account; unless, indeed, we suppose the ground in such cases, to be covered to some extent with the insects in a state of repose, and that the tread of the foot by disturbing them from their rest renders them luminous,—just as in that beautiful and somewhat analogous phenomenon, the Phosphorescence of the Sea, the dash of an oar is followed by a stream of light.

Whatever may be the agent concerned in producing *ignes fatui*, it appears extremely probable, from the kind of places to which they are for the most part confined—swamps, grave-yards, barn-yards, and the like—that they are in some way connected with the decomposition of animal and vegetable substances. Hence they are usually considered to be owing to the evolution of gases which spontaneously inflame in the atmosphere. But, besides other objections to this supposition, it appears that in general little or no heat is evolved. True, we have accounts of some stacks of hay and even barns being set on fire by a luminous vapour, probably of the *ignis fatuus* order, which it is asserted "was once seen to come from the sea," or, according to a subsequent account, from a marshy place eight or nine miles distant beyond an arm of the sea. But that this "kindled exhalation," as it is called, was a hot flame, is by no means certain. Indeed, it is expressly stated that it was "a blue weak flame easily extinguished," and that several persons went close to it, in their endeavours to drive it away, and even entered it, without experiencing the slightest injury; and it is more than probable that the ignition of the hay was owing to the decomposition of the vegetable mass, which decomposition, however, may have been occasioned by the presence of the noxious vapour. It was

mid-winter when this fiery visitor was observed. It continued in the neighbourhood a fortnight or three weeks, during which time sixteen hay-ricks and two barns were consumed. Besides these destructive effects it is said to have poisoned the grass on several farms "for the space of a mile or thereabouts," causing the death of "all manner of cattle that fed upon it." It was an object of much terror and concern to the people of the places* it visited, who accordingly set themselves to work to discover some means of dispelling it. In this, we are assured, they succeeded, finding that it avoided a drawn sword or other sharp-pointed iron instrument, and that it was completely driven away by a loud noise; so that, upon its return in the following summer, few or no fires were occasioned by it, although cattle of all sorts did "still die apace." If these alleged means of dispelling the dreaded flame were anything more than the inventions of vulgar superstition, the first would seem to point to an electrical origin, while the second is more in accordance with the supposition that animated nature is concerned in the production of this singular and interesting phenomenon.

Perhaps of the different hypotheses conjured up to account for the capricious and ever-varying appearances of this "reputed spirit," the least satisfactory is that advanced by Sir Isaac Newton. He calls it a vapour shining without heat; and he supposed that there is the same difference between this luminous vapour and ordinary flame, that there is between the shining of rotten wood and that of burning coals. Numerous instances of cold phosphorescence, or luminosity without heat, besides the familiar one just alluded to, will present themselves to the reader, as illustrative of this hypothesis. Even ice has been known to emit light; at least an instance of this kind is recorded as having "happened in Switzerland when the glacier of the W-i-shorn fell. As it struck the ground a bright light was given out, respecting which," we are assured, "there could be no mistake, as it was witnessed by several persons."¹

Here it may not be amiss to suggest the possible connection between the *ignis fatuus* and the *aurora borealis*, as well as some other somewhat similar phenomena. The remarkable dry fog of 1783, seemed to be endowed with a sort of phosphoric virtue, giving, even at midnight, according to some observers, a light comparable to that of the full moon.² Whether this was a wide spread *ignis fatuus* occasioned by the terrible volcanic distillances of that year, in Iceland and Calabria, or the

tail of some passing comet (as some philosophers have suggested), or something entirely different from either of these, we need not undertake to determine. The *ignis fatuus* does in some instances spread over considerable space. One seen by Dr. Shaw, during his travels in Palestine, sometimes involved the whole of his company, and then after contracting itself and suddenly disappearing, it would reappear again, and running swiftly along, would expend itself at intervals over more than two or three acres of the adjacent mountains.

From all that has been said,—and these remarks have been extended far beyond the original intention,—we may safely conclude that the cause of the *ignis fatuus* is not yet well understood. Very probably, the various appearances that pass under this name, are due to different causes. Some of them being of an electrical nature, others phosphoric, and others, perhaps, the aggregated light of numerous minute insects. Or they may be produced by some substance or imponderable agent of whose very existence we are as yet entirely ignorant, or by some undiscovered property of those already known. What if, in the production of this kind of light, a new substance of this kind should be discovered, far surpassing in the brilliancy and persistency of the light those phosphorescent bodies with which we are now acquainted,—some gas, or liquid, or solid, luminous without heat and yielding light without waste or combustion? If readily procured and preserved, would it not make a grand substitute for the present expensive means of artificial illumination? It might even prove superior to Paine's recent alleged discovery of a cheap and practical means of procuring light and heat by the decomposition of water, a notice of which, rather premature I apprehend, was published in number 18 of the present volume of "The Friend," in the closing paragraph of the interesting review of the weather for the preceding month.

But to return to our subject. Few reliable observations have been made on the *ignis fatuus* have been made and published. Perhaps if some of our young friends would safly forth occasionally on a dark evening, when there is no moon and the stars are obscured by clouds,—in winter, during mild weather, or at any time in the other seasons,—they might meet with this mysterious light, especially if they were previously to place in some low marshy ground, a heap of organic matter—either animal or vegetable, or both—and cover it with a layer of earth. An account of their observations might form an interesting article for the columns of "The Friend;" and we may reasonably suppose, that a few such experiments carefully conducted, would serve to throw some light on the cause of this obscure though luminous phenomenon.

LLN.

Unity.—"By a mighty hand and an outstretched arm, hath the Lord God everlasting gathered us to be a people, and in his own power and life hath he preserved us a people unto this day; and praiseth be to his eternal Name, no weapon that hath yet been formed against us, either from without or from within,

hath prospered. Now this I say unto you, and that in his counsel that hath visited us, whoever go out of the unity with their brethren, are first gone out of unity with the power and life of God in themselves, in which the unity of the brethren standeth; and the least member of the body in the unity, standeth on the top of them, and hath a judgment against them; unto which judgment of both great and small amongst the living family, that in the unity are preserved, they must bow, before they can come into the unity again. Yea, this they will readily do, if they are come into unity with the life and power of God in themselves; which is the holy root that beareth the tree, the fruit and the leaves; all receiving life and virtue from it, and thereby are nourished unto God's praise."

"Wherefore all that labour for the restoration of those that are out of the unity with the brethren, let them be such as are of a sound mind themselves. Else, what will they gather to? Or what will they gather from? And let them labour in the simplicity, integrity, love and zeal of the power, that first gathered unto God. For that which is rightly gotten will endure; but that which is gotten in the contrivance, interest and persuasions of men, getteth no farther than man, and is of the flesh; and what is of the flesh, is fleshly, and shall never inherit the kingdom of God."

"Therefore let none look out of the Seed for help, for all power is in it, and there the true light and judgment stand forever; and that Seed only hath God ordained to bruise the serpent's head. They that would save it, and those that would bruise it by any other thing, are breaking of God's great ordinance, and fly to Egypt for strength. For it is David, the stripping, that shall be too hard for Goliath the giant; and that not by Saul's armour, but with God's living little stone, cut out of the mountain without hands; without man's invention and contrivance. Oh, this hath wrought all our mighty works in us and for us, to this day. Wherefore let us be still, and trust and confide therein forever. Let none look back, faint or consult; for if they do, they will darken their pure eye; and lose their way, and into the eternal rest of the flocks of the companions will never come."—
William Penn.

From the Child's Companion.

The Sand Martin.

The sand-martin, or as it is termed by the Spaniards, the mountain butterfly, is the smallest, and probably the least numerous, of the swallow tribe. These little wanderers select as their resting-place high banks of rivers, sand-pits, and other vertical surfaces of earth that are sufficiently soft in substance to enable them to construct their nests. They avoid rocky or clayey districts, as the materials would be unsuitable; neither do they avoid partial to gravelly banks that are either very hard or loose. The fresh water accumulations of sand are the favourite spots, especially where a knoll has been cut through by a road or the action of a rivulet.

Having chosen a suitable situation, which

* These were Lech wedd-ha, Cefn trefor fawr, Yrslawhangelly, Traithau, and other places with names almost equally unpronounceable, all in the vicinity of Harlech, near the coast of Merionethshire, North Wales. This singular visitant appeared in the year 1693. The names of some of the sufferers are not altogether unfamiliar to us. One Griffith John Owen of Cefn Treforb had the burns in one night; and Richard Griffith, John Phillips, and Francis Evans, each lost one eye. See *Philosophical Transactions* for 1694.

† Edinburgh Encyclopedia, Art. Phosphorescence.
1 There was a somewhat similar phenomenon in 1831. For an account of both these and other fiery signs see *Argo on the Comet of 1832*, pp. 60 to 84.

is generally such as has been employed in years that are passed by others of the species, the little miners form a horizontal office, with a degree of regularity, and an amount of labour that is rarely exceeded among birds. The beak of the sand-martin is very hard, sharp, and admirably adapted for digging, and though small, its shortness increases its strength. Clinging to the face of a sand bank, it strikes with its bill as a miner would with a pick-axe, till it has loosened a considerable portion of the hard sand, which it tumbles down upon the face of the cliff.

Some of these holes are cut with such precision as to appear to have been marked out with a pair of compasses, while others are irregular in form; but this seems to depend more on the sand crumbling away than on any deficiency of skill. The bird always uses its own body to determine the proportions of the gallery; it perches on the circumference with its claws, and works with its bill from the centre outwards. It consequently assumes all positions while at work in the inside, hanging from the roof of the gallery with its back downwards as often as standing on the floor; and sometimes it has been seen wheeling round in this manner on the face of a sand-bank, when it was just breaking ground, to begin its gallery. To this it is owing that all the galleries are more or less tortuous in their termination. After this in all done, a bed of loose hay, and a few of the smaller breast-feathers of geese, ducks, or fowls, are spread with little art for the reception of the eggs.

Sand-martins are social birds, building so near each other, that in favourite localities the external apertures to their retreats are sometimes so numerous that the surface of the bank is like a honeycomb.

Singular Case of Smuggling.—A singular instance of the ingenuity practised by smugglers is related by a foreign correspondent. An individual residing near one of the seaports of France, had been suspected of violating the revenue laws, and it was at length determined to arrest him. The douaniers delegated for this purpose, at once set out, and as they approached their destination, they perceived on the road some distance ahead, the identical person they were in quest of. He was seated in an open chaise, accompanied by a female, and was proceeding slowly in the same direction as themselves. By increasing their speed, they soon overtook him, and the seizure of his horses was the work of an instant. They commanded him to alight, and he obeyed with reluctance and affected indignation. His companion, whom it was observed, had not been disconcerted in the least at the proceedings, was next politely requested to abdicate her seat, and the gallant Frenchman extended her hand to assist her. But she remained motionless and made no reply.

The request being repeated with the same result, the officer resorted to gentle force, and lifted her veil aside, when to his astonishment, he discovered that it was an inanimate object he had been addressing! The figure was removed from the chaise and disrobed of its rich apparel; and instead of the symmetrical form

of a woman being exposed to view by the process, a metallic vessel was developed, so constructed, that when properly costumed, it would have a strong resemblance to a woman in a sitting posture! To render the deception more complete, it was so arranged with springs as to be jolted by the motion of the vehicle. On being examined, it was found to contain a variety of contraband articles, which were taken possession of, and together with the prisoner and his equipage conveyed to a place of safe keeping.—*D. News.*

The Gipsies.—A late English paper, speaking of the gipsies, says:—This mysterious and wonderful people are rapidly fading away. Lines of railroads run through the glens they haunted, and the whistle of the steam engine harshly breaks the solitude of the woods which the gipsy tradition and superstition had invested with romance.

Teaching Idiots.—Dr. Wilson's school for idiots, in Barre, Massachusetts, is represented by the Barre Patriot to have proved in a very good measure successful.

THE FRIEND.

SECOND MONTH 23, 1850.

It would seem by the following that the energies of the Cherokees have been fully aroused to the necessity of removing from amongst them the great enemy, the bane, of Indian comfort and prosperity.

"The Cherokee Nation.—The General Council of the Nation closed its session on the 29th ult. Among other good laws passed, a correspondent of the Port Smith Herald says:—"A law was passed making it the duty of the Sheriffs of the several districts, each to summon a guard of four men to assist in searching for whiskey, and if found, to spill it upon the ground. So, you see, there is one good law for our Cherokee people, as you are aware that all the murders committed in the Nation are caused by the use of whiskey. The Sheriff of Skin Bayou district came upon a wagon the other day containing three barrels and a half of the article, which he spilled. You see he is determined to enforce the law."

To Parents and others having Children at West-town Boarding-School.

Much inconvenience has been experienced from the practice, which has of late increased, of removing Children from the School, previous to the Examination at the close of the Session. As such removal is a violation of the Rules, and deprives the children of one of the incentives to industry and exertion in the review of their studies, and also produces much uneasiness and unsettlement among those that remain, it has become the subject of concern to those having charge of the Institution. Parents and others are therefore earnestly requested not to allow nor give their children

any reason to expect, that they will be taken from the School before the expiration of the term for which they are entered.

The next Examination will close on the evening of Fifth-day, the 4th of Fourth month, 1850, previous to which no pupil can leave the School, except under peculiar circumstances, and with the consent of the Superintendent, without infringing the Rules of the Institution.

Signed on behalf and by direction of the Committee of the Yearly Meeting, who have charge of the Boarding-School, at West-town.

THOMAS KIMBER, Clerk.

Philad., Twelfth mo. 14th, 1849.

The Summer Session of West-town Boarding-School, will commence on Sixth-day, the 26th of Fourth month next. To avoid disappointment in case the school should be filled, parents and others intending to send children will please make early application to Joseph Snowdon, Superintendent at the School, or Joseph Scattergood, Treasurer, No. 84 Mulberry street, Philadelphia.

RECEIPTS.

Received of Thomas W. Miller, per W. A. T. \$5 to No. 22, vol. 24. Samuel Pritchard, \$5, to 26, vol. 23. Wm. B. Oliver, agent, Lynn, Mass., for James Penfold, \$2, vol. 23; Sanford Penfold, \$2, to 25, vol. 23; and for Gilbert Boyce, \$2, vol. 22. Richard Wetherill, per J. J. Maria, agent, Chester, \$2, vol. 23. Samuel Sheffield, \$3, to 13, vol. 23. George M. Edgemoor, agent, Bedford, Mass., for C. W. Horst, \$2, vol. 23; and for Mary Gifford, \$2, vol. 23. Corrections of receipts in No. 8, vol. 22.—Edith Davis, \$3.30, to 52, vol. 23. F. Taber, Jr., \$4, to 33, vol. 23.

WANTED

A suitable female Friend to act as Assistant Teacher in the Boys' Raspberry street Calves' School. Apply to John C. Allen, No. 180 South Second street, or Joseph Scattergood, No. 84 Mulberry street.

Died, very suddenly, on Fourth day morning, the 26th of the Twelfth month last, JESSE LYNN, a minister of Springfield Monthly Meeting, Ohio.

—, the 28th of the Twelfth month, 1849, after a lingering indisposition, at her residence in this city, HANNA COOPER, an esteemed member of the Northern District Monthly Meeting, in the 70th year of her age.—In the removal of this dear Friend, the poor have lost a kind and sympathizing benefactor, and of her we believe, it may be said as of Cereus, his prayers and almsdeeds have ascended as a memorial for her.—Of a retired disposition, and entertaining a low opinion of herself, and being much prone to mental depression through her sickness, she expostulated little, and seemed unable to lay hold of the hope of before her. The night before her decease was one of suffering and conflict; but after a season of close trial, as though favoured with a renewed view of that redemption which is in Christ, and an evidence of acceptance in the Beloved, she exclaimed,—"O Lord, blessed be thy holy name!" Shortly after, she quietly and peacefully departed, leaving the consoling belief on the minds of her relatives and friends, that she had entered into that rest which is prepared for the righteous.

PRINTED BY KITE & WALTON.
No. 50 NORTH FOURTH STREET.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XXIII.

SEVENTH-DAY, THIRD MONTH 2, 1850.

NO. 24.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

JOHN RICHARDSON,

AT NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

All communications, except those relating immediately to the financial concerns of the paper, should be addressed to the Editor.

For "The Friend."

Visit to the Menomonicus.

(Continued from page 178.)

The time, appointed for the conference with the Oneidas, arrived, and the Commissioner did not return. This was a disappointment; but the Friend with whom the arrangement was made had everything put in readiness for their reception, by the tenth hour, which had been agreed upon. The hour came and passed, and the eleventh arrived, without the appearance of an Indian. But soon after, came Shónenés and Ho-ner-er-a-her, the interpreter, to say, that the council with their Canadian Friends had been prolonged, beyond expectation, and would prevent the arrival of the others, before half-past one. This delay, the Friend hoped, might still give them the company of the Commissioner, who was now, hourly, expected.

The message delivered, Shónenés and his companion departed, with an invitation for the chiefs to dine, when they came in. Accordingly, at 1½ o'clock, they made their appearance, ten in number, and having tasted all with the Friend, proceeded to the council chamber.

There were present, seven from Duck Creek and three from Canada, viz. :—

Daniel Bread or Tegwíatiron (pronounced

Tegaw-we-aw-té-rong) the Sachem,

Elijah Skenadó or Shónenés,

Adam Swamp or Ganongwe-uia,

Thomas King or Kanotshare,

Henry Powis or Hahjionnetha,

all of Duck Creek,

Moses Schuyler or Shonagares,

August Cornelius or Hantnyakhon, and

Cornelius Island or Olanthetoe,

of the Canada settlement, with

John Danford or Rathesarihie,

a warrior, and

Jacob L. W. Dooxstater or Hooseraher,

the interpreter;

the last two, also, of Duck Creek.

Some general conversation first took place,

in which, Moses Schuyler, stated, that the Canadian Reservation, on which he and his fellow-delegates lived, lay from 50 to 80 miles [east] of Fort Gratiot, and consisted of about 4000 acres of good land, worth about six dollars per acre; and that they lived much as their brethren at Duck Creek.

After this, Daniel Bread opened their business, by referring to the confidence he and his people felt in the Quakers, from their recollection of the friendly acts they had done for them, before their removal from New York, and by expressing his regret, that they had not, then, more profited by the counsel and aid afforded them. They feared the Quakers had become discouraged, it was so long since they had been to see them.

But after their emigration, he said, a great change had taken place among them, and the good seed, sown by the Quakers, had produced some fruit. They were now industrious, improving their land, and using their utmost exertions to promote the advancement of their children, in knowledge and civilization. They had taken hold of religion, and worshipped God truly, he believed, according to their knowledge and ability.

They were anxious to be secured, if possible, in their possessions. They were alarmed by rumours afloat, that the Government was disposed to force them to become citizens, or oblige them to remove again. They did not know that it was so, but felt extremely anxious about it. They were desirous that a faithful representation of their present condition and deportment, by a disinterested eye-witness, might be conveyed to Washington, and intercession be made on their behalf, that no attempt be encouraged to disturb them and again break up their plans of improvement.

They earnestly desired, that Government might lay no temptation in their way. The sight of a sum of money, though much under the value of what it was designed to purchase, had often tempted the Indian to sell that which he ought not to have sold. They, themselves, in the State of New York, had parted with land, at ten to fifteen cents an acre, which would now bring one hundred dollars. They thought they had an equitable claim upon the Government, for the undervaluation of lands which they had ignorantly sold; not knowing their value, as the white man did. If such claim were allowed, their situation would be widely different from what it now is. It is the spoils of their people which, at this day, constitute a large part of the riches of the wealthy State of New York. But they were disposed to be contented with the pittance which remained to them of their ample possessions, could they only have assurance of permanence.

They believed the Quakers were their real friends, and were induced, on that account, to avail themselves of the only opportunity they had, for a long time, enjoyed, of laying their case before them. They felt disposed to open their hearts to their friend, believing he would not betray them. They felt as if the channel of their communication with the United States Government, was obstructed: they believed their messages did not go forward. This had been the case for some years past. Of late, they thought they had particular reason for jealousy on this account, and were, therefore, anxious to avail themselves of the help of the Quakers now near them, to intercede for them. They were greatly in need of a sincere friend, for they seemed to have none.

They also felt for their brethren, the Menomonicus, who, they were sorry to see, had, through ignorance of the value of their lands, lately parted with them, for a very small remuneration. They thought it remarkable, that the Government, which had expressed such concern that the New York Indians had bought land of the Menomonicus, so low, should be unable, when itself became a purchaser, to see its own acts in the same light.

They did not allude to this and other unpleasant circumstances, with any feeling of anger, but only that it might be known, they were not unconscious of them.

As to themselves, experience had taught them something. They were firmly resolved, never again to make a treaty sell. This was the sentiment of all the chiefs—they were perfectly united on this point. They might be driven away—and would yield to force—but would never again treat for the sale of land.

As they interfered with no one, they could not understand, why they might not be permitted to live in peace on their farms, under their own laws and customs, a little nation by themselves.

The Friend, in reply, expressed much satisfaction at the firm and united determination of the chiefs, to sell no more land. He hoped they would keep to it. But lest they should be buoyed up by expectations of influence to be exercised, on their behalf, with Government, by the Friends on the Menomonic mission, he explained to them, that the powers of the Commissioner were limited, and related, exclusively, to the distribution of a sum of money among the Mixed Menomonicus; that, as Commissioner, he had no power beyond that one object; but that, as private persons, and members of the Society of Quakers, both he and his companion would be glad to serve them, if they could.

The Quakers felt a particular interest in the Indians, on account of the kindness ex-

tended by them to William Penn and his people, in the first settlement of Pennsylvania, as well as the fidelity with which they had observed all promises, engagements and treaties with the Quaker government, during the seventy years of its existence. During all that time, there was no interruption of harmony between the white men of Pennsylvania and the Indians. But as soon as the government passed into other hands, difficulties arose. The long continuance of peace had been owing, under Divine Providence, to that strict adherence to justice which had at first gained the confidence of the Indians, and to the pacific principles of the Quakers, which led them never to revenge an injury, but, according to the precept of Christ, to return good for evil. Their example so influenced the Indians that they also refused from retaliation, when, at any time, a drunken trader, or other bad white man, did them harm. They patiently submitted their cause to the tribunals established by William Penn, in which they did not doubt, justice would be done.

But when people who did not hold these peaceable principles got the government, the old law of revenge was again resorted to, first by the white men, and then by the Indians, and the long peace was broken. Great devastation of life and property was the consequence. At length, the Quakers, encouraged by the new government, interceded with the Indians. Their voice was no sooner heard, than the warriors laid down their arms, and peace was re-established, for a time.

This was before the American Revolution. Quakers had not since been employed by Government, in Indian affairs.

The present Chief Magistrate of the country, being aware of the good understanding which had always existed between Indians and Quakers, and desiring to do his Red Children justice, had, on the occasion of this Menominee payment, sought out a member of that Society, to divide the money, in an honest and impartial manner. He had commissioned Thomas Wistar, for the service; and the individual who addressed them, had accompanied him, without a commission, but with the approbation of the President, simply as a friend and companion, willing to render what assistance he could.

Both the Friends had been pleased with the opportunity thus afforded them, of becoming acquainted with the Oneidas, and of rubbing up the old chain of friendship, which had grown a little rusty; but it was not broken, nor had it ever been allowed to fall to the ground. The Quakers had kept firm hold of their end of it and held their Oneida brethren where they did not drop theirs. If they would pull at it, they would find their old friends, the Quakers, still had fast hold of it.

(This declaration was received with a good many *uhs*.)

The Friend assured them, that his fellow-members at Philadelphia would be glad to hear of the prosperity of their brethren, the Oneidas; that they have a good tract of land, are farming it well, have comfortable houses, and are sending their children to school; and it would be exceedingly satisfactory to them to

believe, that no further attempt would be made to disturb them in their possessions; that they have at last found a place, which they can improve, with a reasonable expectation, that their children will be permitted to enjoy the benefit of their labours. But the Quakers hope, their friends, the Oneidas, may not suffer themselves to fall into a false security. A time of trouble must be looked for, and ought to be provided against. There is a great deal of fine land, yet unoccupied, in this country, by white men. They are sending away the Indians from the best tracts, that they may take their place. The day will come, when the land of the Menominee and others will be filled up, and when even the land covered with heavy timber and laborious to improve, will be sought for, by white settlers. "Then," he added, "they will begin to crowd upon you, and once more try to get you out of the way. It is the part of wise men, to look forward to this state of things, and see whether any plan can be adopted, that will afford you better protection, than you have heretofore enjoyed."

"You have sincere and hearty friends among the white people, who would love to help you; but they are weak and can do but little. More depends upon yourselves than upon them. Your true friends would impress this upon you; that, with regard to your future welfare, more depends upon yourselves than upon them."

"You have laid one large stone, for a foundation to build upon, in establishing temperance among you. It was delightful to witness the sobriety which prevailed at your late conference. It is a great step, and inspires your friends with much hope for the future. Adhere to this resolution with firmness. It will do much for you. It takes from your enemies a powerful weapon."

"Encourage schools among you. Encourage your people to adopt all that is good and valuable among the white people, and endeavour to become like the better part of them, as rapidly as you can. It will increase their sympathy and friendship for you, and foster a feeling of fellowship. You will seem less like a strange people, with whom they have no bonds and ties of affection and interest."

"When your people understand how to read and write the English language, evil and cunning men will be less able to deceive you into the signing of papers, the meaning and intent of which you do not understand."

"Another thing which will tend to strengthen your hands, is the re-union of the scattered branches of your people. It is pleasant to hear that your Canadian brethren are now have the subject under consideration. May you come to an agreement; that our friends, the chiefs now here from Canada—whom their brother is glad to have the opportunity of taking by the hand—may return, prepared to recommend this measure; that they may become participants in your benefits, and give you the help of their counsel. Your friends wish to see you so united, in that which is right and proper, that you may be a strength to each other, in all good things."

"There is still one matter, on which your brother would like to communicate to you, the

opinion of your true friends, the Quakers. It is their sincere belief, that the sooner you qualify yourselves to become citizens and hold your lands in fee, every man for himself, the better it will be for you. It will be a great change from old and venerated usage, they know. But your situation is very different from what it was, when your present custom of holding land was established; and the institutions of a people ought to change as their circumstances change, and be accommodated to them."

"Your Friends would be very glad to hear of a portion of your sons receiving instruction in mechanic arts, that you might be less dependent upon white men for many things. Your being obliged to employ white men—sometimes of doubtful character—as millers, sawyers, smiths, &c., is a means of introducing on your lands a class of people, who may, one day, give you trouble."

"Your brother takes the liberty of speaking of these things, not because he supposes they have not already claimed the attention of your thoughtful men, but to let you know, what the Quakers think about them. You know, they have reflected much about your affairs and have no wish but for your benefit. Whether the advice they would give, is, in all respects, the best, you must judge. Your brother would repeat, what he said before, that, for the future, more depends upon yourselves, than upon any human aid. There is One, who can protect you to all your rights, and in whatever will most promote your happiness, in this world and in the next; but, we know, He helps them most, who endeavour faithfully to obey his law, and to conform with his law, to help themselves."

The Sachem and some of the chiefs were restless when spoken to on the manner of holding their lands; and when the Friend had done, briefly replied, that they would bear in mind what had been said and were thankful for it.

The Friend told them, that if at any time, they desired the aid or counsel of their Friends in Philadelphia, and would write to them, they would find them disposed to befriend them.

They inquired, how any communication they might wish to send, should be directed, which information was given them, and at their request, two copies of the direction was furnished them; one for the Canadian chiefs and the other for those of Duck Creek.

After separating, Moses Schuyler told the Friend, the Canadian Oneidas would be likely to come over.

The conference closed at half-past four. Two hours after, the Commissioner arrived, with the specie for the Mixed Menomonees.

(To be continued.)

Wire Work Fire Proof Ceilings.—Fire proof ceilings of wire work have been successfully applied, in place of lath, with plaster and stucco as usual, at the Chester Lunatic Asylum. The wires are about $\frac{1}{4}$ inch apart, and the plaster forms an adhesive and serviceable mass, even on both sides. The wire is japanned to prevent corrosion. Not only ceilings,

one would think, but thin partitions and walls in general, might be wired in place of lathed, and risk of fire thus greatly diminished by a process neither patented nor costly.—*Lat Paper.*

From the Child's Companion.

The India-Rubber Tree.

From a Traveller's Journal.

The caoutchouc tree of South America, grows in general to the height of 40 or 50 feet, without branches; then branching runs up 15 feet higher. The leaf is about 6 inches long, thin, and shaped like that of a peach tree. The trees show their working by the number of knots or bunches made by tapping; and a singular fact is that, like a cow, when most tapped they give most milk, or sap. As the time for operating is early day, before sunrise we were on hand. The blacks were first sent through the forest, armed with a quantity of soft clay and a small pickaxe. On coming to one of the trees, a portion of the soft clay is formed into a cup; the sap oozes out slowly, a tree giving daily about a gill. The tapper continues in this way, tapping, perhaps, fifty trees, when he returns, and with a jar, passing over the same ground, empties his cups. So by seven o'clock, the blacks come in with their jars ready for working. The sap at this stage resembles milk in appearance and somewhat in taste. It is also frequently drunk with perfect safety. If left standing now, it will curdle like milk, disengaging a watery substance like whey. Shoemakers now arrange themselves to form the gum. Seated in the shade, with a large pan of milk on one side, and on the other a flagon in which is burned a nut peculiar to this country, emitting a dense smoke, the operator, having his last or form, held by a long stick or handle, previously besmeared with soft clay, (in order to slip off the shoe when finished,) holds it over the pan, and pouring on the milk until it is covered, seizes the coating in the smoke; then, giving it a second coat, repeats the smoking, and so on with a third and fourth, until the shoe is of the required thickness, averaging from six to twelve coats. When finished, the shoes or the forms are placed in the sun the remainder of the day to dry. Next day, if required, they may be figured, being so soft, that any impression will be indelibly received. The natives are very dexterous in this work. With a quill and sharp-pointed stick they will produce finely-lined leaves and flowers, such as you may have seen on the shoes, in an incredibly short space of time. After remaining on the forms two or three days, the shoes are cut out upon the top, allowing the last to slip out. They are then tied together and slung on poles, ready for the market. There, pedlars and Jews trade for them with the country people; and in lots of 1000 or more, they are again sold to the merchants, who have them stuffed with straw, and packed in boxes to export, in which state they are received in the United States. In the same manner any shape may be manufactured. Thus toys are made over clay forms. After drying, the clay is broken and extracted.

Bottles, &c., in the same way. According as the gum grows older, it becomes darker in colour, and more tough. The number of caoutchouc trees in the province is countless. In some parts whole forests of them exist, and they are frequently cut down for firewood. The caoutchouc tree may be worked all the year; but generally in the wet seasons they have rest, owing to the flooded state of the woods; and the milk being watery, it requires more to manufacture the same article than in the dry season.

Ancient Recipe.—If any man has wounded thee with injuries, meet him with patience; hasty words wrangle the wound, soft language dresses it, forgiveness cures it, and forgetfulness removes the scar.

It is more noble by silence to avoid an injury, than by argument to overcome it: for arguing doth often kindle the sparks of contention into a flame.—*R. G. 1678.* Worthy to be read and pondered well in 1850.

From the Child's Companion.

"What O'Clock is it?"

When I was a young lad, my father one day called me to him, that he might teach me how to know what o'clock it was. He told me the use of the minute hand, and the hour hand, and described to me the figures on the dial plate, until I was pretty perfect in my part.

No sooner was I quite master of this additional knowledge, than I set off scampering to join my companions at a game of marbles; but my father called me back again:—"Stop, Humphrey," said he, "I have something else to say to you."

Back again I went, wondering what else I had got to learn, for I thought that I knew all about the clock, quite as well as my father did.

"Humphrey," said he, "I have taught you to know the time of the day; I must now teach you how to find out the time of your life."

All this was Dutch to me; so I waited rather impatiently to hear how my father would explain it, for I wanted sadly to go to my marbles.

"The Bible," said he, "describes the years of man to be threescore and ten or fourscore years. Now life is very uncertain, and you may not live a single day longer; but if we divide the fourscore years of an old man's life into twelve parts, like the dial of the clock, it will allow almost seven years for every figure. When a boy is seven years old, then it is one o'clock of his life, and this is the case with you; when you arrive at fourteen years, it will be two o'clock, with you, and when at 21 years, it will be three o'clock, should it please God thus long to spare your life. In this manner you may always know the time of your life, and looking at the clock may, perhaps, remind you of it. My great grandfather, according to this calculation, died at 12 o'clock; my grandfather at 11, and my father at 10. At what hour you and I shall die, Humphrey,

is only known to Him, to whom all things are known."

Never since then have I heard the inquiry, "What o'clock is it?" nor do I think that I have even looked at the face of the clock, without being reminded of the words of my father.

I know not, my friends, what o'clock it may be with you, but I know very well what time it is with myself; and that if I mean to do any thing in this world which hitherto, I have neglected, it is high time to set about it. The words of my father have given a solemnity to the dial plate of a clock, which I never would perhaps have possessed in any estimation, if these words had not been spoken. Look about you, young friends, I earnestly entreat you, and now and then ask yourselves what o'clock it is with you?

For "The Friend."

New Material for the Manufacture of Illuminating Gas.

Some experiments have recently been made which seem to show that a superior illuminating gas can be very cheaply procured from a material hitherto unused for the purpose. The attention of the Earl of Dundonald, formerly Lord Cochran, having been directed, during the past year, to the improvement of some sugar and coffee estates in the West Indies, he employed Dr. Abraham Gesner, of Halifax, Nova Scotia, Professor of Chemistry and Geology, to make experiments on the celebrated asphaltic bitumen of the Pitch Lake of Trinidad. In the course of his experiments, Professor Gesner discovered, that by dry distillation the asphaltum, like coal or resin, would yield large quantities of carburated hydrogen gas, similar to the coal and oil gas now so generally employed for the supply of light, but in purity and illuminating power much superior to it. From the peculiar nature of this material, however, there was a difficulty in applying it to the purpose. This difficulty the professor has overcome, having invented a retort for the manufacture of the gas. He has obtained a patent in the United States for his invention. In the specification, he claims "the use of compact and fluid bitumen, asphaltum, chaparrone, or mineral pitch, for the production of illuminating gas, to be substituted for other materials now in use;" also "the retort in combination with its movable case, in the manner and for the purposes set forth."

As to the resources for the supply of this new material for artificial light, they appear to be inexhaustible. Besides the vast quantities obtainable from the celebrated Pitch Lake of Trinidad, which is some two miles in circumference and of unknown depth or rather thickness, there is abundance of it along the coast of South America, Mexico, and Texas, and on several of the West India islands. On the island of Cuba, there is said to be a single stratum of this remarkable mineral, within a few miles of Havana, no less than 144 feet in perpendicular thickness. There are numerous localities also in the Old World.

"It is remarkable," as Professor Gesner observes in a communication on the subject,

addressed to the Academy of Natural Sciences, "that so rich a hydro-carbon as asphaltum should have been so long overlooked, in reference to its capabilities for affording light. It has been tried for fuel, pavements, and for other purposes, both in Europe and the United States," but for the most part without success.

Professor G. is now, we believe, in the city of New York, where he has been exhibiting the gas made with his patent retort from this new material. The Scientific American states that from a pound of bitumen obtained from the Island of Trinidad, "he succeeded in producing in about twenty minutes, nearly six cubic feet of gas that burned with unusual brilliancy—sufficient to supply one burner four hours." The bitumen is well adapted, it would appear, to the manufacture of gas, on a small scale, a fact which renders it particularly available for lighting villages, public institutions, factories, and perhaps also private dwellings.

Selected.

THE THREE CALLS.

Third Hour.

Oh, slumberer, rouse thee! Despair not the truth,
Give, give thy Creator the days of thy youth;
Why standest thou idle! The day breaketh—See!
The Lord of the vineyard is waiting for thee!

Sweetest Spirit, by thy power,
Grant me yet another hour;
Earthly pleasures I would prove,
Earthly joy, and earthly love;
Scarcely yet has dawned the day,
Sweetest Spirit, wait I pray.

Sixth and Ninth Hours.

Oh, loiterer, speed thee! The morn wears apace,
Then squander no longer thy remnant of grace!
But haste while there's time! With thy Master agree,

The Lord of the vineyard stands waiting for thee!
Gently Spirit, pause a day,
Brightly beams the early day;
Let me linger in these bowers,
God shall have my noontide hours;
Chide me not for my delay,
Gentle Spirit, wait I pray!

Eleventh Hour.

Oh, sinner, arouse thee! Thy morning has past,
Already the shadows are lengthening fast;
Escape for thy life! From this desert mountainside,
The Lord of the vineyard yet waiteth for thee!

Spirit, cease, thy mournful lay;
Leave me to myself, I pray!
Earth hath dung, her spell around me;
Pleasure's siltken chain hath bound me;
When the son his path hath trod;
Spirit! then I'll turn to God!

Hark! Borne on the wind is the bell's solemn toll,
'Tis mournfully pealing the knell of a soul—
O! a soul that despised the deep teachings of truth,
And gave to the world the best hours of his youth;
The Spirit's sweet pleadings and strivings are o'er,
The Lord of the vineyard stands waiting no more.

* See Matt. xx. 1-16.

Selected.

STANZA.

As a mother's firm denial
Checks her infant's wayward mood,
Wisdom lurks in such a word,
Grief was sent thee for thy good.
In the hour of deep affliction,
Not to impious thoughts intrude,
Methinks low with this conviction,
Grief was sent thee for thy good.

For "The Friend."

Thomas Scattergood and his Times.

(Continued from page 12.)

During her travels in the north of Ireland, Sarah Harrison seems to have felt so discouraged in mind and oppressed in body, that she made no memorandums. She simply notes, "Attended about thirty meetings, and travelled about six hundred miles, till we came to Cork." They probably left the north in the Second month, and reached Cork in the Third month, 1793. She says:

"We left Cork the 20th of Third month, and rode upwards of forty miles to William Pennell's, at Garryroan. Went to their meeting next day, at which was a marriage, and a large collection of people. I was rawly made sensible of my own weaknesses; but best help was witnessed, and the water was made wine; so that, I trust, the cause did not suffer that day. We lodged at Joseph Jackson's, uncle to William. Next day, went to Clonmel, where we spent a week,—were at their First-day, week-day, and select Monthly Meeting, and I was led in a line of close labour in them all. Thence, we proceeded to Waterford, and were at four meetings there, in all which I was silent.

"On Fourth-day, set out for Mount Melick Quarterly Meeting; where a large share of the wormwood and the gall fell to my lot. Then taking meetings on the way, we reached Rathangan, where Jane Watson lives; spent the evening with her, part of the time in her little room up two pair of stairs, where she has every thing neat, though she is not much of her time at home. On First-day following I went to meeting, or at least to the place where the people were gathered; but I was not favoured to meet with Him whom my soul loveth, and I thought I might adopt the expressions, 'They have taken away my Lord, and I know not where they have laid him.'"

Ann Jones when in this country, told an anecdote of our honest, plain-spoken Friend, Jane Watson, to this effect. Jane was one day in her ministry treating on the various reasons which those invited to the marriage of the king's son, pleaded in excuse for not coming. She treated on the folly of those who, because of their newly purchased farms and oxen, wished to be excused; but when she came to the one who pleaded his having married a wife, as a reason, she bluntly said, "This was the greatest fool of all, for he should have gone himself and taken his wife with him!"

About the close of the Fourth month, Sarah Harrison and Sarah Benson attended the half-yearly meeting at Dublin, soon after which they sailed for Liverpool. Their passage was a favourable one, and performed in 22 hours. Sarah Harrison was bound for London, to be at the Yearly Meeting there, but Sarah Benson believed she would be more in the line of her duty by the bedside of her sick sister Elizabeth Rathbone, whose residence was with her in Liverpool. Sarah Harrison says, "Here," at Liverpool, "I parted with my dear friend S. B., with mutual tenderness of affec-

tion and unity of spirit. I proceeded toward London, in company with Hannah Gaylard, a young woman from Liverpool; took some meetings on the way, and attended the Yearly Meeting."

Whilst in London she received the following letter from Sarah Benson, dated Fifth month 18th.

"My Beloved Friend,—

"I have felt my mind so strongly drawn for days past to salute thee, that it has been painful to me to put it by, and yet such a continued apprehension of unfitness in the best qualifications has so pressed upon me, that I feared to make the effort. [I have feared] lest the depression of my spirit should have an effect upon thee. So deep is my sympathy with thee, that I should indeed be distressed to add the weight of a hair to thy burthens. My dearly beloved Friend, my tender regard for thee would lead me to lighten thy load, had I the smallest power so to do. Thou knowest me pretty much altogether as I am, and truly I may say, 'In me dwelleth no good thing.' Still I do know that He in whom all fulness of strength dwells, is sufficient to carry us through all; and that in the various dispensations of his inscrutable wisdom, he deals with some of us according to his mercy, and not according to our deserts. On my own account I earnestly desire I may be preserved from flinching either from the rod or the furnace, until both have accomplished their office; not that I doubt but [the Lord] is as graciously disposed towards us in these dispensations, as when we are differently administered to. My dear Friend, may thy faith never fail thee,—for as assuredly he hath put thee forth, so I am unshaken in the belief, that he will be with thee, and carry thee through all, if thou reliest singly upon him, and press forward nothing doubting. I have travelled on with you from day to day, till I thought I saw you centered in that great city, which I expect was yester evening. There my every feeling was awakened on thy account. But when I considered thou wouldst meet our beloved S. Emlen, and Job Scott, my spirit somewhat revived, in a hope that they would comfort thee, and their society be like the oil and the wine, of which I know thou standest in need. Salute me in expressions of remembrance to dear S. Emlen. I hope thou hast ere this made it up with him, for my long delay in writing, and convinced him why it so happened. O how glad I should have been, might it have been so permitted, could my precious R. B. and myself have now and then joined your circle in that metropolis. But it is not so,—and it is my duty to submit. On my own account I do not feel condemned, because I think I feel my proper allotment is where it is. As to my husband, nothing has yet occurred to induce such a sentiment, believing if he could have kept out of the reasoning, [and gone], he would have returned strengthened and confirmed. [And believing] the deep exercise of his spirit, though even under its present load, would not have tended to thicken the cloud, should it be so permitted that one is to spread over the tabernacle in your approaching solemnity. He is still greatly cast down, and we feel little qualifica-

tion to converse with each other but in mental reciprocation of sympathetic silence. . . .

"And now my beloved Friend, under the fresh influence of that love, which has under many rose wavings, cemented us together in a covenant which I humbly trust time can never dissolve, do I tenderly bid thee farewell."

Of this visit to London, Sarah Harrison wrote, "Friends are very kind to me, and their hearts are open to receive me into their houses. But whether they will receive my testimony in this place, I know not; for indeed I am not a polished shaft; and they are a wise people. This Yearly Meeting was large, and favoured with the overshadowing of that love which is both ancient and new; under the fresh influences whereof, the business was conducted in love and harmony. Dear Esther Tuke attended; she is a mother in Israel, and was truly affectionate to me."

Sarah remained in London after the Yearly Meeting until the 28th of the Sixth month, when accompanied by Elizabeth Wigham, she proceeded towards the west of England and into Wales. She says, "We found the life of true religion to be mournfully low. We attended the Quarterly Meeting at Pontpool, in South Wales, where the whole number of men and women amounted to twelve. Friends in these parts are so few that their meetings must be discontinued, or held in this way. We have been at several meetings where there were but two or three members belonging to them. There remain about a dozen small meetings in Wales. We returned by Shrewsbury, Colebrookdale, and Warrington, to Liverpool, having divers meetings on the way."

After Sarah Harrison had left London, Samuel Emlyn thus wrote, or rather thus dictated, to her husband. The letter bears date Sixth month 28th: "I have had ten pleasure, as becomes a brother, in those tokens of kindness and care, which I have had an opportunity of offering to thy valuable wife, whom I esteem, as a sister in that fellowship by which the children in our heavenly Father's family are, and have been, united. I think her general health since coming to London about six weeks ago, is better than she was commonly indulged with in Ireland. The dry weather, and the sunshine of the present season, have a friendly influence on both her and myself. She is by no means without bodily indisposition, and that sometimes oppressive, through her usual want of necessary sleep, which afflictively continues [to be her portion] here, as [it was] in her native land. She went hence this morning towards Bristol apparently well accommodated, with a good two-wheeled chaise. She had for charioteer, or driver, a benevolent Yorkshireman, named Joseph Birbeck, who is no novice in serving the church after this manner; having in former years been a companion to Robert Valentine, William Matthews, and others. He is a friend of good character. Her female companion's name is Elizabeth Wigham, from Scotland, a minister of good report, with whom we had some pleasing acquaintance in Dublin. She was then our house-mate and co-worker in the arduous business of visiting families in that city. Thy

dear wife in her ministerial communications is sound, pertinent, and weighty, and being, according to my sense, remarkably favoured with access to prayer to the King immortal, has occasion to be, as holy Paul says, exceeding joyful in all her tribulations. She really travels with difficulties superior to many, and is therein an instance of faith and dedication, which I wish we had many more examples of." Please give my friendly salutation to thy two sons. I do not find their worthy mother has cause of uneasiness on their account. This is so far, well; but her joy and their truest benefit, will be greatly promoted, through their increasing watchfulness, care and diligence in things which are essential to their own everlasting happiness, and the glory of him, whose blessing maketh rich, and adds no sorrow with it. Please to call on our valued young Friend Elizabeth Foulke, giving my love to her, with the assurance that I feel a pleasure in hearing of her continued dedication to the service of our ever worthy Lord and Master. As she abides devoted, surrendering to all the holy appointments, she will be indulged with increasing experience of the loving-kindness, mercy, and salvation, which have in all generations been the glory and happiness of the Lord's children. If she sometimes meets with mortification, in her religious movements, she should endeavour to possess her soul in patience. All things will eventually work together for good, unto those who seek out their own honour, but are unfeignedly desirous that the name of the Lord may be magnified in them, through them, and upon them."

(To be continued.)

The Divinely Quickened Sense and Feeling.

"My dearly beloved Friends—who are sensible of the day of your visitation, by the light of the Lord Jesus in your hearts, and who have gladly received the holy testimony thereof, by which you have beheld the great apostasy that is in the world, from the life, power, and Spirit of God, and the gross degeneracy that is amongst those called Christians, from the purity, self-denial and holy example of Christ Jesus, and his primitive followers; and how pride, lust and vanity reign, and how Christendom has become a cage of unclean birds"—hear my exhortation to you in the Spirit of Truth. Dwell in the sense that God hath begotten in your hearts by the light and Spirit of his Son, who is now in you, reconciling you unto himself. Watch that this *blest sense* be preserved in you, and it will preserve you. For where the *holy sense* is lost, profusion even of the highest truths, cannot preserve against the enemy's assaults; but the gates of hell will prevail against them, and the enemy's darts will wound them, and they will be carried again captive, by the power of his temptations. Wherefore I say again, live and abide in that light and life, which hath visited you, and begotten an *holy sense* in your hearts, and which hath made sin exceeding sinful to you, and you weary and heavy laden under the burden of it—and hath raised in you a spiritual travail, hunger and thirst after your Saviour, that he might deliver you—that ye might be filled with

the righteousness of his kingdom that is without end."

"Dear Friends, God had breathed the breath of life to you, and in measure you live; for dead men and women do not hear, or hunger or thirst, neither do they feel weights and burdens as you do. The day of the Lord is dawned upon you, and it burneth as an oven; you know it; and all works of iniquity are as stubble before it. You feel it so; they cannot stand before the Lord; his judgments take hold of them and consume them. O, love his judgments, that with those of old you may say, in the way of thy judgments O Lord, have we waited for thee; the desire of our soul is to thy Name, and to the remembrance of thee."

"Beware of vain thoughts, for they oppress and extinguish the *true sense*. These vain thoughts arise from the enemy's presentations of objects to the mind; and the mind's looking upon them, till they have made impressions and influenced the mind into a love of them. This is a false liberty; a dangerous, yea a destructive liberty to the *holy sense* that God hath begotten in any. For as this is not received but hindered by such thoughts, so it is not improved but destroyed by them. The Divine sense in the soul is begotten by the Lord. It is his life and Spirit, his holy breath and power, that quickeneth the soul, and maketh it sensible of its own state, and of God's will; and that raiseth fervent desires in it to be eternally blessed. This is what Satan rageth at; he seareth his kingdom; he findeth that He is come that will cast him out of his possessions. He crieth out, Why art thou come to torment me before my time? He is the father of vain thoughts; he begueth them in the mind, on purpose to draw off the mind from that sense, and to exercise it in a variety of conceptions, in a self-liberty of thinking and imagining concerning persons and things. Here he offereth his baits, and layeth his snares, and never faileth to catch and defile the unwatchful soul." "O the mountains that are raised, by vain thoughts, betwixt God and the soul! How doth the soul come under an eclipse, lose sight, and at last all sense of the living God, like men drowned in great waters. Thus many have lost their condition, and grown insensible, and then questioned all former experiences, if they were not mere imaginations, till at last they arrived at Atheism, denying and deriding God and his work, and those who kept their integrity."

"The enemy hath yet a more plausible device wherewith to destroy the *holy sense* that God hath quickened, when he seeth these temptations resisted, and that he cannot hinder a religious work in the soul, by any baits taken from the things that are seen; and that is his drawing you into imaginations of God, and Christ and religion; and into religious duties, not in God's way or time, nor with Christ's Spirit. Here he is transformed into the appearance of an angel of light, and would seem religious now, a saint, yea a leader into religion, so that he may yet keep him out of his office, whose right it is to teach, prepare, enable, and lead his children with his holy power and Spirit. Yea, if he can but keep the creature's will alive, he knoweth there is a ground

for him to work upon—a place that he can enter, and in which his seed will grow. If this will of man be standing, he knoweth that the will of God cannot be done on earth, as it is done in heaven. Others! will be God's enemy, you the soul's enemy; and all will-worship ariseth hence; it is the offspring of the serpent and of the will of man, and it can never please God. Let all beware of this; God is a Spirit, and he will be worshipped in his own Spirit, in his own life." "Are ye followers of the Lamb that hath visited you, the Captain of your salvation? Run not in your own wills; wait for the word of command; do nothing of your own heads and contrivings, yet do all with diligence that he requirerh. Remember what became of them of old, that offered false fire. O stay till a coal from his holy altar touch your hearts and your lips. Jesus told his mother at the marriage in Cana in Galilee, his hour was not yet come. He rejected the will in her, and staid till his time was come, that is his Father's time, in whose hands are the times and seasons; whose will he came to do and not his own; leaving us therein a blessed example, that we should follow his steps; that is not to attempt to perform even things of God in our own wills, nor out of God's season and time; for in his seasons he is with us, but in our own seasons and wills, he withdraws himself from us. And this is the cause, that the nation's worshippers have little sense of God in their hearts, and that their priests cry out against inward sense; but the people should go alone, and come to a more acceptable worship."

"One sigh rightly begotten outweighs a whole volume of self-made prayers; for that which is born of flesh is flesh, and smelterh not to God's kingdom, he searcheth it not; and all that is not born of the Spirit is flesh. But a sigh or a groan arising from a living sense of God's work in the heart, it pierceeth the clouds, it entereth the heavens; yea the living God heareth it, his regard is to it, and his Spirit helpeth the infirmity. He loveth that which is of himself, and hath a care over it, though as poor as worm Jacob." "As you are not to run in your own wills, nor to offer up sacrifices of your own preparing, so have a care how you touch with those that do; how you bow to their wills, and join with their sacrifices. For all these things greatly help to extinguish the divine sense begotten in your hearts by the Word of Life. As you are faithful to the light and Spirit of Christ, which giveth you to discern and relish between that which standeth in your own will, and the will and motion of the Spirit of God in yourselves; so will you by the same light discern and savour between that which proceeds from the will of man, and the will and motions of the Spirit of God in others, and accordingly either to have, or not to have fellowship with them." "Wherefore I exhort you in the Spirit of Truth, and in the counsel of the God of Truth, keep in the divine sense and watch, if you would endure to the end in the will of God. Touch not with man-made ministers, or man-made worshipers, let their words be ever so true. It is but man, it is but flesh, it is but the will, and it shall have no acceptance with God.

"This is the golden cup of the false church that has gone from the leadings of the Spirit, with which the nations are defiled; have nothing to do with it. Keep to Christ Jesus, God's great Light; follow him as he shineth in your hearts, and ye will not walk in darkness, but have the light of life; not of death to condemnation, as in the world, but unto life, which is justification and peace."—W. Penn.

Philanthropy.—Gerrit Smith, of New York, as is well known, is the possessor of immense tracts of land in that State. A few years ago, he gave to a considerable number of coloured persons several thousands of acres. From this gift has sprung a thriving and numerous settlement. During last spring he made known his intention to donate a certain amount of money and land to five hundred males, and a like number of females, in the State of New York, and a number of gentlemen in the various counties were chosen to make the selection of persons from the poor, the landless, and the temperate of the population. Of this number, seventy-five of each were drawn from New York city, and the report of the committee of gentlemen to whom the selection was entrusted, has been published. It appears from this, that the actual value of the gift will be \$30,000. To each of the males he gives a farm in Franklin county, with the sum of \$10 in addition; and to each of the females \$50 in cash. The payments and the transfers of the deeds are now progressing.—*Presbyterian*.

Time Flies.

In summer we seldom think of winter, in joy we rarely think of sorrow, and in youth we hardly ever think of growing old; but when winter, and sorrow and old age come upon us, we wonder how it was that we did not think of them more.

Reuben Rogers, when a school-boy wrote this copy in his copy book, "Time Flies!" but when he wrote it he was thinking of his hoop, his kite, and his whipping-top, and paid but little attention to anything else. What thought he of time; or what cared he whether it crawled or flew?

When Reuben Rogers was a year or two older, he saw the motto on a sun-dial, "Time Flies," and this reminded him of the copy that he had written in his copy-book; but as the sun-dial stood in a garden, he very soon began to gather flowers, and the motto passed away from his remembrance. A boy in a flower garden is seldom much given to reflection. Life is "even a vapour that appeareth for a little time and then vanisheth away." James iv. 14.

When Reuben Rogers was a young man, he heard a preacher in the pulpit say to the assembly around him, "Time flies! Lay hold on eternal life!" For a moment it reminded him of the copy he had written, and the motto on the sun-dial, but it was only for the moment, and the thought passed away.

Reuben Rogers lived a reckless life to the years of manhood, caring much for this world and little for another. As he once wandered

through a church-yard, he saw the words sculptured on a tombstone, "Time flies! Prepare!" His copy, the motto on the sun-dial, and the words of the preacher, were again remembered, and perhaps remembered a minute or two longer than before, but by the time he left the church-yard they were forgotten.

It was when the gray hair was on his head, that Reuben Rogers was laid on a sick bed without hope of recovery. "Time flies!" said the minister who attended him; "moments are worth more to you now, than months, or even years, were before." Reuben Rogers felt this to be true, and the words went to his heart. What would he not have given for an hour! But could he have given the world for it, it had been in vain. He was taken away while calling for one single moment of that time he had so thoughtlessly wasted.

While these eyes are bright, and thy cheek red; while youth and health are thine; as thou enjoyest the present, ponder on the past, and prepare for the future. Time flies, and before thou art aware, youth and health may fly too, leaving thee tottering limbs, gray hairs, and a hopeless eternity.

While seasons fly,
Set thy bright eye,
And ardent heart on heaven.

[From the Child's Companion.

For "The Friend."

Affection of Birds.

We meet sometimes with instances among birds of affectionate conjugality, well worthy of being recorded; and we shall give one example of this kind, as described by Bingley, that occurred in a pair of the Guinea Parrot, (Pittacus Pullarius):

"A male and female of this species were lodged together in a large square cage. The vessel which held their food was placed at the bottom. The male usually sat on the same perch with the female, and close beside her. Whenever one descended, the other always followed; and when their hunger was satisfied, they returned together to the highest perch of the cage. They passed four years together in this state of confinement; and from their mutual attentions and satisfaction, it was evident that a strong affection for each other had been excited. At the end of this period the female fell into a state of languor, which was every symptom of old age. It was no longer possible for her to descend and take her food as formerly; but the male anxiously brought it to her, carrying it in his bill, and delivering it into hers. He continued to feed her in the manner with the utmost vigilance for four months. The infirmities of his mate, however, increased every day; she became no longer able to sit upon the perch; she remained crouched at the bottom, and from time to time made a few useless efforts to regain the lowest perch; while the male who remained close by her, seconded these feeble attempts with all his power. Sometimes he seized with his bill the upper part of her wing to try to draw her up to him; sometimes he took hold of her bill and

For "The Friend."

attempted to raise her up, repeating his efforts for that purpose several times. His countenance, his gesture, his continual solicitude, everything in short, indicated, in this effusive bird an ardent desire to aid the weakness of his companion, and to alleviate her sufferings. But the scene became still more interesting, when the female was at the point of expiring. The male went round and round her without ceasing; he redoubled his assiduities; he attempted to open her bill in order to give her nourishment; he went to her and returned with the most agitated air, and the utmost inquietude; at intervals he uttered the most plaintive cries; at other times, with his eyes fixed upon her, he preserved a sorrowful silence. His faithful companion at length expired; he languished from that time, and only survived her a few months."

Y. Z.

Clerical Statistics.—Among the facts of our times is the great diminution which has taken place in the number of clerical persons in proportion to the amount of population. This is true in Protestant, Greek, and Roman Catholic countries. The statistical work of Moreau de Jones (furnishes the following particulars on this subject:

"In France, in 1757, there were 40,000 curates, 60,000 other priests, 100,000 monks, and 100,000 nuns; being a total of 300,000, or 1 to every 67 inhabitants. But, in 1829, the entire clerical order had decreased to 108,000 members; that is, 1 to every 280 inhabitants. This is a decrease of more than four-fifths. At Rome, in 65 years, the decrease has been three-fifths. In Portugal, in 31 years, the falling off has been five-sixths. In Bavaria, in 24 years, the decrease has been the greatest; out of every 23 only 1 is left. In Sicily, in 51 years, the decrease has been one-half. In six of the states of Europe the Roman Catholic clergy, including priests, monks, and nuns, has decreased 655,000 in the last sixty-five years! In Russia, where the Greek church is the prevailing denomination, the decrease has been, in 32 years, more than one-third."

The same important process has been going on in half Protestant and Protestant countries, as is shown by the following facts. In Switzerland, in 37 years, the decrease has been one-third. In England, in 133 years, nearly two-thirds. In Denmark, in 20 years, more than one-half. In Sweden, in 60 years, one-third.—*D. News.*

Inventive Genius.—It is stated, as an illustration of the influence which inventive genius exercises upon manufactures, that some gentlemen in Boston, a short time since, employed an ingenious American machinist to devote some study to a mode of cleaning and separating into different qualities the wool from the River of Plöte. The attempt was successful. The machine was produced. The wool was thrown into it and thoroughly cleaned and divided into three kinds, good, better, best, and is thus turned out assorted, and cleansed, and ready for market or manufacture. The

wool costs six cents a pound, and the first sort procured from it is worth forty cents a pound.—*Late Paper.*

Anecdote of a Starling.—A starling had a nest and reared young ones under the eaves of the roof, within the basin of a drain-pipe which receives and carries off the water from the gutters. Here I used to see the mother coming to feed her young ones, which she did frequently. They were very voracious, and as they got stronger they pushed forward so eagerly to obtain the first supply of food, that they fell out of the basin one after another. Three, I know, fell out, one of which was killed. The others were taken up unhurt, and I had them placed in a basket, covered over with netting, which was hung up near the nest, in expectation that the mother-bird would not fail to supply them. This was done over night, and next morning I found, to my surprise, that one bird had disappeared; so I watched to see what would become of the remaining one. It made a great crying to attract its parent's attention, and the parent was not unmindful of it; I saw her fly over the basket with food in her bill. She settled on the roof and gutter within sight of the basket, but went away without trying to feed the prisoner. This was done several times, and at last, I discovered her object: for the young bird's hunger becoming more and more pressing, it continued struggling to reach the food, and contrived to get out through the netting, when it fell to the ground without injury. Though unable to fly, it was strong upon its feet and ran upon the lawn. The parent now came down to it with food as before, but not yet to feed it; she flew on a little way from it, and so encoined it into the corner of a shrubbery under a wall, where I discovered the missing young one also, and where she constantly fed them throughout the day.—*Couch on Instinct.*

Remarkable River.—The Florida Sentinel contains an account of the examination, by a committee of scientific gentlemen, of the river Weiciss, in Florida, with a view of testing its capacity for a water power for manufacturing purposes, and the practicability of connecting it with the St. Mark's by a canal. The head waters of the river are thirty-two feet above the high water in the St. Mark's, at Newport. The Sentinel describes the Weiciss river as one of the natural curiosities almost peculiar to Florida. It takes its rise, like the Wakulla, in springs of great volume, forming an immense basin with bold shores, from which it runs in a S. E. direction, in a deep and broad stream, about fourteen miles, to a swamp, where most of it disappears through a subterranean channel, by which it is discharged into the Gulf. This river is said to contain a greater volume of water than the Potomac or James River, and like all rivers having a similar rise in Florida, it is affected neither by drought nor freshet, affording one steady, uniform and unvarying current all the year. The committee are of opinion that more than ten times the water power of Lowell can be found there at a small expense.

M. Peasley says, "I travelled a week in the county of Suffolk in silence; was at six appointed meetings, and had not strength to open my mouth in any of them; a path I am ready to think, more will be called into, if rightly subject to the Divine will; for the church in many places grows under a lifeless misery."

A hard dispensation this would be to some now, who are rarely still long at a time—and who appear to have little faith in silent suffering with the Seed which is oppressed in the hearts of many, like a cart with sheaves.—Nothing said, nothing done, with such.

"How many seeming brave soldiers have cast off their spiritual armour, deserted their Captain, and shamefully quitted the field of battle; which makes me fear always, lest it should be my unhappy case! So that if I can live long in a short time, by living well, it would be better than if I should live a thousand years twice told, to worse than no purpose."—*Peasley.*

Many in our day appear to think there should be no "field of battle"; but all treated with an outside show of love and complacency, and flattered into the opinion that they cannot be wrong; it would be uncharitable to think them so, if they have the form of godliness.

Discovery in Africa.—The South African Commercial Advertiser contains a letter from Robert Moffat, the famous Scotch Missionary and traveller, giving a description of a great lake which he has discovered, after a journey of 556 miles into the interior. It is very broad; two large rivers run into it from the North. It is full of the finest of fish, and the banks clad with a peaceful and primitive people, having the general types of the African race.

A River Spring in the Wilderness.—Major Emory, writing to Washington, confirms former reports about a river having suddenly appeared in the desert on the Gila route to California. The letter states that parties which went by the route before the 4th of last July, suffered much from thirst, while those which passed since that time encountered the river. It crosses the route about midway of the desert.—*Late Paper.*

The transparent wings of certain insects are so attenuated in their structure, that 50,000 of them piled over each other, would not form a pile a quarter of an inch in height.

New England Enterprise.—Within a few days past, a new, beautifully modelled, and substantially built ship of large capacity, thoroughly equipped and provisioned for a long voyage, has arrived at this port. As a specimen of naval architecture she is well worth the attention of those interested in such matters. But it is not of her model, her dimensions, her equipment, or her sailing qualities, that we would now speak. There is a history of brave men and devoted women connected with this ship that will make her memorable as long as she withstands the perils of the deep or the

ravages of time. She was built in a remote corner of the State of Maine, without money and without credit. Men laughed at the undertaking as visionary and quixotic, but its success has shamed them into admiration. The originator of the enterprise, Capt. George Kimball, of Frankfort, whose name deserves to be remembered, is a man, whose only capital was his energy, industry, integrity, and kindly disposition. He had determined with the aid of poor men like himself to build and equip a noble ship in which he and others with their wives and children might sail for the coast of California or Oregon, and there make a settlement for themselves and their posterity. For this purpose he proceeded to the village of Cutler, so in that remote place, at a distance from men of business and of capital, he might pursue unmolested the work to which he had devoted himself.

Here, alone, a company of one, without capital, in a forest, at a distance even from deep water, he commenced his noble enterprise. He was soon joined by a single man; in a few weeks others followed; women contributed provisions, and the farmers sent in cattle which were exchanged for materials for ship building. The novelty of the undertaking attracted adventurers from a distance, and experienced ship builders and joiners arrived to give their strength and skill to the work. All who aided in the enterprise, whether men, women, or children, received their proportionate share in the ship. In April last the work was commenced, and in November she was launched, a splendid ship of more than six hundred tons burthen, and christened the "California Packet." She is now in Boston with her passengers on board, those who built and own her, and to whom she is now a home. We need not say that the men and women who compose this company are specimens of our New England population to whom we can refer with pride.—*Boston Transcript*.

THE FRIEND.

THIRD MONTH 2, 1850.

A NEW JERSEY HOUSE OF REFUGE.

The Newark Advertiser contains a letter from Trenton, which states as follows:—

"One of the most important bills yet passed was that to establish a House of Refuge for Juvenile Offenders, which was at one time lost; but before the result was announced, two members changed their votes, and gave it just the required number to pass it. The object is to erect buildings in which may be kept, employed, and instructed, such minors as have been convicted of crime by the courts, or who have been arrested as vagrants, or whose parents or guardians may desire their being committed to the institution." The bill appoints Thomas Lavender, of Mercer, Daniel Baskalow, of Passaic, and William R. Allen, of Burlington, commissioners to select a suitable site, to be approved by the Governor, for the building, at a price not exceeding \$60,000, and then the Governor shall appoint three commissioners

to contract for the erection of the buildings, on the most approved plan, at an expense not exceeding \$15,000, making the whole amount authorized to be expended \$21,000. It has passed the Senate already, and the Governor having recommended it in his message, has doubtless ratified it by his signature by this time."

A communication dated London, Jan. 25th, 1850, from a correspondent of the North American, which contains much interesting information on various topics, closes with the following paragraph, showing that the cold in England was far more severe at that date than with us:—

"The weather during the last two or three weeks has been unusually severe. The ice in the parks is now from five to seven inches thick, and on several occasions one hundred thousand persons have assembled on the Serpentine in Hyde Park in one day."

A stated annual meeting of The Contributors to the Asylum for the Relief of Persons Deprived of the Use of their Reason, will be held at the committee-room, Mulberry street meeting-house, on Fourth-day afternoon, Third month 13th, at 3 o'clock.

SAMUEL MASON, Clerk.

RECEIPTS.

Received of Nathan P. Hall, agent, Harrisville, O., for John Hill, \$2, vol. 23. W. E. Crane, N. Y., for J. L. Murray, \$2, vol. 23. Joseph Gibbons, agent, Ravin, Mich., for William Saterthwaite, \$2, vol. 23. Thomas Shields, \$2, to 23, vol. 24.

SCHOOL AT GERMANTOWN.

The School Committee of Germantown a Preparative Meeting would draw the attention of Friends, engaged in the occupation of teaching, to the Borough of Germantown, as a place presenting some advantages for the establishment of a boarding-school for the sons of Friends.

Many families—members of the Society—make it a summer resort, and the number of permanent residents, also members, is considerable and fast increasing. A good school for their children, is much to be desired. Recently, a girls' boarding-school, taught by Friends, has been opened in the town, with a promising prospect of success. Parents having sons, as well as daughters, to send to school, naturally desire to have them near each other. The existence of a girls' school, therefore, is an additional circumstance in favour of the success of one for boys.

There is a school-house, belonging to the preparative meeting, and a school in operation, for some time before the opening of the private school, which was in a flourishing condition. It was not for Friends' children, exclusively.

It is believed, that if a married man, suitably qualified and known among Friends, as a teacher, should feel it right to undertake a school, with convenient accommodations for boarders, he would be likely to succeed, in a place so favourable to such an attempt, as the borough of Germantown, which, deservedly, enjoys a wide-spread reputation for healthfulness, and is particularly convenient of access. The school-room could

be had, free of charge, and the furniture of it would be sold, by the present occupant, at a moderate price.

The Committee desire to invite the attention of Friends to the subject, and should any one, rightly concerned for the pious, religious education of our youth, feel himself drawn to engage in so honourable and useful a service, to induce him to inquire whether, there is not here a fair field open for labour.

Further information can be had on application to Thomas Magrge, Germantown, or Alfred Cope, Philadelphia.

Germantown, Second mo. 1850.

HAVERFORD SCHOOL.

The Summer Term of this Institution will commence on Fourth-day, the 8th of Fifth month next. A small number of students can then be admitted; and the Managers desiring to give the preference to members of our religious Society, request that immediate application be made by those who propose to enter at the time above stated. Circulars containing the information required by parents, will be forwarded on application to Charles Yarnall, Secretary of the Board of Managers, No. 39 Market street.

Philada., Second mo. 22d, 1850.

WEST-TOWN BOARDING SCHOOL.

The Summer Session of West-town Boarding-School, will commence on Sixth-day, the 26th of Fourth month next. To avoid disappointment in case the school should be filled, parents and others intending to send children will please make early application to Joseph Snowdon, Superintendent at the School, or Joseph Scattergood, Treasurer, No. 84 Mulberry street, Philadelphia.

WANTED

A well qualified male teacher to take charge of a school, in which the common branches of an English education are taught. A member of the Society of Friends will be preferred. For further information, inquire of Cap'n Wistar, or Samuel P. Carpenter, Salem, N. J., or at No. 180 Arch street, Philadelphia.

MARRIED, at Friends' meeting, Concord, Pa., on Fourth-day, the 6th of Second month, GEORGE MATTHEWS, M. D., to Anna, daughter of the late Samuel Trimble, all of Delaware county, Pa.

—, at Friends' meeting-house, Hunting Creek, Ireland county, N. C., on the 6th ult. JAMES BROWN, of Deep Creek, Surry county, to ANNA, daughter of GEAR MEYER, deceased, all of Deep Creek Monthly Meeting, Surry county, N. C.

DIED, at the residence of her brother, Thomas Pim Lee, on the 29th of First month, FRANCES P. LEE, a member of Exeter Monthly Meeting, in the 66th year of her age. She was a truly sympathizing Friend to those in affliction.

—, at his residence at Springfield, Guilford Co., N. C., on the 30th of First month, 1850, in the 70th year of his age, MAULON HOGARTH, a member and minister of Springfield Monthly Meeting.

—, at the same place, in the Eighth month, 1849, SARAH, wife of the above named Friend, aged about 72 years.

PRINTED BY KITE & WALTON.

No. 50 North Fourth Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XXIII.

SEVENTH-DAY, THIRD MONTH 9, 1850.

NO. 25.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

JOHN RICHARDSON,

AT NO. 50, NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

All communications, except those relating immediately to the financial concerns of the paper, should be addressed to the Editor.

For "The Friend."

Visit to the Menomonesies.

(Continued from page 196.)

At the council, held on the 21st of Sixth month, by the Sub-Indian Agent, with the Menomonesies, the latter declined returning to Green Bay to apportion the \$30,000 for the traders. They objected to the expense it would cause them, as the agent said he had no means of providing for them.

It is always to the interest of certain parties that the disbursement of Government money should take place in their vicinity. It brings in people, helps trade, and affords chances for replenishing the pocket, in several ways. When the objection made by the chiefs, become known at the town of Green Bay, a contribution of money and other things was set on foot, for their benefit, should they consent to come. The expedient answered the desired end, and the chiefs agreed to revisit the town.

The Indian agent was anxiously expecting the \$30,000, and accounts came, which induced him to suppose the money was at hand. To lose no time, he notified the chiefs, and as the Fort had proved so pleasant a retreat, obtained the consent of Captain Shaler to have them there. Thus, on the 5th of Seventh month, the Friend at the Fort had, he might truly say, the unhappiness of again seeing some of his Menomonic acquaintances, of whom, he supposed, a final leave had been taken. More agreeable impressions would have been left on his mind, had that leave been final, indeed.

On the evening of the 5th, Oshkosh, Oshkewanaw, Big Man, and some others, were introduced to their former lodgings; but how fallen from their former estate! It was no longer possible to feel respect for men, who had degraded themselves to the level of brutes. The Sachem could not stand: in attempting to step from the porch to the ground, he fell on all fours, and with difficulty, scrambled into his quarters. This was a sad sequel to the former good experience.

F. J. Bondeuil, the Roman Catholic missionary, stationed at the Lake, also came to the Fort. He was a small, intelligent-looking man, of winning manners. He reported Latto, and some others, to be in town, and that they had refused to come over with the drunken chiefs.

A number of persons called at the Fort, on this day and previously, during the absence of the Commissioner, to talk about Indian affairs and the approaching payment. Some of them were well informed men, of very respectable standing. One, particularly, who appeared to have much feeling for the Menomonesies, and to be intimately acquainted with their affairs, told the Friend, that he was present at the Lake, when the treaty was formed, under which this payment was to take place. He said it was forced upon the chiefs; that it was represented to them, that by a previous treaty made with Gov. Dodge, in 1836, they had agreed to cede their lands in Wisconsin, to the Government, whenever the Government should require it; that the time had now come, and a price was offered them, which they might now secure, by complying with their agreement; but if they should be obstinate and refuse, Government would insist upon its literal fulfilment, and take the land, without paying for it. This story was, substantially, confirmed by two other individuals; both, persons entitled to credit, as well as the first, and who, like him, were present at the treaty of 1843. Upon referring to the treaty of 1836, as published in the 7th volume of Statutes at Large, no such stipulation is to be found. It was a treaty for the purchase of specific tracts, whose metes and bounds are duly set forth, and not a word is said about future purchases or cessions. The Indians, as one would expect, are represented to have replied, that they knew of no such agreement. The treaty, it is related, was then read, with a clause, such as it had been asserted to contain. The Indians then said, it must be an interpolation—it had never been sanctioned by them.

One of the persons who gave this account to the Friend, declared that he was present at the reading of that treaty, on the occasion of its being signed, and no such clause was then read, though he was now under the impression it was; though he suppressed in the translation. The interpreter who acted upon the occasion, he said, received ten thousand dollars. This seemed almost incredible; yet, on referring to the Statutes, it is found to be even so; and more, that thirty-five thousand dollars additional were paid to different members of his family, eight in number, under the 2nd article of the treaty, which runs on this wise:—"And whereas the said Indians are desirous of making some provision and allowance for their

relatives and friends of mixed blood," &c. &c. Under this article eighty thousand dollars were distributed among about forty individuals, one of whom received about fifteen thousand dollars, and another, ten thousand dollars. No wonder, when such people came to receive from the present Commissioner, their fifty and seventy-five dollars a-piece, they should have flocked a little.

It is difficult for one who has not been personally cognizant of such transactions, after the lapse of a few years, to get a very clear account of them. It would require a leisurely investigation, confronting of witnesses and sifting of testimony, to unravel the intricate diplomacy of our Indian Department. Public records do not afford full particulars, for obvious reasons; and they are not, as might be expected, in all respects, consistent with private testimony. Yet some part of the truth may be elicited from them.

Although the treaty of 1836, made by Gov. Dodge, and referred to above, contains no stipulation on behalf of the Indians to cede their lands, whenever required by the Government, a treaty made by John H. Eaton and S. C. Stambaugh, in 1831, does contain something of the sort. The instrument executed on the latter occasion, opens by giving a rough outline of the Menomonic lands—amounting, at that time, to 12½ millions of acres as near as one can judge by reference to the most recent map of that region which has been published—that compiled by Drake and issued by Cowperthwaite & Co., at the close of 1849. The instrument conveys all the Menomonic lands east of Winnebago lake, Fox river, and Green Bay, estimated at 24 millions of acres, to the United States; leaving 10 millions in the occupancy of the Indians, of which 300,000 are described as a permanent "Reservation, made to the Menomonic Indians for the purpose of weaving them from their wandering habits, by attaching them to comfortable homes, [and on which] the President of the United States, as a mark of affection for his children of the Menomonic tribe, will cause to be employed five farmers of established character for capacity, industry and moral habits, for ten successive years, whose duty it shall be to assist the Menomonic Indians in the cultivation of their farms, and to instruct their children in the business and occupation of farming. Also, five females shall be employed, of like good character, for the purpose of teaching young Menomonic women, in the business of useful housewifery, during a period of ten years."

Houses were to be built, schools to be taught, a grist-mill and smith shops to be kept in operation, "household articles, hoes, cows, hogs and sheep, farming utensils, and other articles of husbandry necessary to their

comfort," were to be liberally provided for them by the Government.

The term *Reservation*, applied to this tract, was of serious import; it anticipated the appropriation, by our *effectionate* Government, of all the other lands then held by the Menomonesies—the ancient heritage of their fathers. The Government evidently affected the land, as much, if not a little more, than it did the Indians, as the sequel will clearly show. Near the close of this important document, as though it were a matter of no great consequence, the following clause was introduced:—

"The boundary, as stated and defined in this agreement, of the Menomomie country, with the exception of the cessions herebefore made to the United States, the Menomonesies claim as their country; that part of it adjoining the farming country, on the west side of Fox river, will remain to them as heretofore, for a hunting ground, until the President of the United States, shall deem it expedient to extinguish their title. In that case, the Menomomie tribe promise to surrender it immediately, upon being notified of the desire of Government to possess it. The additional annuity then to be paid to the Menomomie tribe, to be fixed by the President of the United States."

This clause, it may be remarked, left for these poor creatures, the reserved 300,000 acres and all east of the Fox river; and therefore, this treaty would not sustain the alleged assertion of the commissioner of 1848, that they had agreed to part with *all* their lands, when required to do so.

But, by the treaty of 1836, the United States took another slice from the eastern and north-eastern part of the Menomomie country, viz., 4 millions of acres, including the permanent Reservation, guaranteed to them, only five years before. The effect of this, though probably not understood by the Indians, (by giving a *free* interpretation to the words, "on the west side of Fox river,") was, to leave them no hold, in the opinion of the commissioner of the United States, upon any, except at the pleasure of the Government; for the only part not included in the above recited clause of the treaty of 1831, was now gone. What must those Indians think of the *effection* of the President and his ideas of perpetuity. But, as the northern extremity of Fox river lies in about 44° 30', while the Menomomie country ran up to 46°, it will be perceived, that it required considerable latitude of construction to arrive at the commissioner's conclusion. Perhaps, he thought, that interpreting the words *west side* to mean *west of the meridian* of Fox river, while it was taking no more liberty than was usual in Indian transactions, would give his master some millions of acres, which, otherwise, he must be at the trouble of going through additional forms, to bring within his grasp. But even admitting the meridian of Fox river to have been intended, there is a considerable tract, west of that and north of the mouth of the river, which had been already taken, under the treaty of 1836, and therefore twice paid for—an incredible blunder. In short, as was said before, it is no easy matter to get a clear understanding of such doings,

and may be, it was not intended they should be understood by everybody.

One thing is certain; the poor Indians were convinced, at the treaty of 1848, that Government was bent upon having their lands, by hook or by crook, and having no means of putting by so powerful a customer, they must receive, with humility, whatever price he might choose to pay. What that price was cannot be told with precision from the only data accessible to the writer; but by an approximation, which cannot be far from the truth, it would appear, that for the 121 millions of acres, taken by the United States from the Menomonesies, according to the terms of the several treaties, about \$1,184,500 were to be paid, or about 9½ cents per acre. As, however, this sum was not to be paid at once, but much of it, in annual instalments, extending through a series of years, the Government is a gainer, in interest, of not less than 2½ cents per acre. So that the actual price, if paid according to treaty, would be about seven cents per acre, for some of the most desirable land in the United States. How desirable, may be inferred from the fact, that in one neighbourhood alone, as a late paper, published in that region, evulgently informs the public, no less than 500 families of emigrants have settled during the past year, within a circuit of ten miles. They who have seen the beautiful rolling prairies of Wisconsin and meadow intermixed, will not marvel at this. The healthfulness of the climate, the excellence of the soil, the green slopes—shaded here and there by natural groves—the dancing streams and crystal lakes, render it a far more attractive region, than the low, unvaried and feverish tracts of country which lie more eastward. How must the poor Indian lament his expulsion from scenes so delightful in themselves, and so endeared to him by many fond ties and pleasant recollections!

The estimate of the quantity of Menomomie land taken by Government, was made by measurement upon the map already referred to. The amount exceeds the sum of the several tracts as stated in the treaties of 1831 and 1836 and the commissioner's report of 1848. Acres are not mentioned in the treaty of 1848; it is for *all* the land. According to these data, the Menomomie land was ten millions of acres, and of course, the price paid, about 11½ cents per acre, not deducting interest saved by the Government, and 9½ cents, with that statement. Make the calculation which way you will, it is evident the Indians were not overpaid.

Bondeuil remarked, that the reluctance of the Menomonesies to remove, arose from various causes, some real, some imaginary. They have lived here from time immemorial and are attached to the country. They find here, in abundance, the food they prefer—fish, venison, and wild rice. They do not like to go farther north, to a more severe climate, where the means of subsistence are less and the winters longer, and they are afraid of the Sioux, who are to bound them on the west.

He thought the Indians were mistaken in believing they had seen the country intended for them, and had too bad an opinion of it. He expects to go with them, and according to his information, it is well watered with running

streams and lakes, against no doubt, with fish; along the margins of the water courses there are woods, and probably, game; and the soil is good.

J. P. Bardwell, a missionary to the Chippewas, on the upper waters of the Mississippi, has lately been in Philadelphia. He is personally acquainted with the country set apart for the Menomonesies and does not give so good an account of it as Bondeuil's informant. It is more than *well* watered. Too much of it is under water. Fish is plenty, at certain seasons; game, always scarce; wild rice, pretty abundant. On sandy spots, with a good exposure, the short Canada corn will ripen. The Chippewas are in a similar country, but as far north as 48°. They suffer often for want of food, and Bardwell says, some die, every year, of starvation. He has often seen children of ten to twelve years old, so weak for want of food, as to be unable to stand. They resort to many expedients in order to prolong life through these periods of famine; such as boiling the bark of trees, and drinking the water, boiling deer skins and old moosekins, and eating them. They beg from the missionaries, the water in which fish or any other article of food has been cooked, and drink it, for the sake of the little nourishment it contains. To such sufferings as these, the poor Menomonesies are to be exposed. They will not, to be sure, be so remote from white settlements, if that will be any advantage; but against that benefit, it may be, they may set the proximity of the Sioux. It is a cruel thing to place them alongside of that people, whose character is well known to the Government. Of this, we have the evidence in the published Reports of the Indian Department, the chief officer of which, in the year 1848, was William Nedill, the very person who made the treaty of that year, by which the Menomonesies were consigned to the tender mercies of that savage race. In his report, that same year, to the Secretary of War, he proves himself to have been perfectly familiar with the reputation of the Sioux. He says, they are "wild and untamable, and scattered over an immense extent of territory," "no effort could concentrate them;" and, speaking of the Pawnees—a much more vigorous and warlike people than the Menomonesies—he says: "They must eventually be driven west or exterminated by the Sioux—a reasonable amount of military force could prevent their being killed off in detail."

The fears of the Menomonesies, it would appear, are far from being imaginary. Starvation on one hand and violence on the other, may terminate the period of their sufferings.

The country which they now inhabit, is peculiarly blessed. It is wonderful to find in so high a latitude, such a profusion of the gifts of Nature. The waters abound in fish of the finest kinds—the white fish and trout, and the sturgeon, on which the Indians feast, are plentiful, and beside these, there are bass, pike and perch, and many other kinds. The streams and borders of the lakes are verdant with the wild rice (*Zizania aquatica*) which affords, in itself, an agreeable and nutritious article of diet, and is the means of attracting immense numbers of water fowl—geese and ducks, par-

ticularly. Of the latter, the inhabitants tell you, they have the canvass-buck, and three others that are better. Then there are quails, rails, grouse and pheasants, and plenty of deer, bears, and hares as large as our English rabbits.

The word *Menomonic* signifies wild rice, and is given to this Nation because it is so important an article of their subsistence.

But a portion of the Menomonies have a better dependence. When Government set apart a tract for the ostensible purpose of instructing them in agriculture, a number of them embraced the opportunity thus offered of acquiring that art. They were the Roman Catholic converts, and according to reports made to the Indian Department, are 500 in number. These reports, which the Friends did not see till after their return home, give a favourable view of the progress made by the Christian Band; much more so than any accounts given to the Friends, while at Green Bay. But, making all allowance for the partiality of their missionary friends, there would appear to be good ground for the belief, that a remnant of this people might be brought within the pale of civilization. They were making hopeful progress and had come experimentally to know something of that better state to which they might fully attain by patient perseverance in well doing. This gratifying improvement had taken place under considerable disadvantages, the chief of which was the unsuitableness of the Reservation, "which was along the border of the lake Powahwaykonny, low, wet, but destitute of running water, and very unhealthy."

"The Menomonies," says the report of the Sub-Indian Agent for 1848, "are just beginning to change slowly, but surely, from the savage to the civilized state. Until within the last few years, but very few of them made any attempts to draw their sustenance from the soil. Now 104 families derive their support mainly from agriculture. Of these, 57 live in good substantial log houses of their own construction. They have under cultivation 200 acres of land, well cleared and fenced. They are reported to have raised, the past season, 6000 bushels of corn, 500 bushels of potatoes, 125 bushels of oats; collected 1000 bushels of rice and made 30,000 lbs. of sugar. When it is considered, that this infant settlement, was commenced five years ago, by wild Indians, with no resources but their hands, and but slight aid from the Government, it may be adduced as evidence of a fixed purpose, on their part, to make full proof of the advantages of farming over the elaso for support.

"Their example is having its influence on other portions of the tribe. The last season, Oshkehenannew joined the farming band. He is regarded as an important accession from the pagan ranks. Besides this brother of the Head Chief, a very influential chief has also lately joined the farming band."

Two schools are reported to be in prosperous condition, in which 48 children—24 of each sex—are instructed in English. The pupils attend pretty regularly, though some live at a considerable distance from the school.

houses; the settlement being scattered along the lake shore for eight miles.

How cruel, after exciting the desire for improvement, and imparting a foretaste of the superior comfort and happiness of a settled life, just when they had fairly engaged in the mighty effort to discard deeply-rooted and time-honoured usages, and assume habits of living heretofore strange and odious, thus to obscure the light that was dawning upon them, and plunge this people again into the darkness of barbarism!

But, says the Government of the United States, the object of removing is not to destroy, but to save. Witness the report of the Government agent, in anticipation of the treaty of 1848:

"Should the United States hold a treaty with the Menomonies for their country, and should they retain a part of it, they would probably in a few years be surrounded by our advancing settlements, which would place them, with their present love of ardent spirits, in a most degraded state. The humane policy of the Government in removing Indians from the east of the Mississippi, has been the means of saving the lives of thousands.

"Should the Menomonic Indians be unwilling to remove south of the Missouri river, a purchase of a country of sufficient extent could no doubt be made from the Sioux. The utmost harmony and good feeling have heretofore existed between the Sioux and Menomonic Indians."

An additional inducement to the accomplishment of his philanthropic project is presented by the agent:

"The northern part of the territory," he says, "is settling rapidly in the direction of the Fox river, and a part of the Menomonic country is much wanted now for settlement."

Ah, the eleven foot!

(To be continued.)

Important Discoveries in Abyssinia.—Rocher d'Hericiourt, who has lately returned from a voyage in Abyssinia, has brought with him about a score of MSS. in the Ethiopian language, all of vast antiquity and great literary value. They are folio in form, bound in red leather, with the Greek cross and strange ornaments on the covers. In some of them the writing runs right across the page; in others it is in columns; in nearly all it is firm and bold in character. Some of the MSS. are on history, religion, and science; one is a complete and very curious treatise on the mysteries of natural astrology; and one which appears to have been written at the beginning of the eleventh century, contains a copy of the Bible, which differs, in some respects, from the ordinary version. To obtain these treasures, R. d'Hericiourt passed a long time in Abyssinia,—had to employ daring, cunning, persuasion, and force, to go through many hardships and persecutions. He has, besides, obtained a mass of curious information on the religion (which it seems is half Jewish, half Christian), the manners, and the government of the singular people who inhabit Abyssinia; has ascertained all that could be learned of their country, of

which so little is known; and has collected all the facts calculated to throw light on geology, mineralogy, botany, and other branches of science. But, what is more practically important than all, is that, he has brought with him numerous specimens of a plant, the root of which, reduced to a powder, is a cure for hydrophobia, both in men and animals. Of its virtues R. d'Hericiourt had practical proof; four dogs and a man having been bitten by a mad dog, were, by application of the remedy, cured of the hydrophobia which ensued; whilst a filly dog (bitten at the same time by the same animal) to which the remedy was not applied, perished in all the agony of that horrible disease.

The virtue of the plant, and the manner of preparing it for use, were explained to the traveller by a potentate of the country, who assured him that it was there generally used, and never failed. The specimens brought over by R. d'Hericiourt have been submitted to the Academie des Sciences, and the committee of that learned body has been appointed to test their efficacy. If, as it is confidently hoped, they have not lost their virtue in this European clime, the world will soon be put in possession of the means of curing one of the most frightful diseases to which flesh is heir, and Rocher d'Hericiourt will have the glory of having conferred an inestimable blessing on mankind.—*Paris Correspondent of the Literary Gazette.*

Gas in England.—There are now in the British isles 775 establishments for the manufacture of gas, with a capital of £10,500,000, employing 20,000 men, and producing nine billions of cubic feet of gas annually, to make which 1,125,000 tons of coal are consumed.

Supposed Discovery in Rankin County, Mississippi.—We learn from a late number of the Brandon Republican, that President Thornton and a party of friends have recently made a visit to what they denominate the "Platform." It is situated on the plantation of ——— Morrison, and, whether it is regarded as a work of Nature or Art, it is calculated to excite considerable interest throughout the State. T. inclines to the latter belief, and says: "It is a work of art of great antiquity, of curious workmanship, finished in the finest style, and more durable than could possibly be conceived by any observer. From the reservoir or well in the bottom of the creek there is a paved way, beautifully dressed, leading in a regular curve to the Platform. It consists of stones, beautifully dressed on top and jointed at all the sides, about five inches in thickness, of various figures, on a bed of cement about three inches in thickness, laid on beautifully white sand. Its size is at least 120 feet square, and it is level almost to the variation of an inch. There was no perceptible change in the level of this floor, but an increased beauty, arising from the fact that it had not been exposed. I have no doubt but that every stone, at least every square, is historical, and that, if we were sufficiently versed in the modes of ancient record, we might read the acts of a nation that

has long since become extinct. A few years since, Lynam saw in the hand of a Bedouin Arab some old pottery; he ascertained the place from whence he procured it, dug down, and found the city of Nineveh, that had been lost for thousands of years, and now, in 1849, is removing to the capital of this British Empire its ancient monuments. Who can tell what this Paper may lead to!—*Late Paper.*

For "The Friend."

Thomas Scattergood and his Times.

(Continued from page 193.)

About this time Sarah Harrison received many letters from her Friends in America, comforting her in her trials and weakness. A short note from John Pemberton, bears date Fifth month 13th, 1793.

"Beloved Friend,—I often think of thee, and desire thy support every way, that thou may be enabled to endure hardness, as a good soldier in the Lamb's warfare. Look not back, but press forward. Discouragements will attend, and many baptisms be experienced; but this is the portion of all who go forth rightily. If faith and strength is afforded to discharge the commission, it is as much as can be expected. Sometimes the most good is done, when the poor traveller thinks he has made poorly out. It is a safety to be stripped after seasons of favour; and as the Gospel spring is pure, we need to be often emptied and washed, that it may run pure. I am a poor, tried creature, but I labour to possess my soul in patience; and am thy affectionate friend,

JOHN PEMBERTON."

At the time of writing this letter, John Pemberton was in a peculiarly tried condition of mind. He had returned from his first visit to Europe under the persuasion that he had not fulfilled all that was required of him there. After travelling under the feeling of this for two years, in 1791, he opened a prospect before his Friends of returning to that field of labour. His Monthly and Quarterly Meeting, united therewith, but in the Yearly Meeting of Ministers and Elders, some doubt was expressed whether the time for the return had fully come. John was very willing to leave the matter with his Friends, and was in hopes that he might feel released from the heavy weight of exercise which had long burdened his mind on this subject. Such was not however the case, and he was now baptized into a belief that he must once more lay the matter before his Friends. This he did in his own Monthly Meeting in the following Twelfth month, and the Quarterly Meeting and Spring meeting of Ministers and Elders next following uniting therein, he was liberated to accomplish his prospect. But the Lord had better things in store for him,—and after he had suffered, travelled and ministered awhile in Germany, which was his field of labour in Europe, he was gathered home to his heavenly rest.

The next letter we shall introduce was from Owen Biddle, of Philadelphia. Owen was born a member of the Society of Friends, but in violation of the peaceable principles of the Lord Jesus Christ, he had taken an active part

in the Revolutionary war, for which he had been disowned. Under a renewed visitation of Divine love and mercy to his soul, he was brought to see and repent of the sins of his youth, and was enabled in sincerity to condemn the warlike measures he had pursued, to the satisfaction of his Friends. On the 30th of the Fifth month, 1793, he offered a paper of acknowledgment of his transgressions to the Monthly Meeting of Philadelphia, which had disowned him; and at the time it was read, great solemnity and feeling was manifest. The minute made by the clerk for the occasion ran thus: "A paper offered by Owen Biddle being read, a degree of solemnity prevailed, in which the sympathy and satisfaction of the meeting was evident."

In the Twelfth month, 1792, John Pemberton in writing to Heery Drinker, thus speaks of Owen Biddle. "It has been a cordial to hear that some are turning their faces Zionward in our city. I think the turn of O. B. must touch poor Timothy Mettack, and I wish it may profitably, and many others. May he be enabled to stand firm, for trials will attend him, and he may be perhaps powerfully attacked by some of his connections. My dear love to him, his wife and children. Tell him my concern is for his preservation in humility and watchful obedience; thus will he find hard things made easy, bitter things sweetened, and light and strength increase." In reply, Heery Drinker about the commencement of Sixth month, 1793, says: "A suitable season for acquainting Owen Biddle with thy brotherly care, and tender concern for him was embraced. He was reached and tendered therewith. For a considerable time past he has appeared to be well and solidly settled into a weighty frame, where I have believed, as he continues to eye the hand that has been underneath for his help and recovery, he will grow, and is growing in the root and substance. Your last Monthly Meeting had before it an offering from him, drawn up in full terms, very expressive of his present humbled state. It was weightily considered, and received with unanimity." "I know thou art much engaged at heart for the welfare and prosperity of mankind generally, and particularly for those who are not allowed up in temporals, nor fettered and bound to transient and perishing things,—those whose faces are turned Zionwards, and who are pressing towards an inheritance in that city which hath foundations. Some there are that appear to have improved the late probations to their solid benefit; but, in the general, pride and vanity greatly abound. A living without God in the world is mournfully obvious, and I have been ready to say in my heart, surely this people will yet be visited. By late accounts from Moses Brown it would seem as if Timothy Davis was somewhat shaken, and a hope is entertained that he is drawing nearer towards Friends. One of his brothers has come forth acceptably in the ministry, and another who had gone off with him in the separation, has applied to Friends to be again received,—having seen his errors, and professing a willingness to condemn them. James Rigby attended our meeting this day, a prospect of his being healed and re-united is not given up

by some. Our worthy Friend John Parrish has his real help and assistance much at heart. Richard Humphreys continues solid and steady. Last First-day evening Peter Yarnall was with us, and largely exercised in his gift. I thought his testimony was accompanied with weight and instruction." All the individuals referred to in the above extract, were persons who had been led off from the Society of Friends in the time of the Revolution, and they were at this time looking back with eagerness and desire to the fold from whence they had wilfully departed. James Rigby was reconciled to his Friends, and the meeting he belonged to, issued a memorial concerning him. Richard Humphreys died within a few years comparatively, and was a valued elder at the time of his death. Of Peter Yarnall's career of usefulness in the church, we have already given large account.

Owen Biddle's acknowledgment contained the following.

"Dear Friends,—It is with a humble sense of my unworthiness, that I have to acknowledge the goodness of the Supreme Being for his fatherly care towards me, through a dispensation of great trials and afflictions, and for having favoured me with a renewed visitation of his Divine Grace, whereby I have been made sensible of my past deviations. For which, my spirit has been bowed down before him with humble contrition. It is with sincere concern that I have to lament my deviation from the paths of righteousness, and my disregard to your brotherly advice, when you treated with me in Gospel love, and cautioned me against the snares of the adversary of our immortal happiness. [Had I received your advice] it might have pleased the Divine Being to have preserved me from many evils, which I was led into, by taking an active part in the late war, and joining with the measures which led thereto. I became instrumental in some measure to a series of public calamities and private distresses, the unavoidable consequences of war, which through mercy I have been favoured to see, is contrary in the nature and precepts of the Gospel of our Lord and Saviour Jesus Christ. A conduct so unguarded, and contrary to the peaceable principles of Christianity in which I was educated, has brought remorse and sorrow." "To be restored again to membership with you, is the sincere and fervent desire of your friend,

OWEN BIDDLE."

Such was the heartfelt acknowledgment of this once zealous advocate of war.

The reproof administered by Benjamin Lay* to a noted privateer of his day, is admirably adapted, we might think, to awaken serious reflection in any person engaged in war. Captain M'Pherson sailed from the De-

* The substance of this anecdote once appeared in "The Friend," with the information that it took place between Lay and the noted Paul Jones. I knew this could not be so when I first read it, because Benjamin Lay was dead, some time before Paul Jones was of age, or ever had a ship of his own. I have since found the above account of it, in the well known handwriting of a Friend deceased a number of years ago, who was living at the time when M'Pherson was in the eyes of the lovers of war and conquest, the great hero of the Delaware.

lawful with his ship, and during the French war which terminated in the conquest of Canada by the English, he was very successful in capturing French vessels. He had a seat on the banks of the Schuylkill, and there at times when his vessel was in port, he would carouse with his shipmates. On one occasion as he was riding out to have a frolic, perhaps in 1757, he met Benjamin Lay walking in to the city. The person of Benjamin Lay was so peculiar, that it was almost impossible for any one who had once seen him, to forget him. This occasioned him to be known to almost every inhabitant of Philadelphia, among the rest to M'Pherson. It is probable that the person and character of M'Pherson were also known to Lay, or if not, that his sword by his side and dress, distinguished him as one whose trade was killing men, and robbing vessels. M'Pherson wishing to have some sport with the diminutive and deformed philanthropist, addressed him with, "Your servant Mr. Lay." Instantly came the command in return, "Get off thy horse, and clean my shoes!" As Lay said this, he pointed down to his high-heeled boots covered with dust. "I shall not do that," replied the captain. "Well then, don't call thyself my servant, but speak the truth."

Not satisfied with failing in this effort at fun, the captain again addressed him, "What is the way to heaven?" With appropriate quickness Lay answered, "To do justly, love mercy, and walk humbly with God." M'Pherson was much startled at this reply, and confessed that he felt that if these were the characteristics of those who were in the road to heaven, then he was in the road to hell. He however was not so convinced as to resign his occupation, which springing from injustice was carried on in cruelty, and fostered pride, and which tended more to encourage communion with the evil one, than a holy walking with God.

(To be continued.)

From the London Magazine.

THE HISTORY OF LIFE.

I saw an infant in its mother's arms,
And left it sleeping;
Years passed—I saw a girl, with woman's charms,
In sorrow weeping.
Years passed—I saw a mother with a child,
And o'er it languish;
Years brought me back: yet through her tears she smiled
In deeper anguish.
I left her—years had vanished; I returned,
And stood before her;
A lamp beside the childless widow burned—
Grief's mantle o'er her!
In tears I found her whom I left in tears,
On God relying;
And I returned again, in after years,
And found her dying.
An infant first, and then a maiden fair—
A widow—mother—
And then a childless widow in despair—
Thus met a brother!
And then we met on earth, and thus we part
To meet—oh! never
Till death beholds the spirit leave the heart,
To live forever!

Selected.

TEMPTATION AND RESISTANCE.

When Pleasure says, "Come to my bowers,
And taste of the bliss I bestow;
Where merrily pass the bright hours,
And enjoyment is sure,"—answer No!
And tell her thou seekest for the pleasure
That is pure and remains undimmed;
That thy heart is above, with thy treasure,
Where thy bliss can be never destroyed.

When the world holds up honours before thee,
Which dazzle and lure thee to stray;
And tell thee she'll scatter them o'er thee,
Believe not—she lures to betray.
And tell her, that vain is her art,
That the honour thou seek'st is above;
That there are thy treasure and heart,
That there are thy thoughts and thy love.

When glittering Wealth to thy eyes,
Spreads her store, and invites thee to gain,
And secures with all speed the rich prize,
Which she tells thee thou soon shalt obtain—
Oh tell her thou'rt rich—that thy wealth
Is thy treasure in heaven secure,
That thou never can lose it by stealth,
And that with it thou ne'er canst be poor.

If Fame blow her trumpet, and call
To thee to enlist in her train;
And promises gifts unto all,—
Believe not—her promise is vain.
Oh tell her, she can allure
One whose treasure and heart are on high,
To part with a bliss so secure,
For anything under the sky.

For "The Friend."

The New City at Hadley Falls, Mass.

The seed of a new manufacturing city, which promises to be a second Lowell in the rapidity of its increase, have lately been planted, and have already germinated, at Hadley Falls on the Connecticut River, about midway between Springfield and Northampton. The following account is condensed from a more extended article in a late paper.

At the point just designated, the Connecticut cuts a beautiful semicircle and falls, within a short distance, no less than fifty-nine feet. The immense water-power afforded by this fall is more than thrice that at Lowell, on the Merrimack, and transcends any other available water-power in New England. It has been slightly improved for a number of years by a paper-mill or two on the right bank of the stream (South Hadley Falls Village), and a small cotton mill on the opposite shore.

The sagacity of several leading Boston capitalists, whose enlightened enterprise had, in other parts of the commonwealth, reared out of the still forest and the quiet bubbling water fall, humming factories, and stirring, thriving villages, several years since, pointed this too, to them, as the future seat of the greatest manufacturing city of the New World.

Prominent among these men was the late Edmund Dwight, who lived only to see the great undertaking fairly started on its giant pathway. In 1847, the plans of those gentlemen were perfected, the right to the water-power on both sides of the river secured, and possession of some 1200 acres of land on the left bank obtained. The same winter they obtained a charter of the Massachusetts legislature, under the name of the Hadley Falls

Company, and with a capital of four millions of dollars, practical operations were immediately commenced. The first great work—the most startling in its nature, and the most difficult of accomplishment—was the construction of a dam across the entire width of the Connecticut river, which at this point, is over one thousand feet from shore to shore, with a rapid current and a heavy volume of water. The first effort—that of the summer of 1848—was unsuccessful. The structure was completed in the Eleventh month, and seemed massive and firm enough to stand the shock of the fall of New England waters, for a century. But it failed, nature asserted her sway, and swept away, in five minutes, the labour of a summer. This was a sad reverse, and the minds that could conceive and soberly set about to execute a project so vast and laborious, were not of the stamp to be discouraged by even so serious a failure.

The plan of the structure, which is in its simple characteristic the same as that of many existing smaller dams in the country, was suggested and strongly recommended by the general superintending agent of the corporation—John Chase, of Chicopee, who has enjoyed a wide experience, and won a high reputation in conducting the operations of manufacturing and water-power companies. The winter of 1848-9 was improved by J. Chase and Philander Anderson, an engineer of well-known ability, in improving and perfecting the plan; and the many and formidable difficulties which had to be overcome, render it a proud monument to the persevering labour and scientific skill which they bestowed upon it. The plans being completed, the work was carried through and perfected in one short summer, an undertaking which seemed in the outset almost beyond the power of man to accomplish in so short a time.

Two coffer dams, one on each side of the river, and each extending 200 feet from the bank into the stream, were commenced in the Fourth month, and completed in the following month. The water was pumped out, and the timbers laid for the construction of the dam.

As the summer advanced and the water became lower, the coffer dams were extended 200 feet farther on each side, crowding the whole volume of water into a space of 217 feet in width. The structure was continued and completed through the extended coffer dams. Then there remained only the central portion of 217 feet to be finished. Here, to dispose of the water, it became necessary to remove the coffer dams, previously constructed, and let the water on the portions of the main dam already completed. A strong coffer dam was then thrown across the gap four feet higher than the first ones, raising the water and turning it through openings in the main dam which had been left for the purpose, 16 feet in width, and extending the whole length of the structure. This feat being successfully accomplished, and the water pumped out of the coffer dam, the last piece of the structure was pressed forward rapidly to completion. The coffer dam in the centre was then removed, and the dam stood complete, save the opening in the plank. Through this the water was run-

ning the whole breadth of the river, to a depth at that time of about two feet, having been raised from its natural bed about six feet. Nothing remained now but to close this opening. This was done by building gates or doors of the width of the opening (16 feet) and 18 feet long each. These gates were put together on the slope of the dam, above the opening, and hung each by 5 strong hinges.

We should have explained that the face of the dam fronting down stream is vertical or nearly so, while that facing up the river is inclined only 20 degrees from a horizontal position. The whole of this gate, excepting the opening left for the passage of the water, had been already covered with planking six inches thick. To the edge of this planking the gates just described were fastened. When finished these gates were raised by derricks, turned over, and lowered towards their place.

Before the removal of the coffer dam, the opening was closed at the ends of the dam, and also at short places near the middle of the stream,—leaving to be closed by gates, 825 feet, which took 46 gates, each 18 feet long. All things being made ready, at 22 minutes before 1 o'clock, on the 22d of Tenth month, 1849, the engineer gave the signal, and every other gate dropped into its home. Immediately followed another signal, at which the remaining gates fell to their places,—and the dam was closed. The "mighty waters" rolled back in their stream, and bowed in submission to the science, skill and labour of man.

Thousands were upon the spot to witness the closing scene of this great work, and the filling of the dam was watched with eager curiosity. It filled rapidly at first, but more slowly as the water approached the top, and at six minutes before 10 o'clock that night, or 9 hours and 10 minutes from the closing of the gates, the sheet poured over the crest, amid the acclamations of the assembled multitude. The scene at this time, the darkness of the heavens lighted up by bonfires on either bank, and the rocky bed of the river below the dam, illuminated by the waving of many lanterns,—was surpassingly fine. The water pours over the dam in a magnificently perfect sheet. The depth of water on the crest varies as the river is high or low. At one time since the completion of the work, it was six feet deep.

The height of the dam from the bed of the river varies, from 28 to 32 feet. The amount of timber used in its construction is about three and a half millions of feet. The abutments are of heavy masonry, the amount in both being nearly 13,000 perches. A rough calculation of the amount of lateral pressure which the dam sustains, gives nearly twenty-nine million pounds, while the vertical pressure is about three times that amount.

During most of the summer, from four to five hundred labourers of various kinds were employed upon this structure.

The dam leaks but very little,—not a whit more than it is desirable for its preservation. The total cost of the structure is set down at \$150,000. There is not a dam like it in the United States,—perhaps not in the world.

While this great work was perfecting on the water, the operations of the Company on land,

were scarcely less majestic. Hills were removed, valleys filled up, and the whole face of the earth changed from its broken, into an even, finely sloping surface for half or three quarters of a mile, where it subsided into an open level. Then it was laid out in streets and squares, with appropriate regularity. Two canals, 400 feet apart, half a mile long, (and capable of being extended several miles), 140 feet wide, and 15 to 20 feet deep, were then constructed, parallel with each other and at right angles to the river. The surface of the water in the first canal is 20 feet above the level of the water in the second one, the water in the second one being still more than this above the level of the river. An opportunity is thus afforded of using the water twice, when mills have multiplied and crowd the banks of each. The canal walls are nine feet thick at the bottom, and are magnificent specimens of masonry. An immense machine shop, a blacksmith's shop, a fine office building, a square of brick tenements, and four blocks of boarding-houses, have also been erected by the company. One large cotton mill, 265 feet by 63, six stories high, capable of carrying 18,000 spindles, and supporting alone a population of one thousand persons, is already completed, and will be set in operation in the spring. A second, precisely similar, is under way.

In the execution of what has already been done, there have been executed by the Company 602,000 yards of earth and 40,000 yards of rock. The whole amount of masonry work is 70,500 perches.

All these are the work of the Hadley Falls Company, but they do not purpose to go largely into the business of manufacturing. Their investments in land, the dam and improvements already absorb a large portion of their capital. Having furnished an almost inexhaustible water-power, and surrounded it with every facility and attraction, they now invite individual and associated capitalists, to come, purchase and improve it in any or all the ways to which such power may be put. Such has already been the case to some extent, and as better times dawn upon the business of manufacturing it cannot be doubted that the growth of this embryo city will be rapid almost beyond precedent. The extent of the resources which the place presents seems almost boundless. A rough and probably low estimate of the available power makes it equal to carrying 1,300,000 spindles and giving support to a population of one hundred thousand persons.

Already, the village has a population of several thousand. Individual enterprise has erected a large number of fine store blocks, and a very extensive hotel. The number of traders in the place is not far from forty, and the signs of progress are visible on every hand. While the material wants of the population are thus liberally provided for, their moral and religious instruction is not left uncared for. The Company have erected a fine large school house in a beautiful location, and have set apart a number of lots for places of worship. On the high land at the upper extremity of the village, a great reservoir has been made which is to be filled with water from the river, and thence distributed throughout the place. A

beautiful supply of pure water is thus secured for all purposes. Everything is conducted on the same generous scale, and many generations yet to come may have abundant cause to bless the enlightened founders of this great work.

For "The Friend."

Review of the Weather for Second Month, 1850.

We have nothing very remarkable to record in the meteorology of the month, unless indeed, it be the unusual amount of mild and pleasant weather. It was ushered in with a clear, and in every respect, a spring-like day; but made its exit in the midst of a regular, south-easterly storm of rain.

The ground having been sufficiently warmed, during the latter part of the previous month, to start the growth of some of our hardiest plants,—we found, as early as the first, the garden violet, and the common chickweed, (*Stellaria media*), in bloom, and a few days later, the swamp cabbage, (*Symplocarpus foetidus*), not particularly admired for its fragrance, but worthy to be, on account of the structure of its flower,—besides, it is said to possess some medicinal properties.

On the evening and night of the 2d, a heavy N. E. rain; towards morning, the wind veered to the N. W., and blew hard from that direction, during the 3d and 4th, cooling the atmosphere down, from 51°, on the 2d, to 6, on the morning of the 6th. On the 6th, it commenced raining about 9 A. M., and continued, during the rest of the day, with a strong S. E. wind, rendering it extremely unpleasant for those who were under the necessity of being out of doors. 14th.—Rained hard from 7 A. M. till about 2 P. M., when the wind shifted from the East to S. W., the cloud became broken, and the rain ceased. During the night, about $\frac{1}{2}$ of an inch of snow fell, which, however, soon vanished in the morning. With this exception, the ground was entirely naked throughout the month.

On the evening of the 26th an aurora borealis, (Aurora Polaris, has been proposed, as a more appropriate name), was visible, which, had it not been that the sky was lighted up by the full moon, would doubtless have been a splendid one.

Innumerable jets, or columns of luminous matter, varying greatly, in extent, brightness and hue, were seen shooting up from a point, nearly in the direction of the north pole, sometimes stretching nearly across the heavens, and expanding laterally, so as to cover the greater part of the sky, in the form of light clouds, apparently driven southward by a gentle breeze that was then blowing in that direction. A bright halo would form around the moon for a time, disappearing again shortly, as the vapoury looking substance would pass away,—thus successively appearing and disappearing, several times during the evening. Frequently these streams would not extend beyond the zenith, and sometimes, but a few degrees above the horizon. Many of them were tinged with different shades of red and yellow,—principally the latter, and in one or two instances, (about eleven o'clock,) distinctly coloured with green,

a little distance above the horizon; slight variations however, in colour and form, were not observable, on account of the light of the moon. At what time it passed away, or what phenomena it presented after the eleventh hour, we are unable to say, our observations having ceased about that time.

The range of the thermometer for the Second month, was from 6° to the 6th, to 59° on the 26th, or 32°. The mean temperature from sunrise to 2 p.m., was 35½°, being 7½

higher than that for the same month last year. The prevailing wind was N. W., it having blown from that quarter, during the greater part of 17 days. 21 days either entirely or partly clear. Rain or snow fell on 10 days. The amount of rain for the month was 3.86 inches,—about ½ of an inch of snow. In Second month, 1849, 2.63 inches of rain, and 12½ inches of snow fell.

West-town B.S., Third mo. 1st, 1850.

II.

Days of month.	TEMPERATURE.	Direction and force of wind.	Circumstances of the weather for Second month, 1850.
Source.	Mean from sunrise to 2 p.m.	Mean height of Bar. from sunrise to 2 p.m.	
130 47 384	30.11 N. W.	1	Clear and pleasant.
236 51 434	29.94 N. E.	1	Cloudy—rain 7 p.m.
42 38 40	29.50 N. W.	4	A little snow at 11 a.m.
413 32 223	30.10 N. W.	3	Fairly clear.
5 7 23 15	30.37 N. W.	1	Clear.
6 27 164	30.57 N. W.	1	Do. cloudy 9 p.m.
79 50 323	30.29 S. W.	1	A few specks of snow.
832 47 394	30.09 S. W.	4	A little rain—cloudy.
9 26 51 448	29.65 S. E.	1	Cloudy—rain.
10 35 42 40	29.41 N. W. to W.	3	Fair—shower 9 p.m.
11 30 38 34	29.76 N. W.	4	Clear—cloudy 9 p.m.
12 37 39 33	30.03 N. W.	3	Some clouds—clear.
13 36 43 344	30.05 N. to S. E.	1	Clear.
14 36 46 40	29.32 E. to S. W.	3	Rain—11 inches—fair.
15 34 37 351	29.15 S. W. to N. W.	3	Snow last night—blustery.
16 19 30 344	29.87 N. W.	2	Clear.
17 30 43 311	29.91 S. W.	1	Do.
18 30 47 38	29.61 S. W.	1	Do. hazy.
19 34 40 37	29.46 N. W.	1	Some clouds.
20 32 46 34	29.89 N. W.	1	Clear—cloudy.
21 45 34 494	29.66 S. W. to N. W.	4	Fair—blustery.
22 38 35	30.04 N. W.	2	Cloudy—clear.
23 14 40 27	30.20 S. W.	1	Clear.
24 30 45 324	29.92 S. E.	2	Do. cloudy—rain 8 p.m.
25 40 50 45	29.45 N. W.	3	Cloudy—clear in evening.
26 34 58 46	29.64 N. W.	1	Do. do. aurea.
27 33 56 444	29.85 N. W.	1	Clear.
28 31 44 374	29.91 S. E.	2	Do. rain 9 p.m.

For "The Friend."

Additional Letters and Papers of John Barclay.

No. 4.

Croydon, Tenth month, 1834.

I am ready to believe you would not attribute my silence to neglect or want of feeling, were I longer to forbear by pen and ink communicating. I trust we sit too much like epistles written in one another's hearts, that this should have place. Be assured, however, that it is very pleasant to me to salute you from my home. I visited dear W. Byrd, and found him comfortable in mind. He had lately been taken into the garden, and was placed by the grave of his wife for a short time. I thought him more bright, and clear, and collected in his faculties and memory, than when his wife was living.

The retrospect of my journey leaves me nothing but peace, hitherto; and my only disquietude is lest I should not duly estimate this blessing, with those also that have attended me throughout. I think nothing has failed, of what it seemed given me to expect beforehand, would be allotted and meted out. It has been

an instructive, humbling time with me; and in this I do rejoice greatly; for there is no state I so desire to be preserved in, as that of pure dependence, fear, and tenderness of spirit. I gave in my report to our Monthly Meeting, and endeavoured to stir up the poor flagging mind to faith, zeal and love. But oh! how flat are things now-a-days; and what shall we come to, unless there is a revival? And how can this be, (one is ready to say,) without a shaking? Sometimes under a sense of these things, one is ready to say, "my soul is sick with sighing;" and "oh! that I had in the wilderness a lodging place," &c. And yet, at other times, when favoured to rise above a selfish interest and anxiety, one cannot but see it is very needful there should be "a falling away first," that the "man of sin may be removed," and more and more discovered, and that Zion may be more and more redeemed through judgment, and saved as by fire. There must be the "overflowing scourge" to pass through, when "the refuge of lies" is to be swept away, and the sure Foundation established and manifested, and when the Lord is about "his work, his strange work." But on

such subjects I need not be explicit to you, who so fully concur in them, and are one with me. O, may nothing, in low and trying seasons, be permitted to intervene and trouble us unprofitably, either as to our individual lot and state, or as to our precious fellowship and unity in that which is unchangeable, or as to the state of the church or the world! But may we continue in faith and patience to the end!"

True Humility.—In a letter written to Mary Pennyan in consequence of some offence which she took at one of his treatises, William Penn says, "In thy advice to me, that I should have a care of the knowledge that puffs up, I wish I may follow it to the end. Yet this I will say, that the knowledge of God, from the living Witness from thirteen years of age, hath been dear to me; from sixteen I have been a sufferer for it. At the University, by that inward work alone, I withheld many. I never addicted myself to school learning to understand religion by, but always, even to their faces, rejected and disputed against it. I never had any other religion than what I felt, excepting a little profession that came with education; I had no relation that inclined to so solitary and spiritual a way; I was as a child alone, yet by the heavenly opening of the scriptures to my understanding, and more immediate inspirations, was I comforted and abundantly comforted. I was a secret mourner by the waters of Babylon, and underwent heavy stripes from my relations, (afterwards by their repentance) and that frequently, only for my inward persuasion's sake, which was too strong for all opposition or alliments in the end. And though I was awhile in the midst of the world's glories, both in this and other countries, yet it was rather to know, that I might the better condemn them with, a vanity of vanities—all is vanity and ceasing of spirit, than to sit down and to be married with them. At last my soul meeting with Truth, that is, the knowledge of that inward, tender principle, that ever inclined me to righteousness, mercy and peace, to be the Truth in the inward parts, that I was to have my regard to, I embraced it with gladness of heart, though it was as sharp to me as a well pointed dart, because of iniquity. So that the knowledge that puffs up, I have never been much exercised in. It is not confuting priests, maintaining truth, sound doctrines, that puffs up; no, I can live in love with my brethren, and think them as the apostle saith, better than myself. But, Mary, exalted apprehensions of greater light than others, larger discoveries than others, more self-denial than others, watching for others' infirmities, and judging common decency and convenience, as thou must know that thou hast done; this is the Pharisee, I am holier than thou. Here is the conceited, puffed-up state, of which, O that you both, and I, and all, may have a cure of, especially of the feigned humility. For under that seeming nothingness, lurks the greatest exaltation; and such by crying down all heights, raise themselves up higher than ever, as if others were only fit to be pitted, themselves justified and commended."—W. P.

"How many profess God and Christ, according to the historical knowledge of both, but never come to the mystical and experimental knowledge of them. No, it is utterly impossible, that any thing should bring to the internal knowledge, and experience of the work and will of God, but the light and spirit only, by an inward revelation and operation. And such as entitle themselves to Christianity, whilst strangers to the terrors of the Lord for sin, and to a purification from it, by the fiery trials of his inward judgments, as well as outward tribulations, who is as a refiner's fire, and as everlasting burning to all the workers of iniquity, they are of the synagogue of Satan, and subjects of the god of this world, whose throne is in the hearts of the children of disobedience unto the heavenly light within. And therefore in the name and authority of the Lord God of heaven and earth, I testify, that the way for every man and woman to come to God, to whom darkness can have no access, for to it he is inaccessible, is to bring his or her deeds to the light in him or herself, and see if they be wrought in God, or by him. If they be, the fire cannot consume the pure gold; if they be not, judgment with the light will pass on God's behalf upon the creature, from whence there is no appeal, without due repentance and turning to the light, in it to walk in thought, word and deed, to which the nations of them that are saved, must walk and live forever."—*Penn.*

A Good Hint.—"An old animal of the woods, who had spent nearly all her life in going about eating up all the sheep and other animals she could find, at last grew so lame she could no longer walk out. She was sitting one day at the door of her den, when she espied another resident of the forest. 'Good morning,' said she; 'what is the reason that you and the other animals never call to see me? I lead a sad, lonely life here in the cave all day by myself.' 'I am a plain spoken person,' said the other, 'and do not know that you will like what I say; but you have spent nearly all your life in growling at people, and eating them up when you could reach them, and now they do not care to come near you.' If people would be loved and be visited when they grow old, they must be kind and gentle to others when they are young, and when they are well."

"Many religious communities, as well as their individual members, have not yet seen the fullness of the Gospel dispensation; and if these live up to what is made manifest, in and by the light afforded, I never could doubt either their usefulness, or their acceptance with Him who opens the mysteries of the heavenly kingdom to His little ones, as they are able to bear them."—*From Sarah Grubb's Letters, 1835.*

"Woe to you nobles of the earth, that spend your estates in pleasures, and your days in vanity—that, like those of old, drink wine in bowls, and stretch yourselves upon couches of ivory—that invent musical instruments for your mirth, but remember not the afflictions of

Joseph, neither consider of your latter end. What pride, lust and excess lie at your doors! What spoil and waste do you make in the world! You live as if you should never die, caring only what you should eat, what you should drink, and what you should put on; how you should trim, perfume and beautify your mortal selves—and at which plays and sports you should divert and spend away that troublesome and melancholy thing called time, (as you esteem it,) instead of redeeming the time, because the days are evil, and preparing for the eternal judgment. Is this the way to glory? Did Jesus give you this example? Oh, he is crucified by these things. This is far from the true nobility and Christian honour that cometh from above."—*W. Penn.*

In a single century, two thousand millions of human beings appear on the face of the earth, act their busy parts, and sink into its bosom.

The lady of a Yorkshire baronet solicited her lord for a dairy farm, with which to employ her leisure hours. Her wish was granted; and, being an intelligent and industrious farmer, her ladyship realized handsome profits by her eggs, her butter, and her poultry. "I am sure, Sir," said she to her indulgent spouse, "I do not know why tenants grumble as they do, I find farming very profitable." "Yes, my dear," he replied, "but you pay me no rent." "Ah!" rejoined Lady —, after a pause, "I'd forgotten the rent."—*Yorkshire Paper.*

GRAPE VINES.—We have an arbor about fifty feet long, on which is trained twelve Isabella grape vines. In the fall of 1848 we dug a trench along the inside of the arbor, the vines having originally been planted on the outside, and in this trench, three feet below the surface, placed cattle feet procured from a slaughter house in the neighbourhood, covered each foot with one pint of unleached wood ashes, and one quart of charcoal dust. This season the grapes are more plenty than we have ever seen them on any vine, and the flavour is very superior to any of the sort we have ever seen.—*Working Farmer.*

"Such as can be baptized with that baptism, and drink of that cup, which Jesus was baptized with, and drank deeply of, such, and such alone, shall sit at his right hand in the high and heavenly place, which is a hard saying to all the nominal and carnal professors of the world; but the children of light receive it with thanksgiving, and sanctify God in their hearts."

CURE FOR PHTHISIS.—At the sitting of the French Academy recently, Lacoupey's note on the curability of phthisis was received with favour. He states that as yet, therapeutics do not teach how to arrest the progress of pulmonary tubercularisation; he thinks that he has supplied the desideratum. He has administered in a multitude of cases, the pharmaceutical preparation, pomnade mercurielle (mercurial ointment) in pills, a dose from five to forty centigrammes daily, half in the morn-

ing, half in the evening. Under this treatment the morbid phenomena soon lessened, and then ceased altogether; and this in the same invariable order: in a few months the cure is completed.

THE FRIEND.

THIRD MONTH 9, 1850.

"The Cretins of the Alps," next week.

We are encouraged to hope from the following, that there is some ground for expectation, that reformatory measures are about to take place in a quarter where, in truth, they are greatly needed. We give the substance of a paragraph in the *Pennsylvania Inquirer* of the 6th instant:

THE FIREMEN.—A Good Work.—Several meetings have been held at the Chinese Museum, in vindication of the firemen of Philadelphia, and for the purpose of voicing them in some general bond of co-operation for their mutual vindication and improvement. We understand other meetings are to be held of a similar character. No one can question the sound policy of enlisting the better feelings of our firemen in a general effort to throw off the odium which has been created by the misconduct of a comparatively small portion of their number. Collectively, they are a body, whose invaluable services cannot be too highly estimated.

A stated annual meeting of The Contributors to the Asylum for the Relief of Persons Deprived of the Use of their Reason, will be held at the committee-room, Mulberry street meeting-house, on Fourth-day afternoon, Third month 13th, at 3 o'clock.

SAMUEL MASON, Clerk.

Tract Association of Friends.

The Annual Meeting of the Tract Association of Friends, will be held on Fourth-day evening, 13th inst., at half past seven o'clock, in the committee-room, Mulberry street meeting-house. Friends interested in the object of the Association, are invited to attend.

NATHAN KITE, Clerk.

Third month, 1850.

WEST-TOWN BOARDING SCHOOL.

The Summer Session of West-town Boarding-School, will commence on Sixth-day, the 26th of Fourth month next. To avoid disappointment in case the school should be filled, parents and others intending to send children will please make early application to Joseph Snowdon, Superintendent at the School, or Joseph Scattergood, Treasurer, No. 84 Mulberry street, Philadelphia.

MARRIED, at Friends' meeting-house, Mulberry street, Philadelphia, on Fifth-day, Second month 28th, JEWELL KITE and REBECCA, daughter of the late Hiram Walton, all of Philadelphia.

PRINTED BY KITE & WALTON.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XXIII.

SEVENTH-DAY, THIRD MONTH 16, 1850.

NO. 26.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

JOHN RICHARDSON,

AT NO. 50, NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

All communications, except those relating immediately to the financial concerns of the paper, should be addressed to the Editor.

For "The Friend,"

Visit to the Menomones.

(Continued from page 195.)

During the absence of the Commissioner, many rumours were set afloat of schemes concocting to upset the awards agreed upon by the chiefs. Their publication in the Green Bay Advocate had given the discontented information upon which to act. Oh, that mine enemy would write a book; then I could pen him a corner! They espied weak points, as they thought, which the Commissioner would not be able to maintain. But, happily, he had proceeded by the letter of his instructions, and his position was not to be disturbed. But in addition to this defence, he was fortified by the testimony of good, competent and disinterested men.

One, who had held a judicial station, called at the Fort, and voluntarily declared, that "it was the most satisfactory appointment that any Commissioner to that country, had ever made; and though not without defect, he thought any attempt at amendment would be unsuccessful, and in all probability, result in something less satisfactory."

The intimation was, that though the chiefs might, with regard to a few individuals, have been a little warped, yet having lately been a good deal in company with certain persons, they would now be less likely than before, to exercise an independent judgment. Similar sentiments were expressed by various respectable individuals, some of whom were experienced in such business. They all agreed, that whatever demonstration might take place, on his return, the Commissioner's safety consisted in adhering strictly to the decisions made in full council, according to the terms of his instructions.

Many bugbears were conjured up, to scare the Commissioner whilst, when he should reappear at the Bay. Some of the Mixed-Menomones, used to the lion's share of Indian plunder, got around the Interpreter, and raised such a clatter about his ears, because he had not got

the chiefs by the nose and led them in a track more to their liking, that he grew nervous, not knowing what retaliation they might visit upon him. To re-establish himself in their good graces, he too came to the Fort, to protest, gently, against that which he had countenanced before. Being asked why he did not make his objections before the Commissioner, in council, he excused himself on the ground, that Lamotte absolutely controlled the council, and all hands were afraid of him.

The Indian agent, likewise, had his complaint to make, not of the intentions, but of the conclusions of the Commissioner. He was one of those who wanted the council to be open. In consequence of the method pursued, he alleged, "numbers of the mixed blood, from a distance, and orphans, who had no one to represent them, had been entirely overlooked."

The Friend replied to these and other objections, that general allegations, verbally made, could not claim the serious attention of the Commissioner; that if certain parties thought themselves aggrieved, they should state their grievances, in writing; that if they believed persons had been wrongfully enrolled, they should communicate their names in writing, with the objections to them; and if any had been omitted, they should in like manner report their names and claims; and all such representations should be signed by the parties presenting them.

These expressions of discontent rendered the prospect of a quiet payment and agreeable termination of this affair, rather uncertain. There were symptoms of a storm brewing. But storm or no storm, the Commissioner arrived, with the glittering gold, on the evening of the 7th of Seventh month, and proceeding with it, at once, to the vault of the United States Land Agent, there left it, for safe keeping, during the first day of the week. In the same vault was a large sum in specie, just boxed up and ready to be forwarded, on the morning of the 9th, overland, in a light vehicle, to be driven by the agent, without companion or guard, down to Chicago; there to be added to a still larger sum, and transported to New York, for Government account; the very spot from which the Commissioner had just come, with his valuable charge. The wisdom of this method of circulating the precious metals is hidden from common eyes. The inventors of the Sub-Treasury system are entitled to the credit, whatever it may be.

Near 10 o'clock, the hour when orderly people begin to think of bed, the Friends being quietly engaged in relating their experiences, during the late separation, the first rumbling of the impending storm saluted the Commissioner's ears. The secretary of the Indian

agent made his appearance at the Fort, with a thick packet, in form of a letter, addressed to the Commissioner. It proved to be a communication, with enclosures, from Morgan L. Martin, a prominent lawyer of Green Bay, well known in the political world. He was the attorney of the malecontents, and represented how greatly they were dissatisfied with the published awards and their exclusion from the council. The letter enclosed two lists—one of persons alleged to be wrongfully entered, and the other of 81 individuals, who, it was asserted, for reasons assigned, were not, but ought to be enrolled.

The Friends, considering this and the fact of the chiefs being then at or near the Bay, concluded, in order to silence all cavillers, and give the new applicants a fair chance, if any of them had claims for admission, they would make an effort to hold a short council with the Indians. Of this conclusion, Martin was informed, in a respectful note. With regard to past decisions, it was not deemed prudent to re-open them.

Early next day, the 8th, messages were sent to the chiefs, requesting them to meet the Commissioner in council, at 6 o'clock, a. m., the succeeding day: at 8 o'clock, on that day, the payment was to begin. This left very little time for deliberation; but, under the circumstances, nothing better could be done.

At 6 o'clock, on the appointed day, the Friends and Charles A. Grignon, U. S. interpreter, met in the council chamber. After waiting an hour, most of the chiefs appeared, and the business was opened to them. The Sachem had not come, and it was somewhat of an experiment to undertake business without him, and what the Friends had been told, could not be done. The chiefs, it was said, would never open council, or consider any subject, without the presence of their Sachem. They did, however, on this occasion, as time was very precious, make a beginning; but business had made little progress, when he came in, and without noticing the indignity, by any outward sign, took his usual seat, which had been left vacant, and went forthwith at the old occupation of chopping kinni-kinnic and tobacco, as if there was nothing amiss. All the chiefs who had before assembled, were now in, with the addition of the venerable Lah-me-taw, or Fish Spawn, who took place next the Sachem, claiming precedence of Old Silver. He was a man of medium size, plainly and comfortably attired, with a full, open brow, and a sedate and thoughtful countenance. If there be truth in physiognomy, he must be quite superior, in intellect and morals, to the Brave. The Friends could only judge by the aspect and bearing of the man, for he was silent.

The Commissioner remarked to the chiefs, that this meeting was unexpected, and that he was glad to see them once more.

He told them, that the object of calling them together, was not to undo what they had before concluded; that what had been done should be left just as they had fixed it; that it had been published, and the Government would expect that it should stand, and that no name should be taken from the roll, that had been deliberately placed upon it in council.

But, he added, upon his return, he had found an account of some names, said to be entitled to a place upon the roll, which he was going to read to them. When they had been read, the chiefs would say, whether they approved or disapproved them. If they disapproved, he would reject them. This work was to be the work of the chiefs. What had been before done was their work, and what they now did should be their work, and he would not influence their decision. He reminded them, that the Half Breeds had been promised their money that day, and must have it, and therefore, this council must be short.

The names of the eighty-one claimants were then read; twelve were found already on the roll, and eight were admitted. The rest, or sixty-one, were decided by the chiefs to have no claim whatever.

Proof being produced in council, that nine individuals, upon different appellations, were twice upon the roll, correction was directed to be made, so that no one should come in for two shares; and it being stated that one lad, who had been entered, was deceased, the name was ordered to be erased.

This repetition of individuals, under different appellations, arose in part, from habits prevalent among the Indians and persons of Mixed-Blood, and, partly, perhaps, from evil intent; which intent, however, must have been defeated, at the payment, as no individual could easily present himself twice before the Indian Committee of Supervision, without detection. For, although the Indians might have been confused, in a few cases, about names, they were not likely to be so, with regard to persons. People, of the classes just mentioned, about Green Bay, have a very loose and uncertain system of nomenclature, which, in a business community, would lead to endless blundering and perplexity. The Indian habit of changing names, with advance of age and change of circumstance, may do very well in a primitive state of society, where neither people nor transactions are numerous, and every body knows every body; but, as was demonstrated, in the present case, in the complexity of civilized society, it becomes a mighty inconvenience. A great deal of time was spent, by the council, in endeavouring to identify men and names; but it was some compensation for the trouble, that in 777, which came under examination, but nine errors were detected. It was matter of wonder, that many more were not made, considering the variety of names by which the same individual was, frequently, designated. If a woman was a widow, she would be called by her maiden name or that of her deceased husband, as people might fancy. If she had been married several times,

of which a number of instances were reported, she was called, sometimes, by her maiden name, and sometimes, by the name of one or other of her husbands, as the memory or predilection of the speaker might determine; and children were called, at one time, by the father's patronymic, and at another, by the mother's, and, besides, all had Indian names. The tracing of families developed a very corrupt state of society at Green Bay, such as one would not expect in a rural population, elsewhere than in the West Indies or some pagan country; much less in one of our free states. The number of children represented to be abandoned by their fathers, was a very unpleasant circumstance, and indicated a low state of morals.

But to return to the council:—the addition and correction having been agreed upon, it was decided, that, as in consequence of the proximity of the payment, there could be no examination of the revised Roll and Supplement, in council, the four chiefs before appointed, to assist on that occasion, should be authorized to attest them, on behalf of the chiefs. This was the more needful, as the increase of names would cause a reduction of the residuary sum, to be equally divided among the favoured fifty.

The Commissioner then decided to close the council, the time for payment having arrived; but Carson on behalf of the others, said he had some names to offer for insertion on the roll; which, on being read, were agreed to, being seventeen in number. The first, a female, her proper name not being known to the chiefs, was directed to be entered as the daughter of Waw-pa-noh-met-tah-a-moh. This formed a pretty appropriate finale to its euphonious predecessors on the list; such as Bah-mee-ke-zhe-go-kew, Pee-quo-chee-na-nieu, Ah-ya-eh-wah-quah-6, Nah-mah-toah-ech-quah, Kah-kah-kee-ugh-kew, and Elizabeth Squan-ob-pun-nock.

The Commissioner was again moving for an adjournment, when the Sub Indian Agent, who had come in, during the proceedings, requested that the council might consider some names which he had to offer. When this functionary presented himself, on this wise, a rather formidable list was anticipated, from what he had at other times said of the numbers omitted; but the presentation proved a very modest one indeed, amounting to three names only, which were admitted.

The Commissioner now told the chiefs they must leave. He had been at the council room, as he had appointed, by 6 o'clock, and must now attend to the Half Breeds. He was sorry to be abrupt, but now adjourned the council, with a request, that all the chiefs would quit, except the four deputed to attend at the payment.

Oshkosh and his people, with the exception mentioned, moved slowly off, as if reluctant to depart; and this was the last seen of them by the Friends.

A Daguerrotypist, at the Bay, being desirous of adding to his collection portraits of some of the principal Menomonees, obtained their consent, and one day several went to his room, and the likeness of one of them, was taken.

But when the chiefs saw how the thing was done, they were seized with qualms, suspecting supernatural agency in the business; they knew not what mischief might befall the subjects of such dealings with invisible powers, and to keep on the safe side, prudently refused to permit further proceedings, until they had consulted their Medicine-man, or Juggler, whose business it was to decipher prodigies and bring to light the hidden things of darkness.

The oracle, no doubt, was unpropitious, for the chiefs—though without assigning a reason—persisted in declining the honour of having the memory of their faces perpetuated, by so incomprehensible a process.

Like other people still groping in the original darkness of human nature, they are troubled with many superstitions. One, which is rather amusing, is—the notion, that there is bad luck in telling one's own name. On several occasions, forgetting the obstacle, the Friends attempted to get this delicate piece of information, by direct inquiry, but never could obtain any more satisfactory response, than a simpering smile from a woman or a stupid stare from a man. A bystander generally put an end to the embarrassment, by pronouncing the forbidden name, to the evident relief of the subject of the question.

The 8th hour appointed for the payment, had passed, before the council was over. Crows of people had collected about the Sally Port, and were impatient to get in. The sheriff, who was stationed there, had to exercise his good humoured firmness, to prevent them from making a rush. He was a man of portly dimensions and brawny arm—as became his function—of excellent temper and of a resolution not to be trifled with. The people knew what mettle he was made of, and when, in reply to a bravado that they would come in, whether he pleased or not, he answered—half in joke and half in earnest—that they must then get ready for some burying, they concluded it would be safest to wait his time.

Inside, were his deputy, a constable, the Indian agent and Captain Shaler—all intent on preserving order. The police officers, it might be mentioned, were engaged by the agent, who considered himself responsible for the maintenance of order. The Commissioner would have preferred dispensing with them.

The council room being cleared, the specie brought, and the Commissioner, with an assistant and the four chiefs, locked in, and the other Friends outside the window, under the porch, with a big table, pen, ink, and the much disputed roll; it was deemed proper to open the gate and let the flood pour in.

Notwithstanding some little irritation, at the detention—which was natural enough—all proceeded quietly and orderly, without any farther show of dissatisfaction. Each one seemed entirely disposed to pocket the share assigned him, without demur or dispute, quite untroubled by the foolish threats which had been made against any who should dare to sanction this unrighteous distribution, by partaking of it. The very parties reported to have uttered the threats, took their allotment with as much meekness as the rest.

Eight sweltering hours were spent in this occupation. The sun shot down his hottest rays into the sandy area of the Fort, the compact enclosure around which and the crowded multitude within, caused an atmosphere that reminded one of the swelterings of Sahara, rather than the breezy refreshments of the northern lakes. Thirty-five thousand dollars were paid, when approaching darkness suspended proceedings, till the morrow.

(To be continued.)

Communicated.

The Grizzly Bear.

This bear justly considered as the most dreadful and dangerous of North American quadrupeds, is the despotic and sanguinary monarch of the wilds over which he ranges. Gigantic in size and terrific in aspect, he unites to a ferociously blood-thirsty disposition a surpassing strength of limb; which gives him undisputed supremacy over every other quadruped tenant of the wilderness, and causes man himself to tremble at his approach. To the Indians the very name of the Grizzly Bear is dreadful, and the killing of one is esteemed equal to a great victory: the white hunters are almost always willing to avoid an encounter with so powerful an adversary, and seldom or never wantonly provoke his anger. The grizzly bear is remarkably tenacious of life, and on many occasions numerous rifle-balls have been fired into the body of an individual without much apparent injury. Instances are related by the travellers who have explored the countries in the vicinity of the Rocky Mountains, of from ten to fourteen balls having been discharged into the body of one of these bears before it expired. In confirmation of these statements we shall here introduce some sketches from narratives given in the journal of Lewis and Clark, and Long's Expedition to the Rocky Mountains.

One evening the men in the hindmost of one of Lewis and Clark's *conoes* perceived one of these bears lying on the open ground near three hundred paces from the river, and six of them, who were all good hunters, went to attack him. Concealing themselves by a small eminence, they were able to approach him within forty paces unperceived; four of the hunters now fired, and each lodged a ball in his body, two of which passed directly through the lungs. The bear sprang up and ran furiously with open mouth upon them; two of the hunters who had reserved their fire, gave him two additional wounds, and one breaking his shoulder blade, somewhat retarded his motions. Before they could again load their guns, he came so close on them, that they were obliged to run towards the river, and before they had gained it, the bear had almost overtaken them. Two men jumped into the *conoe*; the other four separated, and concealing themselves among the willows, fired as fast as they could load their pieces. Several times the bear was struck, but each shot seemed only to direct his fury towards the hunter; at last he pursued them so closely that they threw aside their guns and pouches, and jumped from a perpendicular bank, twenty feet high, into the river.

The bear sprang after them, and was very near the hindmost man, when one of the hunters on the shore shot him through the head, and finally killed him. When they dragged him on shore, they found that *eight balls had passed through his body in different directions*. On another occasion the same enterprising travellers met with the largest bear of this species they had ever seen. When they fired he did not attempt to attack, but fled with a tremendous roar; and such was his tenacity of life, that although five balls had passed through his lungs, and five other wounds had been inflicted, he swam more than half across the river to a sand-bar, and survived more than twenty minutes. This individual weighed five or six hundred pounds at least, and measured eight feet seven inches and a half from the nose to the extremity of the hind feet, five feet ten inches and a-half around the breast, three feet eleven around the middle of the fore leg, and his claws were four inches and three-eighths long. However singular it may appear, that an animal endowed with such a fondness for destruction and blood, can exist altogether on vegetable food, it is a fact that the grizzly bear, no less than all other species belonging to the same genus, is capable of subsisting exclusively on roots and fruits; this may be inferred from the peculiarities of their system of dentition. It is by no means surprising that hunters and travellers, should suppose the grizzly bear to be wholly carnivorous, seeing that he displays such an unappeasable ferocity of disposition, and so uniform an eagerness to destroy the life of any animal that falls within his power.

Y. Z.

For "The Friend."

The Cretins of the Alps.

The following account, taken from a recent publication, has appeared to me likely to interest some readers of "The Friend."

It presents a rare instance of unselfish devotion and perseverance in obtaining an object for which there can be very little reward in this world. If love of scientific pursuits, be a part of the motive for it, such love of truth is usually accompanied by other virtues, and seldom takes so self-denying a direction.

The benevolent individual whose efforts are alluded to, Dr. Guggenbühl, is a Protestant physician, native of the Canton of Zurich.

M.

Amongst the 2,189,000 souls, forming the population of Confederate Switzerland, there are about 20,000 persons afflicted with cretinism in a greater or less degree; about 5000 of these, it is calculated, are truly idiots; while the others labour under various kinds of bodily and mental infirmities, sufficient to mark the existence of the same malady, but not to prevent them from engaging in the ordinary occupations of life.

It is well known that the disorder occurs chiefly amongst the inhabitants of the lower parts and the shady side of narrow valleys in the higher ranges of the Alps. In the more open places, and at elevations of 4000 feet and upwards, it is seldom met with. It would ap-

pear that in the deepest valleys, and even at particular spots in these valleys, the worst cases occur. In his account of the cretins, Dr. Reeves remarks, that he found many bad cases in one small village in adjoining houses, "which were built under ledges of the rocks, and all of them very filthy, very hot, and miserable." The children of the poor are more frequently affected than those of persons in more comfortable circumstances. At Müri, in a poor population of 100, thirty are cretins.

Numerous as these miserable objects still are, they are unquestionably less so than they were a century ago. The diminution in their number seems to be owing chiefly to the improvement which has gradually taken place in the style of the habitations of the poorer classes, to the draining of marshes, the cutting down of woods, the discouragement of marriages amongst cretins, and the greater care exercised by the parents in sending their affected children, for a certain period of the year, to their *chalets* on the Alpine heights.

It must not be imagined that cretinism exists only in Switzerland: it is seen also among the mountains of Carinthia, along the banks of the Danube, and in the valleys of the Pyrenees; also in the highlands of Madagascar, in Kermoon, within the ranges of the Himalays, and, according to Sir George Stanton, even in Chinese Tartary.

The physical indications of the disease are generally apparent within the first year after birth. The child's head is disproportionately large and misshapen; its lips, tongue and throat, have a swollen appearance. In many, the skin is very pallid or sallow, and wrinkled; the hair is white, the flesh soft, the organs of the body generally appear imperfectly developed, and the stature low. As the child advances in age, its intellectual and moral defects become more and more obvious. All the senses are dull, and the mind is imperfectly roused by their feeble actions. Sensibility is so blunt that they seem to feel neither blows nor wounds. Many cretins are dumb, "not merely because they cannot hear, but because the organ of speech is unable to express thought, even if it were conceived." Often the only sound that is uttered is like the cry of one of the lower animals. Very many are affected with gouts, which, in the older cretins, sometimes attain a great size; and other symptoms of a scrofulous constitution are apparent in all. Many are subject to fits of raving, resembling paroxysms of mania. In extreme cases, there is presented a hideous combination of deformities, so that the poor creatures cannot be seen by one unaccustomed to the sight without exciting feelings of deep disgust; they are so weak as to be unable to walk, or, at the best, they do so with a waddling gait; they cannot even feed themselves. The eyelids quiver, and the eyelashes, large, red, and prominent, continually roll and squint; the countenance has a vacant expression; it is distorted, rickety limbs move convulsively; the manifestations of mind are the feeblest possible. Cretinism, in many instances, is hereditary, but sometimes cretin parents have healthy children.

Such was the miserable condition of many

thousands of human beings, and these inhabitants of some of the loveliest spots in the known world, when Dr. Guggenbühl was raised up to act as their deliverer, and to prove that even such humiliating degradation is susceptible of relief through the agency of well-devised and patiently executed plans of treatment, physical and moral.

It was in the course of a tour amongst the high Alps, made in 1836, that he first became specially interested in the Cretins. He saw and felt deeply for their wretchedness; he resolved to study their condition minutely, and for this purpose gave himself wholly to their service, and lived for two years amongst them in the small and retired village of Serral, in the Canton Glarus. After this he made another journey through one of the most mountainous regions of Switzerland, the result of which was, that the subject took still stronger possession of his mind, and "the idea weighed more and more heavily upon him that this numerous and degraded class of beings who filled the valleys were left to sink deeper in their misery, without one effort being made to help them." Dr. Guggenbühl now brought the subject before the Swiss Association for the Advancement of Science, and requested its countenance and aid in his purpose of forming an institution for the treatment of cretinism. His request was granted, and he received from the Cantonal Government of Berne, in consequence of the representations in favour of his schemes made by the association, the sum of 600 Swiss francs, wherewith to make a commencement of his undertaking.

In 1840, the *Aspice* of the Abendberg was opened for the reception of patients. A very few entered at first; but the results were so speedily encouraging, that after only two months' trial of his plans, Dr. Guggenbühl resolved to dedicate his life and all his powers to the work, and, regardless of all difficulties, to strive to realize the wish which, day and night, was the continual subject of his thoughts. From such a spirit, animated, doubtless, by true Christian principles, great things were to be expected; and hitherto the philanthropic physician has been enabled to persevere most steadily, amidst frequent discouragements, in the self-denying and almost herculean task which he set for himself. How much patience, how much pure benevolence, how much faith, how much zeal are required for the laborious occupations of the Abendberg, can be conceived of only by those who have had personal experience of intercourse with their fellow-creatures in the lowest phases of poverty, disease and ignorance.

The great leading principle on which Dr. Guggenbühl's treatment is founded, is, that the immortal and immortal soul is alike in all men, and that the varieties which exist in the manifestations of its faculties depend upon the differences in the degree of perfection possessed by its external envelope, the body; and, as a consequence of this, that the more complete and normal the state of the bodily functions is, the more freely do the mental faculties exhibit themselves.

Cretinism, then, being the effect of a diseased state of the body, is regarded by Dr. Guggenbühl as amenable to proper treatment, just as in any other morbid condition; and he hopes, by improving as far as possible the bodily health, to admit of the powers of the intellect and the moral feelings being brought into play, and then subjected to suitable training.

Dr. Guggenbühl learned from the experience of the past, that, if young children afflicted with cretinism be taken from their native valleys to the Alpine heights, for even a few months of the summer, their general health is greatly improved, and their physical and mental defects are diminished. He therefore resolved that the situation of his proposed infirmary should be a very elevated one; and he chose for the subjects of his experiments the youngest cretins he could find.

To form a nursery for invalid children, of from one year to six years of age, at an elevation of 4000 feet above the level of the sea, and in the vicinity of glaciers, and that not merely for the summer, but for the whole year, was certainly a bold step; but bolder still was the determination on the part of the warm-hearted projector to become, in his own person, the director of the establishment, as well as the physician and teacher of the little patient-pupils. There he was, a man of highly cultivated mind and refined tastes, shut up for months together, far away from the amenities of social life, with few companions but those idiot children, of whom scarcely one was able to reciprocate the smiles of tenderness and love he bestowed upon them. Can anything be conceived of requiring more self-denial, patience, and resolution?

It is not far from the summit of the Abendberg, on an open space of grass land, that Dr. Guggenbühl's cottages are situated. It is, in summer, a lovely spot. The views of the neighbouring Alps, the Monch, the Eigler, and the Jungfrau, the lake of Brienz, and of the celebrated green valley of Interlachen, are magnificent. The combination of beauty and grandeur in the scene is almost unrivalled. The effect of it on the opening minds of the young patients is, doubtless, highly favourable to their development. There are here excellent and abundant springs, and the soil is so productive, and the temperature so high, that ordinary cereals, vegetables, and even grain and maize, grow and ripen well. Poultry and goats are also reared; so that the little colony is almost self-supporting. The winter's cold is not so great, nor the fall of snow so deep on the summit of the Abendberg, as in most other parts of the Alps at the same elevation.

(To be concluded.)

"There is a bread that perisheth, and there is a drink that perisheth; and woe to them that feed thereon, for their souls shall perish also, if they repent not. But there is a bread that never perisheth, and there is a fountain that springeth up unto eternal life, and blessed are they who feed and drink thereof; for they shall have eternal life with God." This is that which only satisfies what is born of God; it will feed on no other bread, nor drink of any other water. I cannot but warn you of all that are come to the Lord's day, that you cease from all

other food, from man, and man's will and invention, for that stifles the Divine sense; that overleaps and kills this heavenly birth."—W. Penn.

For "The Friend."

Thomas Scattergood and his Times.

(Continued from page 197.)

The letter from Owen Biddle to Sarah Harrison before alluded to, bears date Philadelphia, Fifth month 21st, 1793.

"My dear Friend and much esteemed Sister,—I feel myself a poor creature, having often to look back at the hole of the pit from whence I was digged; and although it affords occasion, at times, to bless the hand that so marvellously wrought for our escape, yet it occasions great self-abasement and humiliation. It is my lot often to be in a state of imprisonment, and to feel as if bound in fetters and in iron bands; and oh! that I may be preserved in these seasons, in the patient resignation of the creaturely will. I believe it is good for us to have our faith and patience thus exercised, notwithstanding it is hard to flesh and blood. But flesh and blood cannot inherit the kingdom; it is that pure, incorruptible seed which is born from above, and our being made subject to the will of our heavenly Father, that prepares us for this inheritance. May we, my dear Friend, so walk in faithful obedience through time, that we may finally have to rejoice with him through an endless eternity, in the fruition of his blessed presence in which there is life, and at his right hand, rivers of pleasures forevermore."

Owen Biddle then narrates the various services in which many mysterious Friends of Philadelphia, and other parts of the Yearly Meeting, were engaged. After telling of six Friends who had gone to attend a treaty with the Indians at Sandusky, he adds: "At this place it is expected and hoped that our Friends will have a full opportunity with these people; too many of whom continue in what is called a savage, barbarous state; although not without a knowledge of that principle which is sufficient to bring salvation. Many of them manifest the influence of this principle on their hearts by the most lively expressions of sensibility, and sometimes acknowledge it vocally. A circumstance now occurs to my remembrance, which is worth mentioning. Twenty Indians of the Wabash Nation left their native country, about nine hundred miles west of this, in the beginning of last winter, to come to Philadelphia, in order to ratify a treaty made with them on behalf of the United States. On their journey they had to encounter many difficulties, though treated kindly by the people. At length they all arrived in this city but one, who died on the way. The rest mostly came in healthful and stout, except two who had taken the small-pox on the way. This alarmed our people in power, as it did the Indians. The former, being desirous that the Indians might escape the infection in the natural way, which they considered as being mostly fatal to the Indians, proposed to them that they should be inoculated. To this the Indians consented; but it proved unfavourable. Seven of their

number died;—some of them persons of great influence; and one, a man of worthy character, as being noted for promoting a friendly disposition. Whilst two of the eldest lay very ill, our Friends John Pemberton and John Parrish went to see them. [The Indians] acknowledged to Friends, their readiness in coming to see them, and desired they would come often to look upon them, and that they would consider them as their children. One of them [then] addressed the others nearly in these words: 'Brother, don't be cast down. We have come upon a good work. It was the Good Spirit that put it into our hearts to come, to do the good work of peace; and whether he permits us to return back to our country again, or not, let us be content, as I believe it will be well with us.' This was preaching the Gospel; [it was] the power of God that brought them to say, 'Thy will be done,'—the highest anthem sung in heaven, as our dear Friend S. F. had to testify.

Since then left thy dear native place, we have been generally favoured with health. To the list of interments, which have been few, may be added that of Richard Mason's son Benjamin, who died suddenly last week; and that of Hannah Kite, who deceased yesterday, after a lingering illness, in which she manifested a desire to be with her dear Redeemer; and expressed a hope that if she was preserved in patience to the end, all would be well with her.

"On the night after the death of R. Mason's son, his workshop, in which were thirteen or fourteen fire-engines, some nearer finished than others, with all his materials, and considerable property of his son's, took fire, and was burnt to the ground, with three adjacent buildings. This loss, in addition to the death of his son, excited the sympathy of his friends and others; and large collections were made for the sufferers, by which they were in part relieved.

"I am, dear Friend, with feelings of pure friendship and esteem, thy poor, unworthy brother,

OWEN BIDDLE."

The Hannah Kite referred to in the letter, resided at Merion, and had appeared in the ministry to the comfort and satisfaction of her Friends. The late Benjamin Kite writing of the state of society at that time in Merion, speaks of Hannah Price as being "a lovely young woman." And then adds, "She and my cousin Hannah Kite, were the ornaments of that meeting. They were both pious, and died young. Of them I think it may truly be said, 'Precious in the sight of the Lord is the death of his saints.'"

The Indian whose remarks are given in Owen Biddle's letter appears to have made a greater attainment, than the one James Dickinson tells us of, James being on the eastern shore of Maryland; thus wrote, "At one place there came a great many Indians to a Friend's house where I was; one of them could speak very good English. I had some discourse with them about God, Christ, and religion. I asked him if he believed that there was a God? He said, yes; and that all the Indians believed so too. He was a Protestant, and lived

amongst the English. I asked him if he knew God? He answered, no. Then I told him, I would inform him how he might know the great God that made all things;—he said, he would willingly learn that. I asked if he did not feel something when he told a lie, swore, or wronged any, that let him see he should not do so! Then he laid his hand upon his breast, with much seriousness, and said, Yes, he knew it very well. I told him, the great God, that made the Indians, and all things, was a Spirit and a great light; and appeared in the Indians' hearts in order to teach them to be good, and forsake evil; and if he did but mind that, it would give him the knowledge of God; for it was the appearance of the great God which showed him his thoughts. He replied, he did not know that before, but would mind it for the time to come."

(To be continued.)

For "The Friend."

LADY CONWAY.

The maiden name of this truly estimable woman, who was the friend of, and as it appears, a fellow professor with George Fox, Isaac Penington, and Robert Barclay, was Anno Finch. She was the daughter of Sir Henage Finch, who was of an ancient family in England, and was at one time Recorder of the City of London, and at another, Speaker of the House of Commons. He was a clear-headed and industrious lawyer, remarkably successful in his profession, by which he realized a large fortune. Having purchased Kensington Palace, for his London residence, he lived there in great splendour; yet he doubtless endeavoured to counteract by education and precept, the natural effect of such an envying mode of living on the mind of his children; for as they grew up, they were remarkably clear-headed, strong-minded, and industrious. His sons lived not for themselves alone, but entering into public life, they have left ample traces in the history of their country, of the learning and wisdom of their minds, the force and energy of their characters.

I have been unable to learn the time of the birth of Anno Finch, yet it was probably between the years 1623 and 1630. Her education was excellent; her father's ample fortune, and her own eagerness for acquiring knowledge, opening the way for her instruction not only in the usual branches of learning taught at the best schools, but some others also. Her mind was clear and discerning, and she was enabled to comprehend with ease, almost every branch of science, or species of knowledge, which she applied herself to study. Whilst the acquisition of knowledge seemed to be no burden or labour to her, she possessed the faculty of imparting to others clearly and distinctly, the inward workings of her own mind, and the thoughts and facts she had gathered from books. The faculty of ready utterance in eloquent language was considered at that time a natural gift descending by inheritance to the varied members of her father's family. Her brother Henage, afterwards Lord Chancellor of England, and Earl of Nottingham, was noted for this power, as was also her ne-

phew afterwards Earl of Aylesford. Sergeant Maynard says, "All the learning in the world will not set a man up in bar practice without the faculty of a ready utterance, and that is acquired by habit only, unless there be a natural felicity of speech, such as the family of the Finch's is eminent by."

Notwithstanding the natural, mental gifts of Anne Finch, and the rich additions which education had made to her mind, she appears to have been from early life, a humble-minded woman, who never sought to win admiration, by displaying her stores of knowledge, and quickness of parts. Her character is drawn by Henry More, a voluminous, theological writer of that day, in many respects clear-sighted and discriminating, and whose mind was stored with much knowledge, and a large share of credulity and superstition. He had been her instructor, or at least the director of her studies, as she was growing to womanhood and after her marriage, and his learning and piety, had given him great place in her esteem, and some influence on her judgment. He has drawn her character, from which it appears, "her understanding was singularly quick and apprehensive,—her judgment sound and solid, and her sagacity and prudence in affairs of moment, such as to surprise all those, who had occasion to consult with her." In the cultivation of her powers of mind, she had studied codes of religious doctrines, and the principles of mental and moral philosophy, and clearly understood them. She was eminently qualified to detect errors, whether lurking in the hasty assertions of wise men, enunciating that which they had not duly weighed, or in the sophistical propositions of advocates of wrong, covered up over so artfully,—and feared not to unmask them, yet she displayed no disposition to enter into public or private disputes. She could thoroughly sift the untrue assertions of pretended and shallow philosophers, and the dangerous tenets of unsound theologians, yet she sought not to show, how much wiser she herself was, or how much more skillfully or eloquently she could defend her own opinions.

Henage Finch and his family appear to have been remarkably successful in winning wealth and honour. He himself filled important political stations, and accumulated as we have before observed, a large estate. His eldest son Henage who was born in 1621, followed his father in the legal profession, and rose from one post of importance to another, until he was made Lord Chancellor of England, with the title of Lord Nottingham. He has left a high character for legal knowledge, and for being an honest, incorruptible judge. John Finch, another son of Henage, was born in 1625. In early life he became very warmly attached to a young man named Thomas Daynes, and a close intimacy and affection subsisted between them throughout their lives. John Finch was educated principally at Oxford, and Thomas Baynes at Cambridge, yet they were frequently together; and in the year 1642, Oxford being occupied by hostile troops, John Finch was located for awhile at Cambridge. Here, he and his friend were under the care of Henry More, then attached to the college there. Through the admiration these

pupils had for their tutor, it is probable that an intimacy sprang up between the Finch family and Henry More, which opened the way for the latter to extend some superintendence over the studies of Anne Finch. John Finch took his degree of Bachelor of Arts at Oxford, 1647, but had his Mastership of Arts from Cambridge, 1649. He went to Italy, and whilst travelling there, was appointed English Consul at Padua. His talents and varied learning, made a deep impression on the Italians, and he was appointed Syndic of the University in the place of his residence. He acquitted himself so well in this station, that a marble statue was erected to his honour, and the Grand Duke appointed him a Professor of the University at Pisa.

On the restoration of King Charles II. John Finch returned to England, and was that same year, 1660, knighted by the king. He and his friend Baynes were made Doctors of Medicine, members of the Royal Society, &c. In 1664, John Finch being sent out as minister resident to Florence, took Thomas Baynes with him as physician to his suite. At Florence they resided until 1670, when they returned to England. In 1672, the king appointed Finch Ambassador to the Grand Seigneur, and as he could not go without his friend, Baynes was also knighted by the king, and officially appointed physician to the embassy. At Constantinople they remained, until Thomas Baynes was removed by death, in the Seventh month, 1681. The afflicted ambassador had the body embalmed, and the next year obtaining a release from his appointment, he returned to England, taking the remains of his friend with him. The loss he had sustained preyed upon his health, and in the Ninth month, 1682, he also died, leaving a request that his body might be buried in the same grave in which he had laid the corpse of him he had loved so long and so truly. Their former tutor Henry More furnished a long and elaborate Latin inscription for their tomb, setting forth their virtues, their talents, and unbroken love for each other.

Of Francis Finch, another son of Henegae, we learn that he was a student at law, a poet, and a man of genius; but that he died young. His early death appears, from the language of one who notices him, and comments on his abilities, to have been the only reason for his not attaining as much eminence and notoriety as his brothers.

(To be continued.)

New Grist-mill at Niagara Falls.—A flouring mill has been erected the present season, on the Niagara river, at the eastern termination of the suspension bridge. Two run of stone are now in operation. The mill is placed upon the bank of the river, at a perpendicular elevation of two hundred and fifty feet above the water which propels it. The river at this point commences a rapid descent, and by constructing a race but a few rods in length, a fall of some rods is obtained. The water-wheel is placed at the lower end of this race, and the mighty Niagara constitutes the mill-pond. A cast-iron shaft, two hundred and

seventy feet in length—running up an angle of forty-five degrees—connects the water-wheel with the machinery it propels. The building is of stone, thirty-six by forty-six feet, three stories high, and built in the most substantial manner.

The bolts have been made double the ordinary length, and the proprietors warrant forty-two pounds of flour to sixty pounds of wheat, after deducting toll.

For "The Friend."

WILLIAM COWPER.*

"With madness that is calm—not gloom,
I learn to think upon him;
With meekness, that is gratefulness,
On God, whose heaven hath won him—
Who suffered once His madness cloud
Toward his own love to blind him,
But learnt the blessed along
Where breath and bird could find him."
[Elizabeth Barrett Browning.]

There are perhaps few names in the history of our literature, which awaken associations of so varied and interesting a character, as the name of William Cowper.

The intense sensitiveness of his disposition, his love of retirement, his delightful correspondence, the exquisite simplicity and beauty of his poetry, his deep and fervent piety, and yet the mysterious darkness which at times was permitted to cloud both his reason and his faith, have all contributed to throw around his life and character, a peculiar and almost magic interest.

As we peruse the narrative of his early and lifelong sufferings from that morbid sensibility, which ultimately proved too strong for the delicate structure of his mind; as we contemplate the marvellous manner in which his external circumstances adapted themselves to his infirmity, and again how entirely his pursuits and productions seemed to grow out of his external circumstances, so that both with regard to his physical necessities and his literary themes it might be truly said, that

"Things provided came without
The sweet sense of providing."

we feel as though he were a being framed of different materials from ordinary men; and which we nevertheless admirably fitted for accomplishing the mission he was created to fulfil.

It is impossible to take any other view of Cowper, which shall preserve consistently throughout his whole life, our respect and admiration for the man.

Judged by the common standard, the wonderful sensitiveness, which interfered with his political promotion in early life, and which—when the time for decisive action arrived—declined into actual insanity, would appear an unmanly diffidence, which a moderate share of firmness and discipline might overcome.

* The works of William Cowper, his life, letters and poems, now first completed by the introduction of Cowper's private correspondence. Edited by T. R. Grimshaw, A.M., F.S.A., M.R.S.L. New York, 1849, pp. 743.—The Poetical works of William Cowper. H. F. Cary, London, 1839.—The Life of William Cowper, Taylor.

Viewing it only with reference to general rules of action, we should be disposed to condemn the indulgence of his singular desire for retirement, and the contraction of intercourse with his fellow-men to the society of one or two antiquated clergymen and a few devoted women.

Reasoning from analogy, we should conclude that the darkness which clouded the faith of his later years, and which grew blacker as his sun approached the horizon till it finally sank in impenetrable gloom, was either the result of unsoundness in religious belief, or the consequence of some transgression as tremendous and unpardonable as that which his morbid imagination conjured up.

But he who deeply studies and properly appreciates the life, the genius and the works of William Cowper, will "learn to think upon him" as one *sui generis*; and will only be lost in admiration in considering

"How expensively his individual mind
* * * to his external world
Was fitted; and how exquisitely too
The external world was fitted to his mind."

I propose to take a short review of some of the more interesting passages in his life and writings, trusting that however familiar we may all have been from our very school days with his productions, it may not be without interest in this prolific age when so

"Many are the poets that are sown
By art and nature."

to turn back awhile, and refresh our memories and our hearts with a taste of the good old Saxon English of William Cowper.

Cowper was descended from honourable parentage, and through the influence of his relatives, might doubtless have gradually attained to important posts under the government, had nature fitted him for a political career.

But the same timidity, which when a school-boy so operated on his character that he did not dare as he has said, "to lift up his eyes

* The writer would take this opportunity to submit a protest against the practice so universal, of introducing, at a very early stage of education, some of our finest literary productions to be copied over merely as specimens of correct grammar or difficult diction. The practice of assigning portions of them to be committed to memory by rote as a punishment for trifling offences, is still more objectionable.

The weakness and distaste which are thus engendered for the very names of the books around which such disciplinary associations cling, actually destroy the interest of many persons for them in after life.

Perhaps there are no two works which come more immediately under these observations than "Paradise Lost" and "Cowper's Task," which every archivist must pore and read through, while blundering over the very elements of his language.

The writer believes without any exaggeration, that he had passed over, under one pretext or another, the greater part of both these works at different schools at least a dozen times, before he was of an age to appreciate or enjoy as many lines of either of them; and with regard to the "Task," he distinctly recollects having entertained the impression for years that it was written expressly for the terror of school-boys, and had thence derived its appropriate title.

Even now some of the finest passages of Milton, and the most exquisite lines of Cowper, will go unprized and unlearned, vividly recall the peculiar efforts for which they were indelicately impudently, parrot-like, on his memory.

above the shoe-buckles" of some of his belligerent colleagues, incapacitated him for the struggles of public life.

He had indeed accepted a subordinate office in the House of Lords, but upon a contingency arising which rendered it necessary for Cowper to appear personally for examination at the bar of the house, in order to substantiate his appointment, his terrors at the prospect of the exposure arose to such a height as completely to overthrow his reason; and on the day appointed he was utterly unable to attend. The malady had indeed proceeded to so fearful an extent as to incite him to several efforts at self-destruction.

After two years of intense mental depression Cowper's disease yielded to the skill of his medical caretaker—and hope and reason once more dawned upon his mind.

The natural infirmity of his disposition however was rather increased than allayed by the attack, and he resolved to withdraw entirely from the pursuits of active life, and to relinquish all intercourse with the world.

Removing to Huntingdon in the year 1765, being then 34 years of age, he there laid the foundation of one of the most remarkable and lasting friendships on record, and one which exercised a powerful influence on his whole future life.

Mary Unwin, the wife of the clergyman at Huntingdon, was about seven years older than Cowper, and between them an attachment soon sprung up which lasted for more than thirty years.

Sympathizing with his infirmity and deeply interested in his character, she invited him to become a member of their household; and Cowper found under their hospitable roof, the perfect retirement and the religious communion he had so long desired.

During eight years he appears to have suffered little from his malady, and these were doubtless the happiest years of his life.

He thus describes his daily routine of duties and pleasures in several of his letters:

"March 11th, 1766. The lady in whose house I live is so excellent a person, and regards me with a friendship so truly Christian, that I could almost fancy my mother restored to life again to compensate me for all the friends I have lost, and all my connexions broken."

"October 20th, 1766. We breakfast commonly between eight and nine; till eleven we read either the scripture, or the sermons of some faithful teacher of those holy mysteries; at eleven we attend Divine service, which is performed here twice every day, and from twelve till three we separate and amuse ourselves as we please. During that interval I either read in my own apartment, or walk or ride or work in the garden. We seldom sit an hour after dinner, but if the weather permits adjourn to the garden, where with Mrs. Unwin and her son I have generally the pleasure of religious conversation till ten time."

"If it rains or is too windy for walking, we either converse within doors or sing some hymns of Martin's Collection, and by the help of Mrs. Unwin's harpsichord, make up a tolerable concert, in which our hearts I hope are

the best and most musical performers. After tea we walk forth in good earnest. Mrs. Unwin is a good walker, and we have generally travelled about four miles before we see home again."

"When the days are short we generally make this exercise in the former part of the day between church time and dinner."

"At night we read and converse as before till supper, and commonly finish the evening with hymns or a sermon, and last of all the family are called to prayers."

"I need not tell you that such a life as this, is consistent with the utmost cheerfulness, and accordingly we are all happy."

It will be interesting to pause for a moment over the contemplation of this remarkable and providential attachment.

Their union was not founded on that peculiar sentiment, nor consummated by those peculiar ties, which are the ordinary guarantees of domestic happiness; yet it was not the less powerful or enduring.

It appeared to be originated and perpetuated by a congruity of tastes and feelings, a sympathy of sufferings, and a fellowship of religious opinions and experience.

Twenty years after they had first met, Cowper thus commemorates the faithfulness of their lifelong friendship:

"And witness, dear companion of my walks,
Whose arm this twentieth winter, I perceive
Fast locked in mine, with pleasure such as love
Confirmed by long experience of thy worth
And cultivated virtues, could alone inspire;
Witness a joy that thou hast doubled long!
Thou knowest my praise of Nature most sincere;
And that my raptures are not conjured up
To serve occasion of poetic pomp,
But genuine; and art partner of them all."

Twelve years after this, when the frosts of seventy winters had withered whatever personal charms might have once graced his favourite friend, and the infirmities of age had bent her form and palsied her limbs, we find him still gazing with more than lover-like ardour. "What more beautiful or graceful tribute of deep affection was ever paid to youthful charms, than the following sonnet of Cowper in the year 1793.

"Mary? I want a lyre with other strings,
Such said from heaven, as some have feigned they drew."

An eloquence scarce given to mortals, new
And unlearned by praise of meagre things,
That, ere through age or use I shed my wings,
I may recede thy worth with honour due,
In verse as martial as thou art true,
And that immortalize whom it sings.
But thou hast little need. There is a book
By scraps writ with beams of heavenly light;
On which the eyes of God no rarely look,
A chronicle of actions just and bright;
There, all thy deeds my faithful Mary shine,
And since thou own'st that praise, I spare thee mine."

Once again during the same year, he pours out his exulted affection in the following exquisitely pathetic lines.

Her locks "once Auburn bright," were now thin and gray; the eyes which had watched his every want, and wept with his every sorrow, were now dry and dim; the voice that had so often mingled in his devotions, and

cheered the sadness of his depressions, had given way to the indistinct mutterings of imbecile old age. "The long and unwearied offices of friendship were over."

"Thy spirits have a fainter flow,
I see thee daily weaker grow;
'Twas my distress that brought thee thus low,
My Mary."

"Thy needles, once a shining store,
For my sake restless heretofore,
Now rest disused and shine no more.
My Mary."

"For though thou gladly wouldst fulfil
The same kind office for me still,
Thine sight now seconds not thy will,
My Mary."

"But well thou playest the housewife's part,
And all thy threads with magic art,
Have wound themselves about this heart
My Mary."

"Thy indistinct expressions seem
Like language uttered in a dream;
Yet one they charm, whatever the theme,
My Mary."

"Thy silver locks, once Auburn bright,
Are still more lovely in my sight,
Than golden beams of orient light
My Mary."

"For could I view not them, nor thee,
What sight wouldst weeping, could I see!
The sun would rise in vain for me,
My Mary."

"Partakers of thy end decline,
Thy hands their little force resign,
And gently pressed, press gently mine,—
My Mary."

"Such feebleless of limbs thou provest,
Thou now at every step dost movest
Upheled by two; get still thou lovest,
My Mary."

"And still to love, though pressed with ill,
In estry age to feel no chill,
With me is to be lovely still
My Mary."

CASTOR.

(To be continued.)

Try Again.—"If you try to do what is right, and do not succeed, try again, and again until you do succeed. Many a good effort is lost for want of perseverance. Remember the women of Canaan, and let her success encourage you to perseverance in the face of discouragement. Matt. xx. 26. How easily might the women of Sarepta have said, 'It is of no use to try,' when commanded to make bread, for the prophet, and herself, and the child, with a handful of meal, 1 Kings, xvii. Or the servants when told to fill the vessels with water to supply the lack of wine, John iv. Or the man, when commanded to stretch forth his withered hand,—but in every instance see what happy and unlooked for results attended the effort of faith and obedience."

A contented mind is a continual feast, but content never dwells in indolence or selfishness. They that would be loved, must render themselves lovable. They that would have friends, must show themselves friendly. Do you complain of others? Ask yourselves what

you have done to make them happy. Do you complain that the consolations of God are small with you? Look within, and inquire whether there is not some secret thing there, which ought not to be; for "there is no peace, saith my God, to the wicked."

The Lettish Bible.—The following interesting statement may here be cited as a contribution to the history of the printing of the first edition of the Lettish Bible. John Fischer, a Livonian General Superintendent, was the first to complete, with the assistance of many of the clergy, both of Livonia and Courland, the translation of the entire Bible into the Lettish tongue, in the year 1689; at Riga, at a private printing-office, which, with the Royal permission, he had established at his own cost. King Charles XI. gave for this work, 7,500 dollars, for which 1,500 Bibles were struck off. For so considerable an undertaking, it was necessary to order the requisite paper from France. The ship in which the paper was forwarded as a portion of the cargo, fell into the hands of a pirate, a Turk. On his inquiring what was intended to be done with such a quantity of paper, he received for reply, that it was destined for the printing of an edition of the Holy Scriptures at Riga; whereupon he was seized with such terror, that he not only gave up the paper, but also the vessel, together with the crew and cargo. Upon this paper the first edition of the Lettish Bible was printed.—*Late Paper.*

New York Juvenile Asylum.—The exposition recently made by the Chief of Police of New York, of the large number of vagrant children who are growing up in crime in that city, has led to an application to the Legislature, by a number of benevolent gentlemen, for the passage of a bill to incorporate an association under the title of the "New York Juvenile Asylum," whose object shall be to reform vagrant children, by taking them from their parents, and training them to industry and morality.—*Ibid.*

The Ice Crop.—We learn from the *Cambridge (Mass.) Chronicle*, that owing to the unusually mild weather this winter, the quantity of ice hauled from the ponds in that vicinity, for wholesale and shipping purposes, is only about one quarter as large as that obtained last year.

THE FRIEND.

THIRD MONTH 16, 1850.

We have heard but little of late, about the English settlement in Sierra Leone, Africa, and we had been led to suppose that if not in a languishing, it was at least not in a very prosperous condition. It would, however, seem from the following, taken from one of our exchanges, that the establishment was not altogether divested of vitality.

"Education in Sierra Leone.—Accounts of a recent date from Sierra Leone, inform us

that some hundreds of liberated African children, who have been collected in schools at the expense of the government, are to be transferred to the Church Missionary Society, on condition that they receive industrial, as well as intellectual and moral instruction. The Society is to select an industrial agent, whose salary is to be paid by the government. The government has also granted one hundred pounds for the purchase of the necessary agricultural implements, and land for the establishment of model farms in connection with the schools. A grammar school was established about four years ago. Nearly five hundred pounds have already been paid to this Institution by the Africans, a fact which shows how anxious they are to have their children enjoy the advantages of a sound scriptural education. At Fourth-bay there is an institution for training native catechists. The course of study pursued would seem to be quite elevated."

WEST-TOWN BOARDING SCHOOL.

The Summer Session of West-town Boarding-School, will commence on Sixth-day, the 26th of Fourth month next. To avoid disappointment in case the school should be filled, parents and others intending to send children will please make early application to Joseph Snowdon, Superintendent at the School, or Joseph Scattergood, Treasurer, No. 84 Mulberry street, Philadelphia.

WANTED

A well qualified male teacher to take charge of a school, in which the common branches of an English education are taught. A member of the Society of Friends will be preferred. For further information, inquire of Caspar Wiater, or Samuel P. Carpenter, Salem, N. J., or at No. 180 Arch street, Philadelphia.

MARRIED, at Friends' meeting-house, Woodbury, New Jersey, on the 6th inst, HENRY M. GARROCK, to SCARLETT, daughter of David Whitall.

DIED, in West Bradford, Chester county, Pa., on the 11th of Ninth month, 1849, of pulmonary consumption, HANNAH, daughter of Eli and Elizabeth Woodward, in the 31st year of her age.—Although her disease had been gradually progressing for more than two years, it was not until a few months previous to her decease, that it assumed a more threatening form.—She was sincerely attached to her many friends, but through the efficacy of Divine Grace, her heart was led to draw near and more near to her heavenly Father, so that during her confinement, the sweet composure of her mind, and many of her expressions, evinced, that her confidence was placed in the promises of time, and centered in the Fountain of eternal bliss, of which at times she seemed to have a foretaste. She said, she had many pleasant hours; and although her sufferings were at times extreme, she did not complain, or think her case a hard one, but often said she preferred her own situation to others who were in health.—At one time appearing in deep meditation, she remarked to her sister, this passage in the New Testament had been very forcibly brought to her remembrance, "Lay up for yourselves treasures in heaven, for where your treasure is there will your heart be also;" and after much weeping, added, "Oh, what a favor to feel that we can have heaven centered there!" She received much comfort from reading the Holy Scriptures, and other good books; enjoyed the company of her kind friends, and was glad they had

not forgotten her. A few days before her death being in a very weak state, and evidently sickening, she said to her mother, "My weak requests, I have nothing to do but wait the Lord's time." She was very desirous to retain her mental faculties to the last, which was mercifully granted. The day before her close, on her mother calling her, when she felt, with tears, "Mother said, 'Mother, I have left all to the Lord; my whole confidence is in Him.'" On the morning of her departure, being supported by her brother, she appeared in her situation; "My weak requests, I have nothing to do but wait the Lord's time." After they were assembled, she calmly took leave of them, and said, she was going; desiring them not to weep; saying, "The presence of the Lord is with me, and he will soon take me to himself. I think it a matter of joy to be separated from my dear Mother. Father, be pleased to give me patience to wait. The Lord is kind, he has made all things easy to me; he is not an hard Master to serve." Shortly after, she said, "Be pleased to give me a small ease;" and she recently tried through unmerited mercy, has been admitted into the celestial city, where salvation reigneth.

—, at his residence in Lower Marketfield township, Bucks Co., Pa., the 25th of First month, 1850, JOSEPH MILLER, in the 89th year of his age; a member and elder of Falls Monthly Meeting. He was confined to his room several months, and most of this time to his chair, being prevented by suffering from dizziness. He often said he felt himself like a prisoner, but desired he might wait with patience his appointed time. Diligent in the attendance of our religious meetings, and in the study of the Bible, as far as health permitted, he was an example of silent reverent waiting therein. Firmly attached to the doctrines and testimonies of our religious Society, he took an active part in disciplinary proceedings against those that had joined with Elias Hicks, though trying to nature, as some of his near relatives joined the Separatists. A short time before his death he said, he had carefully looked over his life had done in testifying against such antichristian views, for which he felt as free as the quietness of mind. He often observed, "If I ever have done any good, it was not of myself, but through the mercy of Him who laid down his life for our sakes." At one time he said, "Oh! if the angels were scarcely saved, where will those appear that deny their Lord and Master?" He felt the great necessity there was for keeping on the watch, observing, "We have an unwearied enemy ever waiting to carry us off." Being asked, what would become of those that gave themselves no trouble about another world, he replied, that he believed firmly in the declaration, "He that will not now how mercy, must in judgment." A few days before his death, being taken more poorly, he said, "How I long to be where the wicked cease from troubling, and the weary soul will be forever at rest!" He was not able to converse much, yet from the calmness and serenity of his mind, we doubt not but he is gathered into the mansions of rest prepared for the dedicated followers of the Lamb.

—, on the morning of the 28th ult., in the 19th year of her age, REBECCA R., daughter of John M. and Sarah Haines, of Crowell, N. Jersey. During the progress of protracted indisposition which terminated in consumptive disease, her mind became gradually loosened from earthly attachments, and she was favoured to view the things of time, as nothing in comparison with a mansion in her heavenly Father's house, the mansion which was all she desired to see. Although it was her portion to endure much conflict of spirit, she was at length mercifully favoured to feel an assurance of acceptance; repeating shortly before her close, "Happy, happy, happy!" and she doubt not, she is now joined to that consumable company in the throne, "who have come out of great tribulation, having washed their robes and made them white in the blood of the Lamb."

PRINTED BY KITE & WALTON.
No. 50 North Fourth Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XXIII.

SEVENTH-DAY, THIRD MONTH 23, 1850.

NO. 27.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

JOHN RICHARDSON,

AT NO. 50, NORTH FOURTH STREET, OF STAIRS,
PHILADELPHIA.

All communications, except those relating immediately to the financial concerns of the paper, should be addressed to the Editor.

For "The Friend."

Visit to the Menomonees.

(Continued from page 203.)

At 10 o'clock, on the morning of the 10th of Seventh month, the payment was resumed. As but \$5000 remained for distribution, the Friends hoped to close the business and embark in the steamer Michigan, which was to sail at 6, that evening, for Buffalo. The news of cholera on the sea-board, made them anxious to rejoin their families. The \$30,000 for the traders, not having arrived, the agent was again disappointed and the Commissioner pleased : there was no need of detention on that score.

But this day was not to pass over so smoothly as its predecessors. The additional awards agreed upon, in the late council, required a supplementary roll and caused a diminution of the residuary sum, for the fifty, and, of course, would lessen the proportion of each. As, from want of time, the first roll could not be re-adjusted, in this particular, and the Supplement properly prepared, for operations on the 9th, it was concluded to pay none of the Fifty their secondary awards, till this day. These preferred ones, or some of them, not being expert at figures, had considerably over-estimated their good fortune, and when it became known, that the special favours were worth but twenty-five dollars a-piece, no little chagrin was felt, nor was the expression of it altogether suppressed. Jealousy crept in, and suspicion of foul play : a part of the forty thousand must have been absorbed on the way. Such paltry streamlets would not proceed from so great a source, unless a great deal had been soaked up somewhere. Scowling faces peered upon the Commissioner, counting at his post within, and disagreeable innuendoes were muttered about the window.

By 12 o'clock, the payment ceased. Of the seven hundred and seventy-seven parties on the rolls all had appeared, in person or by proxy, but twenty-two. These, though repeatedly called, were not forthcoming. As the

Commissioner had been authorized, by his instructions, after arranging the awards, to leave the payment of the money to the Indian agent, he concluded to hand over to him the shares of these twenty-two, to be repaid to the parties, respectively ; and, to clear himself in the premises, he as soon as opportunity offered, took measures to have their names and awards published in the Green Bay Advocate, with notice to call upon the agent for payment. This transfer being made, he still had in his hands, \$850—the shares of Orphans—which he was bound to pay into the United States Treasury, to be invested for their benefit, till majority. This money was lying on his table, when it was announced to the people, that the payment was concluded. A number of the sharper sort, who do not take things on trust, must needs peep in at the window, to verify the fact ; and seeing the Commissioner scraping the yellow heap into a strong bag, fancied they beheld with their own eyes, the reality of their worst suspicions. " Ah, he is just like the rest of them," says one. " He will take care of himself," says another. A third cries out, " Mr. Commissioner, you say you have paid away the \$40,000 ; what is that you are putting into your bag ? " The querist, being told it was the Orphan money, shrugged his shoulders, with a significant look, and snarled off.

It has been mentioned, several times, that Government had placed \$2000 in the Commissioner's hands, for expenses. The letter from the Indian Department, transmitting him the draft for that sum, described it as being,—" For expenses, &c." The Commissioner understood this expression to cover compensation. His personal expenses, including an allowance to carry him home, did not reach \$500 ; the maintenance of the Indians and fees of officers rather exceeded that sum. The surplus—about \$1000 he believed to be at his disposal. He had said, from the beginning, that he would receive, for himself, nothing more than the reimbursement of the charges he might incur. But, as this money was under his control, he bethought him, whether a more useful disposition might not be made, by himself, of a portion, at least, of it, than by the Government ; to which, if unexpended, it was his intention to return it.

This large surplus was proof that the Commissioner had practised unusual economy. It would have been perfectly easy for an unscrupulous man to swell his expenses to the full amount of the allowance. The most considerable saving was in the freight from New York, which, it had been ascertained, would cost \$100, and in the insurance, *in transitu*, which, at the customary rate, would have amounted to \$350 more ; making, together, \$750 for the

safe transportation of the money. His journey, after it, cost rather less than \$100 : so that there was a clear saving, by this operation, of nearly \$800. He felt, therefore, as if he had a moral, as well as legal right, to direct the disposition of a part of that he had saved, by dint of gratuitous exertion, exposure and risk.

As he had seen unmistakable evidences of poverty, among the Mixed Menomonees, and had received intimations, from sources entitled to respect, that a few individuals—without friends to direct, and ignorant themselves how to get their claims, timely, before the council—had, notwithstanding all his care, been overlooked, he concluded to place \$500 of this \$2000, in the hands of three trusty men, to bear such claimants, after his departure, and afford such relief, as, in their judgment, might be right ; or to distribute the money among any poor and distressed persons of Mixed Blood, whom they might deem deserving. In conformity with this intention, he handed that sum to Capt. Shaler, for himself, Solomon Juneau, late Mayor of Milwaukee, and Morgan L. Martin, aforesaid, in trust, and requested Capt. Shaler, publicly to announce this arrangement, at the close of the payment.

Proclamation was, accordingly made, by the worthy captain, as contemplated, without, however, naming the trustees ; but, as the jaundiced eye sees everything through a discoloured medium, so it was in this case. The announcement taking place shortly after the notable discovery of the Quaker Commissioner bagging a part of the gold, the idea was immediately suggested, that this was a sop to fill the mouths of the clamorous and sordid indignation. As, in a lottery, every adventurer lances the prize his own, so each of the hearers of this pleasant advertisement, might fancy himself the object of the Commissioner's liberality ; especially should he govern his tongue discreetly. This notion, fermenting and swelling in the heated imaginations of the disappointed, aided by the forming hand of some master spirit, presently, took on a shape of such ominous dimensions, as it was thought, would suffice to block up the road of this roguish Commissioner and, at least, prevent his sudden escape, by the Michigan. But of all this frothing and fermenting, the Commissioner knew very little, as yet.

The people being dispersed, and sundry claims for services settled, the Friends, once more, had, in a short time, quiet and sole possession of the premises. They took their dinner in peace, and then went to packing, for the voyage. Before this was accomplished, heavy rain, accompanied by high wind, came on, and prevented, for some time, their passage across the river. This circumstance, which

looked adverse to their getting off, as the steamer might start before they could join her, proved, in the end, the means of securing their passage. While waiting for the storm to cease, they had the good company of Eliezer Williams, and some talk with him on Indian affairs. He confirmed the accounts previously received, from other sources, of the unfair and menacing language employed, in 1848, to extort a cession of their lands, from the Menomonees. He was a witness, likewise, to the force put upon the inclinations of the chiefs, at the treaty of 1836. He and others present, well knew, that the language of the instrument executed on that occasion, was an imposition, and, so far as regarded the wishes of the Indians, fictitious:—"But," said he, raising his hands, "what could we do? We dared not open our lips."

The storm did not subside, till near dark; when, the Friends, kindly aided by the reputed Dauphin, totes their luggage to the water-side, and taking an affectionate leave of their kind hostess and family, embarked in an open boat, and were soon on board the Michigan. The rain, however, had hindered the preparations for her departure, and it had been decided to detain her, till daybreak, next morning.

This gave the Commissioner a chance of seeing the Indian agent, with whom he had some unfinished business. The Friends, accordingly, left the steamer, to proceed to his office, but had scarcely left the wharf, when a man stepped up to the Commissioner and asked leave to say a word in private. The word was in manuscript, and proved to be nothing less than a warrant, requiring his appearance before a magistrate, to answer to the formidable charge of embezzlement!

His accusers were several of the principal men among the Mixed Menomonees, persons who had, on previous occasions, received considerably larger shares of the money appropriated by Congress, under Menomonee treaties, than they did in this instance. For example; under that of 1836, one of these had received, out of an appropriation of \$80,000, the sum of \$2125; another, \$3000; a third, \$5126. The last individual referred to, had, likewise, according to the treaty, as originally made by Gov. Dodge, assigned to him,—"the sum of \$1000, each year, during the term of twenty years;" which sum had been, previously, designated to be—"applied to the education of the Indian youth; and the said Indians," so runs the treaty, "having declared, that they were not desirous of applying that sum to the aforesaid purpose, and that they wished to give that amount to their friend and relation Robert Grignon, for valuable services rendered by him to their Nation, therefore, the United States do agree to pay to the said Robert Grignon, &c. This remarkable agreement did not pass the ordeal of the Senate. It was ordered to be stricken out, (one would be glad to add,) to the honour of the Government. But, unhappily for Indiana when Government lays hands on the plunderer of their property, it too often happens that the benefit does not enure to them. In this instance, the United States once more swallowed the oyster and bestowed the shells. The school fund was

irrecoverably diverted from the Menomonees.

No wonder if gentlemen, of such capacious views, could ill brook the affront put upon them, by a paltry dividend of seventy-five dollars, (these men were among the preferred fifty,)—and no wonder if they could find it easy to believe, that a man having the control of a good round sum, had fallen into temptation and a snare. It was a peculiarity, however, of this case, that not larceny, but liberality constituted the head and front of the offence.

The officer who served the warrant, conducted evilly: he did not interfere with the intention of the Commissioner to visit the Indian agent. Indeed, it would seem that he was expected there, from the crowd collected about the office door. On the entrance of the Friends, the people pressed in. The agent was there, and requested the officer to clear the room; which, he being in no mood to do, the agent did himself, the people quietly withdrawing. Counsel were sent for, and while waiting for them, the Commissioner entered upon the business which had brought him to the agent's office. He found, however, that he had left on board the Michigan, certain necessary papers, which he only could readily find, and the question arose, how to get them. On the agent's assurance, that he would be responsible for the return of the Commissioner, the officer agreed to let him go, alone, for the papers. He went and was soon back again, and finished his business, counsel not having yet arrived. Presently, however, Pierre Bernard Grignon, one of the plaintiffs, came in, and demanded of the Commissioner his payroll, for examination, as he said, by the magistrate. To which, the Commissioner replied,—"That he should be happy to meet the gentlemen who were discontented with his proceedings, at Washington, and there undergo the most rigid scrutiny; but that he should not part with his roll, until he deposited it in the hands of the officer of the Government, to whom it appertained."

Counselor Fisk, at length, arrived; the other could not yet be found. It was concluded, as the evening was fast wasting, to proceed to the magistrate's, leaving word, for Counselor Agry, to follow. A good many people were out of doors, to see the procession pass; but all were quiet and civil. It was a novelty for a village magistrate to assume the functions of the Executive of the United States, by requiring its agent to account to him for the faithful discharge of his duties. The office of this important functionary was in the second story of a wooden building, to which access was had by a steep and narrow flight of stairs, ascending along the gable end, outside. The court room, some 30 feet long by 20 broad, was dimly lighted by a tallow candle, and contained a motley assemblage, white, red, and mixed, convened on this interesting occasion. The Mixed Menomonees constituted a considerable proportion of the congregation. The benches were not sufficient to accommodate the unusual concourse, and as an upright posture did not accord with the habits of the plaintiffs, they and their associates, squatted on the floor, in

a row, against the wall, behind the magistrate; presenting a rather odd and, certainly, not very formidable array. The Commissioner and his adjuncts faced them, from a bench on the opposite side of the room. The magistrate was stationed at a table, between the contending parties. He was a thin-visaged man, of a serious countenance, and simple manners.

All parties being posted, proceedings began by the reading of the warrant or indictment; for the instrument was economically adapted to the two-fold service of accusation and arrest. From internal evidence afforded by the document, it is plain enough, there is need of the excellent school system adopted in Wisconsin, and that the school-master has work before him there. But we must have patience. The State is young yet. She is not done rooting out the trees and the savages. Time will work wonders. The period of her labours in the field of literature will commence anon. With some bogging at scarcely intelligible characters and a truly original orthography, the reading was completed and the battle begun. The document ran on this wise, *verbatim et punctatim*:

"State of Wisconsin }
County of Brown } Peter B. Grignon, William Powell, John B. Dubay and Robert Grignon.

Being duly sworn do deponents and say that they have afforaid ar of Mixed Menomonee Blood and as such are persons for whom with others the sum of forty thousand dollars was set apart and appropriated By the 4th article of the treaty made on the 18th October 1848. Between the United States of America and the Menomonee tribe of Indians that they are informed and Believe that one Wister has received the said sum of Money as Commissioner or Disbursing agent of the United States in Gold or Silver Coin with instructions to pay the same in fulfillment of said treaty stipulations that the said Wister as they were informed and believe has failed to pay over a large amount to wit the sum of five hundred dollars part of said sum of forty thousand dollars according to law and instructions But has fraudulently and feloniously converted the said sum of money to other uses not authorized by said treaty or his instructions or such Disbursing agent contrary to statute in such cases made and provide to the Sheriff or any constable of said County you ar here By Command to Apprehend the said Wister and Bring him Before me to Be Delit with according to law

Given Under my hand the 10 Day of July 1849

J. W. DENTON
Justice of the Peace"

Cotton and Martin were the champions of the assailants. Martin, singularly enough, was one of the men to whom the bestowal of the offending gift was entrusted. He was, likewise, the man, who, by common report, would himself have been the Commissioner to the Menomonees, for the distribution of these forty thousand dollars, had the friends of the late Administration succeeded in electing their President. It required, a degree of magnanimity, not common among politicians, to look

with complacency upon the stranger, who had thus unexpectedly stepped into his shoes and disappointed him of the honour and emolument. Which circumstance peradventure, did not increase his reluctance to part and poster this unwelcome intruder.

(To be continued.)

Plank Roads in New York.—The Secretary of the State of New York has articles of association filed in his office, which contemplate the construction of 2000 miles of plank road, the cost of which will be about \$3,000,000.—*Late Paper.*

For "The Friend."

The Cretins of the Alps.

(Continued from page 904.)

It appears that of the true cretin children treated in this Alpine retreat, already about one-third have returned to their families, more or less completely restored to health in body and mind. Some appear to have been completely cured, and rendered as capable of ordinary education as the most healthy children. Dr. Guggenbühl desires that the children should continue at the Abendberg for not less than three years, to do justice to his treatment. Some may require five or six years' residence. But many are removed by their parents too soon, and fall back after their return home.

Of the treatment pursued, we have the following account. Removed to the Abendberg as soon as possible after being weaned, the children are committed to the immediate care of nurses, by whom they are bathed, fed with goats' milk, carried out and laid in the sun on the grass, and amused, when they are capable of being so. After some time, when the bodily vigour is obviously increased, and the children have attained a suitable age, attempts are made to rouse their intellectual powers through the organs of sense. These efforts are first directed to the ear. Tubes and speaking trumpets of different sizes are used; the sound addressed to the dull auditory nerve of the cretin must be loud, else it makes no impression. The child is then taught or coaxed to articulate the motions of the lips and tongue required to give utterance to the sound roared into the ear, and by repetition it learns to connect the sound it hears with the attempt to make it; then it tries to articulate, and so, by slow degrees, it gets through the vowels. The eye and the sense of touch are then exercised in connexion with the results of the first series of lessons. The letters are presented in a large form, carved in wood; the child handles them and learns to associate the sound with the letter. Words are formed and learned in the same manner. Then the pupil advances to the application of words to objects. Figures of household utensils are laid before the child and named; by and by he places the articles themselves upon their pictures. When much difficulty is experienced in getting the attention fixed in this way, the child is taken into a dark room, and shown the forms of letters and objects portrayed on the wall by means of phosphorus. The illuminated figures sometimes attract the attention more effectually than anything else;

and a beginning having once been made, the progress is steady. The senses of smell and taste are also in constant need of cultivation. Some cretin children swallow whatever substance is placed in the mouth, however nauseous; and they seem to be wholly unconscious of differences of odour.

Gymnastic exercises, which require the daily use of every muscle, are very important, and excite the children to emulation in their feats; whilst the exercise of the faculties of the mind is equally carried on in mental gymnastics, according to the powers of each scholar. Music has been found to have powerful aid—soothing, interesting and refining; and we can bear witness ourselves to the thrilling effect of the voices of the happy little group, who sang to us in their ineffable manner the praises of their God.

Dr. Twining has supplied us with a description of the scene presided by the inmates of the *hospice* engaged in their every day occupations, which gives a good idea of the style of Dr. Guggenbühl's proceedings. "The scene was most impressive; our visit was unexpected, and we found Dr. Guggenbühl engaged instructing his little patients. His feebly smile, and the kind manner of his assistant, were not lost even on those scarcely human beings, for several would look up with an expression of happiness. A more strange or more interesting school-room was never seen; to watch the familiar process by which we all unconsciously learn to speak in infancy, here adapted to teach children of any age under six, systematically and with effort, was a matter of deep interest. Here, indeed, was a task of real difficulty, as the organs, far from being ready and eager to receive impressions, were so dull that the strongest means were needed to make them act in any degree. Several of the children were ranged round a table, in chairs formed to support those who could not otherwise sit upright; in nearly all these were the evident signs of their fearful malady, and the dull, hopeless look of almost perfect idiocy. On a bed on one side of the room lay one poor creature, who was too great a sufferer to be yet able to join in the instruction which the others were receiving.

When the hour of instruction closed, came that of amusement, and here the Doctor's kind manner was equally conspicuous, whether the child was swinging, playing with a doll, or beating a drum, or still sitting unconscious of all around it. Day and night the sole thought of this zealous and benevolent man is the happiness and improvement of these poor creatures: in him they have at once a father, teacher and physician, well qualified by natural disposition and acquired attainments to act in all those characters.

Dr. Guggenbühl has the advantage of being aided in his work by an admirable assistant. This man has the happy faculty of descending with the utmost simplicity, patience and benevolence, to the level of his stupid little scholars; and then, with his inimitable perseverance, he labours to excite some mental emotion. However slight that may be, he seizes upon it eagerly whenever it appears, and keeps his hold of it as of the end of a thread, which will

certainly enable him to draw out more. He then carefully proceeds, eliciting most gradually the feeble manifestations of thought and feeling, which are these forth strengthened by skillfully managed exercise.

In the physical treatment of the children, in addition to the daily use of baths, much importance is attached to the occasional employment of electricity, and to frictions with some aromatic herbs. But perhaps no remedial agent is so powerful in contributing to the restoration of health as the constant breathing of the pure air of the mountain. In some of the goitre cases, and in the rickety cretins, medicine is used freely, particularly the most approved alteratives and tonics.

It is when the convalescence is established, that special attention is given to the religious instruction of the children. Not but that at any time after the commencement of intellectual activity the truth of the Gospel may be received, to the comfort and edification of the spirit struggling with its cumbrous load of a morbid body, but only that, humanly speaking, and in general, the cretin is not able to give due heed to his spiritual concerns, nor to appreciate the importance of Divine revelation.

The author, in conclusion, adds a few words on what may be regarded as the *practical application* of his review of the labours of the philanthropist of the Abendberg and their results, namely, the consideration of what ought to be done for idiocy, in initiation of what Dr. Guggenbühl has done for cretinism.

Although all cretins are not idiotic, and vice versa, it is obvious that, in a great majority of the former, the manifestation of mind is prevented by causes perfectly similar to those which are connected with the more ordinary forms of idiocy, such as we see them in this and in other civilized countries. If, therefore, many cretins, even those who seem to be the most idiotic, are susceptible of improvement under treatment, many idiots are likely to be so too. And if they can be, they ought to be educated. Undoubtedly there are some whose physical conformation is such as to oppose insurmountable obstacles to the success of the training process; yet, exclusively of such cases, there are numbers who at present are regarded as hopelessly sunk in idiocy, and who are daily grieved over by afflicted parents, who might be retrieved, and rendered blessings to their friends and to society.

The accomplishment of such an end cannot be attained without great exertions and inexhaustible patience; and, to do justice to the poor objects of the treatment, even the most hopeless cases must be subjected to it. From the extensive series of experiments on the treatment of idiocy, made at the hospital of Bicêtre in Paris, by M. Seguin, it results that it is impossible to determine what cases may be benefited by treatment, and what not, without actually making the trial. M. Seguin's success is corroborative of the conclusions arrived at by Dr. Guggenbühl, as to the great improvement, which many cases are susceptible of in the manifestation of intellect after the training, and is quite sufficient to encourage others to attempt to benefit even the worst cases, although, indeed, the labour must be great. This

attempts should be extensively and perseveringly made, appears to be demanded by considerations of public economy, no less than by those of Christian charity; as many who are now a constant burden upon the community, might, by timely and judicious training, have been rendered capable of conducting themselves rationally, and of labouring for their own subsistence.

For "The Friend."

LADY CONWAY.

(Continued from page 205.)

From early life Anne Finch was subject to excruciating and debilitating pains in the head. The suffering she endured must have materially interfered with her studies, and renders the amount of knowledge she acquired, and the thoroughness of her education doubly wonderful. Her father died when she was in her childhood, and we have no means of ascertaining who afterwards superintended her early instruction. She appears, however, to have been a docile child, thoughtful and serious, even when quite young. Her bodily infirmities and the frequent returns of her agonizing headaches, had doubtless a saddening, softening, and beneficial influence upon her character. Her heart was often tendered through the visitations of Divine Grace,—and as she submitted to its cleansing operations, she witnessed in good measure, the New Birth unto holiness, and a preparation for walking in newness of life. As she submitted in resignation to the portion of suffering and affliction assigned her, she learned what it was to rejoice in the midst of pain and bereavement. Brought up in the lap of luxury,—the inmate of a palace, deemed splendid enough since that day, to be the dwelling place of England's monarchs,* with every outward comfort that wealth could bestow, bountifully administered, she might, absorbed in outward blessings, have missed that heavenly happiness which knows no end, if God had not seen most to reward her many severe bodily pains as her earthly evil things. She looked forward to an early death with composure, and doubtless could dwell on the language addressed to the rich man without fear, "Son, thou in thy lifetime receivedst good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented."

On the eleventh day of the Twelfth month [February], 1651, Anne Finch was married to Edward Viscount Conway. Her husband was a peer of the realm. He was a man of wealth, who had estates in England, in Wales, and in Ireland, with baronial or other titles in each country. His favourite seat appears to have been at Ragley, in Warwickshire, and there his wife spent most of the remainder of her pain-afflicted life. When her health would permit her to remove, she passed this

winter with him at their house in London,—and she occasionally accompanied him in a summer visit to their seat in Ireland, to which place her husband had a strong attraction, but Ragley was her home.

Henry More spent much time at Ragley, with his former pupil, and perhaps still directed in measure her studies and reading. About the year 1653, at her request he composed a book, entitled an "Antidote to Atheism," which he dedicated to her in a very laudatory epistle. In this book as well as in most of his writings, he manifested an earnest desire to do good,—some activity of intellect,—some power of reasoning, some fire of expression, and at the same time exhibited much credulity and superstition. Some accounts given therein brought forward to confound the atheists, and which he thinks perfectly unanswerable, are so absurdly ridiculous, that at this age no man of intelligence could be found who would believe them. What would now be thought of arguments to overcome the cavils of infidels based on a story of a dead body not liking to be removed to be burnt, making itself so heavy that a strong horse could hardly draw it in a cart, though the said horse did a few minutes afterwards run away with the cart and two men in it, do what they would to stop it! It is useless to follow this visionary, yet ingenious man, into metaphysical abstractions, and superstitious beliefs. He made many books which were read, and which perhaps did not contain more nonsense than the writings of some other of the learned and warmly imaginative writers of that age.

In the summer of 1659 the symptoms of disease in Lady Conway all seemed aggravated, and she, her husband, her friends, and medical advisers, deemed that her end was near. In this view of an approaching separation from the things of time, she was resigned to the will of her heavenly Father, as we find from a letter of her husband to his brother-in-law George Rawdon, then resident in Dublin. But her cup of suffering was not yet filled up, and towards autumn, a change for the better took place in her symptoms.

Lord and Lady Conway had one child, who was named Henrice, after his grandfather. This darling boy was permitted to remain with them for nearly two years, a light and a joy to their household, and then He who had graciously given him to them, removed him away in infancy. Thus was he spared the trials and temptations incident to this state of probation, which in his case must have been aggravated by the riches and rank of his parents. After his death, his mother grew even more of a sufferer than she had been. More says that it was by virtue of the saving knowledge of "Christ in us the hope of glory," in comparison of which she esteemed all things else but as loss, "that she was endued with such marvellous patience, composure, and fortitude to bear the constant, tedious, as well as more agonizing conflicts of the flesh. It seemed to him, not without providential wisdom, that all means of mitigation proved so ineffectual; in order that this glorious power of God, in its full operation on an obedient soul, might more fully appear. Thus it was, that, in

a close pursuit after Truth and knowledge, the Christian graces so eminently shone forth in her, as even to obscure the lustre of other accomplishments, at least, with those who could behold and appreciate them."

Lady Conway had applied to many physicians to cure her of her disease; she had even crossed over to France to obtain the advice of some deemed peculiarly skillful, but like the poor woman mentioned in the New Testament, she had been nothing improved by any of them, and from time to time rather grew worse. She lived in an age when quacks, if not as numerous as at the present time, had as much assurance, and public credulity then, as it does now, invited imposition. Even in this day we see around us people, accounted wise, who finding that medical skill, based on study and knowledge, has failed to relieve them, allow themselves to be experimented on by quacks,—bold pretenders to successful practice, without experience or research,—or ignorant vendors of some cure-all compound of herbs, which some Indian or Dutch Doctor, or some seventh son of a seventh son, had originally invented. It is needless to name the many panaceas which have, even in the infancy of some not over middle age, risen into repute, won and retained for a time the faith of many in the community, in their universal curative powers, and have then sunk into disuse. Scarcely have these medicines lost public confidence, before the very people who recently extolled them to the skies, have taken to some newer quackery, the healing virtue of which is borne testimony to, by as long a list of cures, with subscribing and attesting witnesses. It would not be difficult to lay hands on individuals in this community of bright intellects, and good general sense, who have by turns been the warm advocates of most of the noted quackeries of the day, even to their most recent variations.

From the testimony of credible witnesses, it seems evident, that no quackery however absurd, or however deleterious it may be to the many who indulge in it, ever became very popular, without effecting numerous cures. There are many persons whose minds are depressed and their bodies suffering in sympathy therewith,—many who imagine themselves sick, because they feel miserable and weak;—these often need little more than a strong assurance that they will get well, to produce a cure. Such may be suddenly restored when they have strong faith that it will be so, by the administration of medicine, which is perfectly inert, or to more efficacious than bread pills.

But to return to the case of Lady Conway. Her husband had heard reports of wonderful cures performed in Ireland, by a Valentine Greatrakes, whose medicine was a touch of his finger, or the downward stroking of his hands over the patient's body. Lord Conway, from the news-book account and other sources of information, was led to believe in the power of Greatrakes to cure diseases promptly and effectually by this pleasant method which dispensed with all nauseous doses. He therefore determined if possible to bring the touch-doctor to Ragley, and let him prove his skill upon his Anne.

(To be continued.)

* William and Mary purchased it of Lady Conway's nephew, and lived and died in it. On the death of William, Queen Anne and her husband occupied it, and they also laid down their lives there. George the First then made it his home, but died whilst he was at Hanover on a visit. George the Second was the last English monarch who dwelt in it, and he also died within its walls.

OUR HOMESTEAD.

BY FREDERICK CAREY.

Our old brown homestead reared its walls,
From the wayside dust aloof,
Where the apple boughs could almost cast
Their fruitage on its roof;
And the cherry-tree so near it grew,
That when awake I've lain
In the lone some nights, I've heard the limbs,
As they creaked against the pane;
And those orchard trees, oh, those orchard trees!
I've seen my little brothers creak
In their tops by the summer breeze.

The sweet brier under the window sill,
Which the early birds made glad,
And the damask rose by the garden fence
Were all the flowers we had.
I've looked at many a flower since then,
Exotics rich and rare,
That to other eyes were lovelier,
But not to me so fair;
For those roses bright, oh, those roses bright!
I have twined them with my sister's locks,
That are laid in the dust of time!

We had a well, a deep old well,
Where the spring was never dry,
And the cool drops down from the mossy stones
Were falling constantly;
And there never was water half so sweet
As that in my little cup,
Drawn up to the curb by the rude old sweep,
Which my father's hand set up;
And that deep old well, oh, that deep old well!
I remember yet the splashing sound
Of the bucket as it fell.

Our homestead had an ample hearth,
Where at night we loved to meet;
There my mother's voice was always kind,
And her smile was always sweet;
And there I've sat on my father's knee,
And watched his thoughtful brow
With my childish hand in his raven hair—
That hair is silver now!
But that broad hearth's light, oh, that broad hearth's
light!
And my father's look, and my mother's smile,
They are in my heart to-night.

To do the best we can is a duty; but to be
uneasy at what cannot be helped is a fault;
for this world, and the things of it, are mu-
table.

For "The Friend."

Additional Letters and Papers of John Barclay,
No. 5.

13th of Twelfth month, 1835.

I hope you both live in a thorough
willingness to come up to the help of the good
cause, in what you may. Oh! what a self-
serving, selfish spirit is abroad, shrinking
and shuffling, instead of exposing all, life and
reputation, laying down all, for the brethren,
for the church, for the truth, for the Lord!
May you be strengthened and animated to see
what is your path and duty; for some are to
be "saviours in Mount Zion"—to "turn the
battle to the gate." "He that saveth his life,
shall lose it." "He that hateth not father and
mother, &c., and his own life also, cannot
be a disciple!" How awful! Why have we
not that holy zeal, and weighty concern,
and true call, to break down the altar of Baal,
to warn, to rebuke sharply, to cut down de-

ceit?—Oh! that I may be found, during my
few remaining days, fulfilling this course, and,
through all, dying daily!

Stoke Newington, 14th of Eighth mo., 1837.

I long thou mayst be encouraged to
take rough and smooth, providing all things
prudently to the best of thy power for the poor
body, not unnecessarily mortifying it, or "se-
lecting" it, for the sake of the treasure lodged
in the earthly vessel, and for the sake of
others, and the good cause; then I trust all
things needful will be added and supplied, ac-
cording to the abundant Goodness which has
followed, and attended, and "prevented" thee
and me, through many exercises outward and
inward—who is indeed the Fountain of wisdom
and strength, the Well-spring of life, our only
Refuge and Help in every hour of extremity.

I was rejoiced to hear that the sir, Ward-
law's book against Friends had made at Glas-
gow, had roused up W. S. and others there to
read Friends' books, and take measures such
as, I trust, will answer the thirst raised to
know the principles of Friends, and whether
those things are so, which are every where by
some said against us. Ah! if dear Friends in
the uttermost parts, as elsewhere, would but
show forth the efficacy of that which they pro-
fess, after a zealous and godly sort, what might
not be yet effected and expected in the Lord's
way end time! For assuredly He is waiting
to be gracious, and to pour out his Spirit,
and renew the face of the earth, spiritually,
making the wilderness rejoice and blossom as
the rose! Ah! may you, my beloved sisters
in the Truth, not slacken, nor hang down the
head, or the hands; but throw in the net, cast
in the precious seed, and give up to all that
seems required; for assuredly it is the feeble,
and lowly, and poor in spirit, who are enriched
with faith, strengthened with might in the
inner man, enabled to quench the violence of
fire, obtain promises, stop the mouths of lions,
and out of weakness are made strong.

Therefore look again and again to your
Leader in all things; and like good Sarah,
"judge Him faithful who hath promised;" and
never look back, as poor Lot's wife. And do
not flinch from becoming as fools, wherever
needed; but be patient in tribulation and deep
wading of spirit.

Thou wilt well know, my beloved ———,
how to bear with those that are "out of the
way," like our Holy Head and High Priest;
and mayest reach thy hand to the lost sheep,
verily knowing what a merciful, wonderful
Hand has been stretched forth, to pluck the
brand as from the burning, in my own case
and in others. Oh! the love that fills the
heart, at times, of those labouring in the
Gospel, reaching forth, and drawing, with
the language, "Why will ye die?"—and if it
is best back in one way, it is fruitful in devising
good, and overcoming evil with good. Do
not, I beg of you, shackle or limit your ser-
vices, new you are out; only where you can-
not see the way open, desist. Paul "ceased"
to go into Bithynia; so you may essay, or
adventure.

Hastings, Ninth month, 1837.

It will be very pleasant, now, to
think of thee as nearer to us. I think thou
hast great cause of encouragement and thank-
fulness, whatever humbling views attend thee;
which is just as it should be, if things go right
with us. Thou and I, dear ———, are not of
the showy, flourishing sort; and the profitable
safe feelings and sayings thou describest,
are just what I have known, and know much
of, (ah! I hope not a bit too much!) Some
seem to know little enough of all this! More
the pity! Never fear—the Lord will never
cast off the contrite and humbled spirit, who
cast themselves and their all upon Him! He
is bound to care for them and help them in
every extremity, so that they are kept from
sinking.

Be wholly at thy Master's disposal, dear
———, in Derbyshire, and freely give up to
whatever seems required, without much reason-
ing and reckoning. I have several years
ago felt much towards the small meetings
there, and rejoice at thy being drawn that
way. I would not look too much at myself,
as alone, or as a poor creature; but simply do
what thy hand finds to do. Doubtless thou
wilt be duly cared for, every way, from day
to day.

With our united dear love, beyond words,
Farwell.

For "The Friend."

Thomas Scattergood and his Times.

(Continued from page 203.)

A letter to Samuel Emlen from Owen Bid-
dell, dated Fifth month 13, 1793, positively
accompanied to Europe the one to Sarah Har-
rison. It is an instructive communication set-
ting forth the humble, sorrowful, and lowly-
minded walking of the writer.

"My dear and much valued Friend Samuel
Emlen,—Notwithstanding I have not at an
earlier season taken pen in hand to write to
thee, I trust there is no want of that brotherly
regard and affection, which constitutes the
badge of discipleship. An incapacity to say
anything fit to meet thy acceptance has pro-
ved an insurmountable objection until this time,
when a sense of it is so prevalent as to be very
discouraging. To inform thee that myself
and family feel a deep and humiliating sense
of the kindness of thyself and of our Friends
generally in the hour of deep distress, could af-
ford thee little satisfaction. . . . This must
have been the principal theme of my letters, and
I rather choose to be silent, especially as I found
by my commerce with the world and con-
nection with people of a libertine spirit, I had
contracted many stains which could only be done
away by the baptism which can purify,—that
of fire and of the Holy Ghost. This is not the
work of a day. Many indeed, were the dip-
pings necessary for my cleansing, and frequent
the renewed necessity for them, in consequence
of a want of a watchful and circumspect con-
duct to guard against too familiar an acquaint-
ance with those who are much in the spirit of
this world. From this cause I fear my stay
has been prolonged in the furnace. This, how-
ever necessary for my refinement, has not

qualified me so to sympathize with my dear Friends in their Gospel labours, as to enable me to speak comfortably to them, which I would gladly do.

"Pray for me, my dear Friend, that I may experience the time of refreshing, for indeed I sometimes fear it will never come. Happy are those who are engaged in the days of their youth to follow the Lord, and are found worthy to suffer for his name's sake. Even unto death,—the death of the cross. The number of these are too few. Had I been earlier dedicated to him, and more faithful at this time, instead of mourning, the voice of melody and gladness would be heard in my land, and I might now, with other worthies have been engaged in the Lamb's warfare to my own unspeakable gain;—and, perhaps, be helpful, like thyself and dear Sarah Harrison, to the gathering in of the dispersed of Judah. May you who are engaged in this work, neither faint nor grow weary, for assured I am that however arduous and humiliating your labours, or whatever hardships or sufferings you may have to pass through, either in body or mind, yet such will be your reward at the end of the race, as abundantly to compensate therefor. May you be content either in heights or depths to be with the seed. With it your portion must be even to the end and conclusion of time that you may inherit durable riches and righteousness.

"The epistle from the National Meeting at Dublin which thou sent me, is an acceptable present. It is well adapted to our situation; and if the very important advice contained in it is duly attended to, it cannot fail of being useful. May we profit by it, for we need it. Our worthy Friend Robert Grubb, has sent me, as a present, an account of the religious experience and labours of his truly valuable wife. The book affords such instances of perfect resignation to the Divine will,—such deep religious experience,—and breathes so catholic and pure a spirit, that benevolence and love inactively accompany every line. It was truly of use in my family, giving us a lift as I hope, out of an apparently languid, indifferent state. Whilst one of the family read it to the rest, of evenings, when we were collected in a little group around our fireside, His company was evidenced through marvellous condescension, who is alone able to season our minds, and infuse something of the true spirit which so lovingly animated the dear deceased. Her loss is much to be lamented, and I fear it will not suddenly be made up to the church in every way. What she has left respecting education, is a treasure, and had I not known the Source in some degree from which she derived her wisdom, I should have exclaimed, 'Whence has one so young in years, gained all this knowledge?' To Him from whom it came be the praise.

"Oh, my dear Friend, what would have become of some of us, had the mercies of God been proportioned by the scale of our own merits. Fear not therefore but that his loving-kindness will be extended to thee and thine to the end of time. This is the wish of thy poor unworthy brother. I believe I may say that my dear wife and children with myself, tra-

vail measureably for the welfare of thy dear companion, Sarah Harrison and myself, and salute you in the bonds of tenderest affection. We desire our love conveyed to you, and that you may experience health, happiness and peace, to be your portion through time, and find your labour crowned with rejoicing in the end. Farewell!

OWEN RIDGLE."

To return back in order of time a few months. Sarah Harrison, whilst in Ireland, received a letter from Rebecca Jones, dated Philadelphia, Eleventh month 11th, 1792, from which the following is extracted.

"I have been so closely in company with thee for a considerable time past, that I thought that I would once more break through the bonds of form and ceremony, in writing, and wait thee the sincere salutation of sisterly affection, in bidding thee 'be of good cheer.' 'Hold fast that commission which thou hast received,' 'let no man take thy crown,'—that crown which is in store for all the valiant, faithful soldiers, who have enlisted under the glorious Gospel banner of the Prince of Peace. I addressed a few lines, jointly to thee and S. E. under cover to dear M. [Ridgway] and Jane [Watson], to be read after leaving the American shore, but I hear not a word of your having got them; since which, I have often been conversing in spirit with thee, and was favoured with what I thought was a clear prospect, as I sat in our meeting the 19th of the Eighth month, of your being that day at Liverpool, (not Cork.) When I heard of your safe arrival about that time,* it was an indication to me that I had not yet lost all my best feelings, though I am assured that I never passed a summer, in which [so much] deep, hidden conflict was my steadily allotted portion, as the last. I still remain a poor, weak creature, and in need of the prayers of my dear Friends that my faith fail not!

"Thy husband called here this day, and read me part of thy letter. O how I rejoiced to hear that thou wast taken into the same harness in Dublin, and lodged at my dear Friend [Joseph] Williams; as was my lot directly upon landing there. I am also pleased to hear that honest E. Wigham was prepared to join thee, in that very arduous task. Such thy poor little Friend Rebecca witnessed it to be; yet I was mercifully helped through that; and all other services that opened to my view! So wilt thou [be], dear Sarah, as thou keepest in the quiet, safe spot, of resignation to the Father's will! I should like to hear how thou findest that sickly flock, and whether any of 'the vines flourish, and the pomegranates grow.' Our little contrite brother, Joseph Williams, is like an Abraham among that people. He used to smuggle, but has lately become a fair trader, and keeps open shop, so that I hope his income is thereby increased. My dear love is to him, his valuable wife, and to the children; and I commission thee to give my love to my inquiring friends generally, in thy freedom.

"Our Quarterly Meeting is just over, in which David Sands was much favoured. He

is still here, was to see me this day, and does not yet see his way to leave the city. Our Yearly Meeting was a solemn, quiet assembly throughout. It appointed a large committee of both sexes to visit the Quarterly, Monthly, and Preparative Meetings, and they are most of them gone accordingly.

"Do give my very dear love to Samuel Emelen, and those noble warriors M. R. and J. W. who will often fall in with thee, and accept a large share thyself from thy sympathizing and affectionate friend and sister."

Rebecca Jones was often in sympathy with absent Friends, as well as distant meetings. In one of her letters to Joseph Williams of Dublin, written in the Fifth month, she says, "You will, I suppose, several at least from your nation, be going about now to the Yearly Meeting of London, where if I had the wings of a dove, I should be tempted to join the solemn assembly. As this is altogether impossible in body, I am thankful in believing I shall in spirit be wailed there, and join in intercession with a faithful number to the Father of mercies for his continued help, preservation, and guidance in the weighty service of that meeting. Even as I have according to my small measure been favoured to be in company with an honest-hearted few amongst Friends in your land during your late national assembly. Pardon, as thou hast an opportunity, give my kind love to my acquaintance in your city and elsewhere in Ireland. Let me hear all that is of an interesting nature, for my heart still loves the flock, and wishes well to the Lord's work among you, where I have often been led to labour disinterestedly and honestly, and hope all our labour will not be in vain. I would have thee dear Friend encouraged,—grow bold in the work, 'a wax valiant in fight,' and leave the issue to the great Lord of the harvest who having sent us into this vineyard, will give us whatsoever is right, in his own time. Blessed be his worthy name forever!"

(To be continued.)

For "The Friend."

True Faith and its Fruits.

The love and cordial fellowship, which have characterized Friends, who have been precluded in the lowly life of Truth, are worthy to be had in remembrance. One great benefit arising from the recollection would be, to compare our condition with theirs, and inquire as before the Searcher of hearts, whether we are living in the same Spirit, and are animated with the same holy zeal and love towards the cause of Christ, which led them to prefer Jerusalem and the prosperity of one another in the Truth to their chief earthly joy. Oliver Samson speaking of the National Meeting of 1897, in Ireland, says, it "began at the sixth hour, and the glorious presence of the Lord was manifested, to the great refreshment and confirmation of his people; unto which several testimonies were borne for the space of about three hours, and concluded in prayer and praises to the Lord. Then the women withdrawing into an upper room, the men continued their meeting in the same place, and entered upon their business; and in great unity, love

* They reached Liverpool the 16th.

† Visiting families.

and sweetness, things were proposed, debated, managed and concluded, to the mutual comfort and satisfaction of all faithful Friends; and then between the fifth and sixth hour in the afternoon, the meeting broke up."

Such a meeting was like a feast of clarity; and instead of looking towards their convocations with apprehensions of difficulty, and suffering, they would be regarded as seasons of Divine consolation, and a hearty co-operation to build themselves on their most holy faith—to look into the condition of the weak or deficient parts of the heritage for the purpose of administering help, and guarding them against the inroads of an enemy. He further says,

"So sweet and pleasing was this meeting of our Friends, that they agreed to meet again the next day at the same time and place, and to have the meeting as near as might be in the same manner as the other was; which was accordingly performed in all points. And the presence of the Lord and his living power, seemed more plentifully to overflow the meeting, and break forth through many vessels, even in the time of business, which did pleasantly obstruct it for a time; and so in great sweetness the meeting concluded at that time. But another was concluded to be held next day as a parting meeting. Accordingly, Friends came together at the ninth hour in the morning, and a heavenly openness and tenderness by the Lord's power, was over the meeting; and therein many living testimonies of the love and goodness of the Lord, were borne to the great satisfaction of faithful Friends. And about the second hour the meeting concluded, and Friends parted with comfort, rejoicing in the Lord, who had been so exceedingly good unto us, in our solemn assemblies, even all the time of this half year's meeting."

We profess the same faith which they did, and doubtless there are many who are living under the same Divine government; if we meet together in the name of Christ, with hearts imbued with true love to him and to one another, fervently desiring that he would appear in the midst, and guide every one in his duty, we should surely witness the life and power of Truth to prevail over all, cementing us together in the unity of the Spirit, and enabling us to manage the affairs of the church to his honour and our consolation. There are many waste places to be built up—many small, weak meetings calling for the cherishing warmth of the body—many defective members who need to be reminded of their departure from our Christian testimonies and example—and lonely ones whose hands are ready to hang down with discouragement, from the lukewarmness and earthly-mindedness around them. These are objects claiming the tender sympathy and direct aid of superior meetings. We have been long closely engaged in resisting the inroads of doctrinal error; is it not equally necessary to look into the apostacies in spirit and practice, which appear among us? An assent to the Truth as it is in Jesus, will do but little for us unless it be accompanied with the fruits of the Spirit. As the body without the spirit is dead, so faith without works is dead also.

Deceive not with thy lips.

For "The Friend."

PARTING OF WINTER.

Tented round the earth's broad bosom,
Clouds in heavy masses lie,
Neither rain nor long-bolts gives us
Glimpse beyond of smiling sky.

Sunless is the dense pavilion,
While from out its vapours' roof,
Heavy rain-drops, oozing ceaseless,
Patter on the sounding roof.

Will the humid turf be ever
Crowned again with blossoming?
Will the air, these fogs dispelling
Vibrate to the notes of spring?

I have known a visitation
To the soul, more full of gloom,
Shapes of fear and dark temptation
Vaguely through its vapours loom.

In my sorrow I have wondered
If these things must always last;
If from God, my soul was sundered;
If the day of grace had past.

Faith, at length, the cloud divided,
Hope decreed the glory through;
Lulling the wind subsided,
Waves were bright with heaven's blue.

Just as when veiled nature rises
Thetis-like, from out the deep,
Glittering with her rain-drop prizes
Sunset clear and waves asleep.

Third month.

B. Shackleton to John Thorp.

24th of Third mo., '88.

I think, notwithstanding that there exists too much cause for the language of complaint respecting the degeneracy and depravity of the times, that abundance of pains is taken in our religious Society, by the going to and fro of Gospel ministers publishing the way of life and salvation; and by the laborious arduous conflict maintained with transgressors in the support of our salutary discipline. And I trust that He who sitteth in the heavens looks graciously down, and beholds with approbation the well-meant efforts of a remnant in the cause of Christ and the promotion and spreading of his reign and government on the earth. So that I wish there may not be in any heart of unbelief, nor a dwelling too much on a view of the gloomy side of things; but rather that there may be a steady looking to Him who is omnipotent, and an exercising and cultivating each the particular gift allotted, according to the present ability, and in the will and time of the great Giver.

I am desirous for thee, my dear Friend, that thou mayst look upward, from whence hath come and will come thy help. If I am not radically mistaken, thou hast received—thou hast been honoured with a beautiful gift, may way be made for thee to exercise it to the honour of the Holy Head, and to the edification of the body, in as diffuse a manner and degree as the Master willet, and the church needeth. For my part I think it is a wail to be entrusted with supernatural talents, given for the edification of others. If ever so usefully occupied, what is the trustee but an unprofitable servant? but if the occupation and improvement even of the one pound, be

neglected, displeasure is incurred, and loss and shame follow. So that I wish to be watchful, that we may not fall into temptation of any kind; but that our hands may be free and skilful to build the Lord's house, our feet unfettered and ready to run on his errands, and our hearts replete with the joyful answer, of "Well done, good and faithful servant!"

Cheerfulness is the best promoter of health. Repinings and secret murmurings of heart give imperceptible strokes to those delicate fibres of which the vital parts are composed, and wear out the machine insensibly, not to mention those violent ferments which stir up the blood, and those irregular motions which they raise in the animal spirits. Cheerfulness bears the same friendly regard to the mind, as to the body; it banishes all anxious care and discontent, soothes and composes the passions, and keeps the soul in a perpetual calm—keeps up a kind of day-light in the mind, and fills it with a steady and perpetual serenity. We seldom meet with a great degree of health which is not attended with a certain cheerfulness, but may often see cheerfulness where there is no great degree of health.—Addison.

Discoveries in Ancient Nineveh.—Letters from Nimroud of November 25th, inform us of the progress of Dr. Layard's researches. A wall of admirably united large square blocks of limestone, without cement, has been discovered in the pyramid at Nimroud,—but as yet it has been impossible to ascertain what it be hid. It may be probably a chamber or tomb, or may be only the side of a square mass supporting the pyramid of unbaked bricks. What if it should turn out to be the true *busta Nini*? In the entrance of a gateway to the quadrangle opposite Mosul, Dr. Layard has reached a pair of enormous winged figures which appear to be entire, but have been cracked and injured by fire. A plan of this would be interesting as illustrative of the architecture of the city. At Kunyujik a pair of gigantic bulls, back to back, separated by an enormous figure strangling a lion, like that at Paris, but larger, have been discovered; but the upper parts of all have been destroyed. On the bulls are interesting inscriptions. We are glad to hear that the colossal lions at Nimroud were nearly ready for removal. It was expected that they would be on the road to England early in December. Dr. Layard has a party of men excavating at Basashikah and in a mound near Khorsabad.—*Athenæum*.

"Keep silence then; nor speak but when besought,
Who listens long grows tired of what is told;
With tone of silver though thy tongue be fraught
Know this,—that silence of itself is gold."

Mirage on the Prairie.—It appears that the optical illusion so common on some seas, and in the wide, sandy deserts of Africa, known as the mirage, is sometimes seen on the Western Prairies. The editor of the Chicago Tribune describes the appearance thus: "One day last week we took the morning train for St. Charles. In order to enjoy the bracing air and the scenery, we chose to stand

upon the platform in front of the passenger car. As the sun came up from the Lake, we observed that objects to the west of us became suddenly elongated vertically. Stacks of hay lifted themselves to an amazing altitude. The story-and-e-half houses on the prairie towered up with all the pretension of five-story palaces. As we approached these objects, they gradually contracted laterally, both from above and below, towards the centre, until they presented the appearance of two cones, the upper cone commenced slowly vanishing from the apex upwards, and at the same time rapidly receded towards the horizon, while the lower one—the real object—gradually contracted to its natural proportions. In a little while the upper cone had become reduced to the faintest possible line upon the eastern horizon, and as it disappeared entirely, the house once more resumed its usual appearance. We were informed by the conductor, that he had often witnessed the same thing while crossing the prairie in the morning."

THE FRIEND.

THIRD MONTH 23, 1850.

FUGITIVE SLAVES.

From a paper published on the 18th inst., we take the following extract, viz.:

"A bill has passed the Ohio House of Representatives, making it a penal offence for any citizen to aid in the arrest of a fugitive slave; and it is said the bill will pass the Senate."

While Ohio is thus taking ground against the crying evil of Slavery, some of the members of our own Legislature are endeavouring to make a retrograde movement. William A. Smith, a representative from Cambria county, has brought forward a bill proposing the repeal of the 3d, 4th, 5th and 6th sections of the law passed in the year 1847, for preventing kidnapping and protecting the liberty of the free people of colour.

The third Section of this law prohibits any Judge, Justice or Alderman of this commonwealth from taking cognizance of any case of a fugitive slave, granting a certificate or warrant for removal of any such alleged fugitive, or having any jurisdiction in such case; and imposes a fine not less than five hundred nor more than one thousand dollars for any violation of this provision.

The fourth Section makes it a misdemeanor for any claimant of an alleged fugitive slave, under any pretence of authority whatsoever, violently or tumultuously to seize upon and carry away any such alleged fugitive, or to attempt to do it in a riotous, violent, tumultuous and unreasonable manner, so as to endanger or disturb the public peace; and on conviction of such offence, imposes a fine of not less than one hundred nor more than one thousand dollars, and costs of prosecution, with imprisonment at the discretion of the Court for a period not exceeding three months.

Section 5th provides, that the clause in the 3rd section prohibiting Judges of the commonwealth from taking cognizance of fugitive

cases, shall not be construed to take away from any Judge the right, power, and authority at all times, on application made, to issue the writ of habeas corpus, and to inquire into the causes and legality of the arrest or imprisonment of any human being within this commonwealth.

The sixth section makes it unlawful for any jail of this commonwealth to be used for the detention of any person claimed as a fugitive from labour, except in cases where such fugitive may be brought before one of the State judges by writ of habeas corpus; and imposes a fine of five hundred dollars on any jailer who shall offend against the provisions of this Act, with loss of his office, and incapacity of again holding it during his natural life.

It will be seen by this synopsis of the Sections proposed to be rescinded, that their repeal would materially weaken the security which the Act of 1847 gives to the free coloured population of our State, and increase the liability to a recurrence of those scenes of tumultuous violence and cruelty which before the passage of this law, so frequently outraged the feelings of the humane and benevolent.

Smith's bill was referred by the House to the Committee on the Judiciary; who made a long Report, the principal part of which may be considered to be in favour of the law of 1847.

In reference to the abuses which grew up under the law of Congress of 1793, permitting magistrates and justices to give certificates for carrying away persons claimed as fugitives, the Report holds this language: "There is no doubt either, that many frauds were practised by constables and other kidnappers, in collusion with certain corrupt justices of the peace, who lent their aid to such nefarious purposes, whereby coloured persons were sent into bondage in other States as fugitives when they were UNDOUBTEDLY FREE. Pennsylvania actuated by that philanthropy which has ever distinguished her legislation upon this, as well as upon other subjects, on the 27th of March, 1820, passed a law prohibiting the kidnapping of negroes and mulattoes, either by force or fraud, declaring the offence felony, and prescribing punishment." Notice is then taken of the laws of 1826 and 1827, and the decision of the Supreme Court of the United States in the case of *Prigg v. Pennsylvania*, and the law of 1847, which was framed in consequence of that decision and in conformity with it. Near the close of the Report the Committee say:

"It is believed that at the present juncture it would have a tendency to promote harmony—it would show a disposition to remove any supposed cause of offence, to repeal so much of the said Act of 1847, as prohibits the officers of this State from aiding in the execution of the provision in the Constitution of the United States, and the Act of Congress of 1793. Although evils have resulted from their doing so, as before stated, yet on the whole, it would have a soothing tendency upon our relations with our sister States to show that we are willing to make some sacrifices for the peace and safety of the Union."

The "sacrifices" alluded to are nothing

which the whites give up of their own ease, security, or liberty; but the safety, the peace and the liberties of the negro population, who are not represented in our State councils, and have no opportunity of vindicating their own rights in our legislative halls. It shows but little patriotism to profess a willingness to make "some sacrifices" of the rights of the weak and defenceless, "for the peace and safety of the Union." We trust there will be integrity enough in our legislature to stand against such a backward movement.

RECEIPTS.

Received of Caleb Hathaway, \$2, 23, for Smith Healey, \$1, 23, 32, and for Daniel Reynolds, \$2, to No. 21, vol. 23. Anna Garrett, agent, Sumner, Belmont Co., O., for Sarah J. Edgerlee, \$2, vol. 23. D. P. Griffith, agent, Brownville, Pa., for Aaron Branson, \$2, vol. 23. Samuel H. Smith, agent, Smyrna, Ohio, for Jonathan Briggs, and Joseph Wilson, each \$2, vol. 23. James Stanton, agent, Barnesville, O., for Wm. Green, Joseph Stanton, and John Thompson, each \$2, vol. 23, and for Joel Donnan, \$5, 23, vol. 23.

WEST-TOWN SCHOOL.

The Committee to Superintend the Boarding-school at West-town, will meet there on Sixth-day, the 5th of next month, at 10 o'clock, A. M. The meeting of the Committee on Instruction to be held on the evening of the preceding day, at 7½ o'clock.

The Visiting Committee will attend the semi-annual examination,—commencing on Third-day morning, and closing on Fifth-day afternoon, of the same week.

THOMAS KIMBER, Clerk.

WEST-TOWN BOARDING-SCHOOL.

The Summer Session of West-town Boarding-School, will commence on Sixth-day, the 26th of Fourth month next. To avoid disappointment in case the school should be filled, parents and others intending to send children will please make early application to Joseph Snowdon, Superintendent at the School, or Joseph Scattergood, Treasurer, N. 24 Mulberry street, Philadelphia.

Died, at his residence, Lampeter, Lancaster Co., Pa., on the 4th of Twelfth month, 1849, Isaac Evans, in the 75th year of his age.—He had a slight attack of apoplexy in the spring preceding, after which his health declined; of which he seemed fully aware, often saying, he "was gradually sinking," though he was still able to walk and ride out occasionally, until within two days of his death.—On the 2nd he was suddenly and violently attacked, and though suffering severely and almost deprived most of the power of articulation, he expressed to those around him, that he believed his end was near, and that when free from extreme pain his mind was easy.—For a few hours before he died, he suffered less, and quietness and comfort marked his close. His bereaved friends have a consolatory evidence that all is peace with him.

—, on 4th instant, MATTHEW WOOD, a member of Captains Particulars and Stillwater Monthly Meetings, Belmont county, Ohio, in the 95th year of his age.

PRINTED BY KITE & WALTON.
No. 50 North Fourth Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XXIII.

SEVENTH-DAY, THIRD MONTH 30, 1850.

NO. 28.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

JOHN RICHARDSON,

AT NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

All communications, except those relating immediately to the financial concerns of the paper, should be addressed to the Editor.

For "The Friend."

Visit to the Menomonic.

(Continued from page 211.)

What benefit these Half-Breeds expected to gain, by arresting the Commissioner, it is difficult to divine. No doubt they really thought he had been guilty of an irregularity, in the appropriation of the \$500, which, they fancied, was part of the \$10,000, and, therefore, only to be given to such persons as he and the chiefs in council, should designate. But they and their learned council could scarcely have believed, they could make him render an account of his stewardship to a police magistrate, at Green Bay, or obtain redress, for damage imagined to be done by his mismanagement, from such a tribunal. If they were influenced purely, by a spirit of spite, and were willing, if they could not bite, at least to bark and snarl at the object of their suspicion and displeasure, the course they chose might be accounted for. If worryment and vexation was the end of their ambition, that might be effectually attained, by getting him into such a position, as would prevent his departure, by the Michigan; and that they had no nobler aim, looked the more probable, from an attempt made, on the opening of the case, to induce the magistrate to postpone the hearing, till next morning, when the steamer would have been cleaving the blue waters of the lake. The Commissioner, however, remonstrating, strenuously, against delay and pressing immediate proceedings, the Justice snuffed his candle, and quietly requested counsel for the prosecution to open.

Being defended on this point, the charge was stated. It was alleged, that at the close of the payment, that morning, proclamation had been made by Capt. Shaler, at the Fort, to the people present, that the Commissioner had placed \$500, of the \$40,000, in the hands of certain persons, to be thereafter made known, for the benefit of those who might have been omitted on the roll. This was an act of embezzlement,

and, subjected the perpetrator to the pains and penalties prescribed for that offence.

Moreover, the whole of the \$40,000, was, agreeably to the Act of Congress, to be paid to persons of Mixed Menomonic blood, and to such only. If any part of it were paid to persons, not of that description, such payment was, likewise, embezzlement. For to apply funds entrusted to one for a special object, to any other object, was embezzlement. Several such payments had been made, and, therefore, several acts of embezzlement had been committed.

Besides, the Commissioner had not held such a council as was usual. This was an unprecedented assemblage, and not what was contemplated by the treaty. The Commissioner had shut out information, and had treated the Half-Breeds as if they had no interest in the matter. He had not treated them like men; they had asked for justice, but had been treated like dogs. It might be, that certain parties, to whom he had paid money, had been designated by the chiefs, but not by the chiefs in council; for the Commissioner had, really, held no council. A council is an assemblage of Indian chiefs, to which the public, and especially those immediately interested in its decisions, are freely admitted, to look out for their rights and see that justice is done them. He had held no council, but a secret convale.

To make good these grievous charges, several witnesses were called up;—being, so far as can be recollected, the prosecutors themselves. They testified, that they had been at the payment and had seen persons, not entitled, draw money; that they knew of persons entitled, but not on the roll; that the council, at which the roll was prepared, was secret; that they had in vain attempted to get into it, to advocate their claims; that they had heard the proclamation relative to the \$500, and understood Captain Shaler to say, that it was part of the \$40,000.

On being desired to tell who were excluded, that ought to be on, and who entered, wrongly, upon the roll, there was a good deal of hesitation. They seemed to have no mind to descend to personalities, in this respect. A few specifications, however, were elicited. One witness said, that Captain Shaler's little black boy was on, and that he had seen him get some money.

The witness felt, no doubt, quite sure the boy had got a share of the plunder, and thought he might venture to say he had actually seen him get it, as that would strengthen the case a little. He, however, had committed a blunder in the premises, so laughably stupid (one would like to use a softer word, if the dictionary furnished one to meet the case) that one

might be excused for doubting, whether witness were not in his cups, on the occasion.

The matter fell out on this wise:—Captain Shaler was seated by the table at which the payments were made. His boy wanted to speak to him, and came elbowing his way through the crowd. In his endeavours to work a passage up to his master, he was brought almost into contact with the Friend stationed at the table, and he, having been in the habit of joking little ebony, who was a comical child, asked him, as he was pushing along, whether he wanted some money; at which question, he made a considerable display of ivory. The question and the grin were, probably, noticed by the witness, who certainly was not a man, gifted after the fashion of the famous Swiss guide—

"A geologist and metaphysician,
Who searches how causes proceed."

Witness had, evidently, not got much below the surface of things. Out of tenderness for his feelings, this explanation was not given in court. His assertion was simply rebutted, by the counter testimony of the Friend, that the boy was not on the roll and did not, to the best of his knowledge and belief, get any of the Half-Breed's money.

Witnesses for the prosecution having complained, that they had been denied the opportunity of presenting their claims to the council, were asked, whether their names had not been presented; whether portions had not been awarded them; whether their portions were not as large as those of any other persons on the roll, and whether they had not been promptly paid; whether they had not seen an advertisement, made by the Commissioner, some three weeks before the last council was held, informing them, that claimants should leave their names with his assistant, Robert B. Haines, at the Astor House, for the purpose of having them transmitted to the council; whether they had not been well received at the Astor House, and their names taken, without difficulty, and whether the Astor House was not a more convenient place for them to go to, than Fort Howard, on the opposite side of the river? To all of which, with one exception, they were obliged to answer in the affirmative. The exception was, that difficulty had been made about taking their names. On being asked, in what the difficulty consisted, witnesses testified, that he and others had gone to the Astor House, one day, and reported their names and the number of their families, and, the next day, were required to go again, and report the names and ages of their wives and children, and the sex of the latter!

That this hardship was imposed upon them, could not be denied, any more than that the

Commissioner's instructions rendered it necessary; which the assistant had not, at first, understood.

Counsel for the defence now took up the cudgels. But, antecedently, they protested against the jurisdiction of the Court, and went into some argument, to show, that, whatever the delinquencies or irregularities of the Commissioner might have been, he was amenable only to his master and the Courts of the General Government. They, therefore, moved for the dismissal of the case. This motion being overruled, counsel contended that the prosecution had entirely failed to show cause for action. The greater part of their testimony was altogether irrelevant, and not one witness had been able to say, that the \$500 were any part of the \$40,000; which, in fact, they were not. They, therefore, on this ground, asked the magistrate to dismiss the case, without longer detaining the parties, at so unreasonable an hour, to hear testimony, on the other side.

To this, the magistrate replied, that, if the defendant had any testimony to offer, he had better produce it.

Alfred Cope was then called up and testified, that the councils had been held by the Commissioner, agreeably to his instructions, with the chiefs only, and that no one else was present, but the United States' and another interpreter and the witness, and, occasionally, William H. Bruce, the Sub Indian Agent. Witness attended the council, throughout. The names of all applicants were laid before the chiefs, in council. They were derived from various sources, viz.: from the list made by the assistant, at the Astor House; written memoranda, transmitted through other channels, to the Commissioner or chiefs, and by them introduced to the council; and from the chiefs themselves. None were entered upon the roll, but such as were directed to be entered, by the chiefs. Witness had prepared the roll in conformity with the decisions of the council; had stated the awards, paid them, and taken the receipts of the recipients. The whole of the \$40,000 was awarded and paid, with the exception of a few unclaimed shares, the amount of which, was handed to William H. Bruce, the Sub Indian Agent, with instructions, from the Commissioner, to pay the parties, respectively, in conformity to a list left with him; and with the exception, likewise, of \$650 awarded to orphans.

The \$500 which had been spoken of, were no part of the \$40,000, but of the \$2000, allowed the Commissioner, by the Government; the whole of which, was understood to be his, and any surplus, beyond actual expenses, at his disposal, as he saw fit. Finding that there was an expression of dissatisfaction, in some quarters, at the awards, and fearing they might be some hard cases of parties omitted, notwithstanding his precaution, he had concluded to leave that sum in the hands of three trustees, to distribute, according to their discretion, among any such, or any poor and distressed persons, of the Mixed Blood, as they might see fit.

The announcement, that this \$500 was a free gift of the Commissioner, out of his own allowance, to the Mixed Menomonic, took the

audience by surprise, and effected quite a revolution in their feelings. The men who had instigated this proceeding were dumb. They gave, however, perceptible evidence, in the expression of their countenances, that they were not impervious to the sense of shame, though a mixture of perplexity and incredulity was strongly impressed on the features of some. Martin, with a softened manner, inquired for the names of the trustees. Previously to this they had not been made known to any but Solomon Jeneau and Capt. Shaler, who had been consulted on the probability of Martin's accepting the trust; but no opportunity had yet occurred of speaking to him on the subject. He was, therefore, probably, unprepared to hear his own name pronounced in reply to this question. The answer put a stop to all cross-questioning of the witness, and caused renewed sensation in the ranks of the opposition. At the enunciation of his name, they opened their round eyes. Was there treason in the camp? Had their very champion been corrupted by this incomprehensible Commissioner's rule?

Bruce, the Indian agent, was then called. He testified, in a few words, that he had received the amount of the unclaimed awards, viz., \$1100, with instructions, from the Commissioner, to pay them to the proper parties.

This closed the evidence on the part of the defendant. Cotton, the junior counsel for the plaintiffs, summed up. Noting, daunted, he reiterated the charge, that the \$500 had been embezzled, even though it had been taken from the \$2000; for the Commissioner had no right to use any part of that allowance, except for expenses, and any surplus, beyond expenses, he was bound to return to the Treasury of the United States. On the showing of his own witness, he had been guilty of another act, of the same nature, in handing \$1100 of the \$40,000, to the Sub Indian Agent.

The law looked to principles and actions, not to motives. His honour, the Justice, had nothing to do with the motives of the defendant. An ignorant man, with the best motives, might bring himself, justly, under the lash. The law did not excuse ignorance—least of all, in a public officer. He, of all men, was bound to know his duties and his powers; and if he undertook public business, without acquainting himself with these, the fault was his, and his peril, and if he tripped, the penalty was also his, and rightly. He pitted the Commissioner—a man, who, very likely, had never seen an Indian, before he came to Green Bay, and knew nothing of the right way of doing business with them—but he could not help him.

He insisted that the Commissioner be bound over, to be tried for the crime of embezzlement.

As there was, in this specimen of forensic acumen, an indirect admission that the motives of the Commissioner were unimpeachable, the defendant did not feel much troubled about the cuts at his ignorance, *et cetera*; which the learned barrister ventured, hap-hazard, not from malicevolence, but by way of exercising his powers, and practising upon the old axiom, that it is the natural function of lawyers, like

scissor blades, to cut what becomes between them.

Justice Dunlap, revolving the matter in his mind, his candle being now pretty low on the stick, and the witching hour already past, gave utterance to his decision:—"I see no evidence of embezzlement in this case. The defendant is discharged."

The Commissioner made his acknowledgments to the Justice and advancing to the Half-Breeds, still squatting by the wall, he assured them, that he loved them as much as ever, and if any of them should ever be in his neighbourhood, he would be glad to entertain them, at his house, and would promise not to serve a warrant upon them, as they had upon him, for doing his best to help them. This was confusion worse confounded: the Mixed Bloods stared at him and each other, in dumb silence.

He informed Counsellor Cotton, that, by his instructions, he might have paid the whole of the \$40,000 to the agent; but did not doubt, notwithstanding his remarks, he was content with the decision. To Martin, he gave his hand, saying, he did not question, but he was glad to see an honest man delivered from trouble; to which, the attorney, with some twisting of the face, assented.

This manner of smoothing off asperities, seemed to be new in that latitude, and elicited some ejaculations of surprise.

The Friends were right glad to escape from the tallow twilight and heated atmosphere of the court room, to the cool and cheerful cabin of the Michigan. By two o'clock, in the morning, they were snugly stowed away in their bunks; and, by break of day, padding off from the mosquitoes and Mixed-Breeds of Green Bay, well pleased to be out of reach of the stinging and biting of either.

After all this hubbub about embezzlement, the money, was, without further demer, peaceably divided among sundry individuals, who, in the judgment of the trustees, were suitable subjects; and, notice of the fact, inserted, in the Green Bay Advocate, with the names of the beneficiaries, about 35 in number, that this thing might not appear to have been done in a corner.

A copy of their notice was duly transmitted to the Commissioner. About the same time, advice came to hand, from the centre of intelligence on Indian affairs, at Green Bay, that the Commissioner had left a very good name behind him, for impartiality and honesty, among the people, thereaway, whether White, Red, or Mixed, with the exception of a few individuals, whom an upright man could not have pleased.

(To be continued.)

A New Mouth for the Mississippi.—The people of Louisiana are thinking seriously of opening a mouth for the Mississippi into Lake Pontchartrain, back of New Orleans. It is believed that it would relieve the river of its floods, and prevent any such terrible overflow as that of last year. In a commercial point of view the project is also commended, as it would open a communication with the Gulf more direct and otherwise more available than the

present, troublesome, tedious, and expensive navigation of the Mississippi. The practicability of the scheme is not questioned. The light alluvial soil along the Mississippi is very easily worked, and the water itself is continually forming new channels, unaided by man and sometimes in spite of him. Let a small canal through to Lake Pontchartrain be made, and the great Father of Waters would soon widen it so as to accommodate himself comfortably.

For "The Friend."

LADY CONWAY.

(Continued from page 213.)

Valentine Greatrakes was born at Affane, in the county of Waterford, and province of Munster, in Ireland, in the year 1628. He was partly educated at Lismore in his native island, and partly in England, under the care of John Daniel Gessius, a German. With this man we are informed, he studied several years "Humanity and Divinity." Returning to Ireland, then in a very unsettled state, he first, according to his own account, spent a year in contemplation on the wickedness of the world, and then in 1649, entered as lieutenant in the army. In 1656 the army being disbanded, he retired to his native place, Affane, where he was made "Clerk of the Peace of the County of Cork, Register for Transplantation, and Justice of the Peace." When in 1660 King Charles was restored to the throne of England, his creatures took occasion to cause those that had been favourable to the parliament, to be displaced from such public offices as they might hold. Greatrakes was turned out of his places, at which "he grew discontented."

It appears that he was a man of competent, though moderate estate, the income of which beyond what was necessary for the support of his family, he spent in charity. In the year 1662 he had, if we are to take his account of the matter for truth, a strong inward inspiration given him, that he had the power of curing the king's evil, by touching those afflicted with the disease. He of course knew that the monarchs of England had long touched for that complaint, and perhaps, he deemed that if he could cause the sick to believe that he was divinely inspired to touch, as beneficial a result would follow, as from the finger of one whose head bore a crown. Greatrakes told his wife of this gift of healing bestowed on him, and she appears to have given credence at once to his statement. She brought to him a man "very grievously afflicted with this distemper in his eyes, cheek and throat." After the sores had felt the pressure of his hand, the invalid was withdrawn. In three days time the disease was "much better," and in a month's time, the invalid was perfectly recovered. Greatrakes continued to treat the king's evil in this manner, and as far as he and his friends have reported the cases, cured all who submitted to be touched or rubbed by his hands. At the end of three years finding people's imaginations work kindly, he had a second revelation extending his power over agues; and finally on the first First-day after the time called Easter in the year 1665, he received a gene-

ral commission to cure diseases. First agues and pains in the head, then wounds and ulcers, and finally convulsions, dropsies, and some other distempers became so complainant, as to depart, or heal up at the gentle intimations of his fingers.

Whether Greatrakes was a wilful impostor, or whether a fanatical one, who actually believed that he had a supernatural gift of curing the diseased, we can hardly determine. One thing seems certain, that whether he thought his cures were effected by the potent virtue of his touch, or whether he knew they were but the operation of the excited imagination of those on whom he operated, he did labour in those on which he operated with a charitable intent. The clergy alarmed at his claiming the influence of the Holy Spirit in his cures, cited him to appear before the Bishops' Court, and commanded him to abstain from his healing trade. But he appears to have continued in his native country, feeding his poor neighbours, and make them imagine themselves well, gratis, until the time Lord Conway heard of him.

Lord Conway writing to his brother-in-law Rawdon, at Dublin, under date Ragley, 26th July, 1665, says, "The chief business of my letter at present, is to send you this inclosed transcript of a printed paper containing this and many other particulars of one Mr. Valentine Gertux, of Youghall, in Munster, that is said to cure all diseases by the touch, or stroking of his hand; and not only this paper, but our news-book, and common report makes it so great that I wonder you make no mention thereof. I writ last week to Mr. Tandy and the archbishop of Dublin [Michael Boyle, afterwards primate of Ireland and chancellor] about it; and am very desirous if his actions do answer the fame, to use all means possible to get [him] over to my wife; and I would endeavour to inquire into it, and endeavour to get him prevailed with to come over to Bristol, where my horses shall meet him, and bring him hither; this is not only my opinion, but Dr. More's and Dean Rust's,* who are both here, and judge her very unlikely to receive help any other way. This gentleman [Greatrakes] was formerly a lieutenant in Colonel Phayre's regiment, and possibly may be known to Major Stroud; if it be so, I should be glad you would speak to him from me to go to him and come over with him." At the close of the letter he says, it is his wife's desire that Mr. Tandy should come over with the doctor; and he gives his brother-in-law direction to furnish them all the money which may be needed.

Rawdon undertook to negotiate with Greatrakes, who consented to go if £155 should be paid him before leaving Ireland. Greatrakes in writing to Rawdon, the 9th of December, after desiring that the money should be paid into the hands of Thomas Stanley, a member of parliament, then in Dublin, says, "You need not let him know to what end you pay it, for its my desire, according to Dean Rust's advice, that nothing in your affair might be made known. I know it will seem strange to all that know me, that I who never received

pension or gratuity from any man hitherto, should propose anything of a reward to myself now; but I hope when his rightly considered, how that I run the hazards of the enraged seas,—the winter,—leave all my concerns in this time of settlement, at so great uncertainty, and forego the comfort of my family, it will not seem strange. No one can be just to his family that runs such dangers without consideration, which barely could not move me to run such a course, but that I hope in God, I may be an instrument in his hands to free the lady from those distempers which she labours under. Several or most that ever came afflicted with those dolors her ladyship is renowned withal having been cured. Here is a lady, by name Mrs. Mackworth, in the house with me, that came out of Shropshire, (that fruitlessly had made use of the best physicians in England,) that would at first word have given me £200 if I would have gone to her,—who was, through the cancer in her breast, and the stitches and aches in her body, and bones, reduced to such extremity, that hardly did ever any creature endure greater. Nor was there ever a more perfect restoration. Now, praised be God, the cancer is nigh quite gone, and she is freed from all her aches and stitches, and grows fat, and is as merry as ever she was. I must desire you to let me know the name of my Lord Conway's house, and nigh what market town it lie, and what course I must take from Bristol thither."

Among the Rawdon papers is a receipt given on the 14th day of December, by Sir Thomas Stanley, for one hundred and fifty pounds sterling, for "Valentine Greatrakes, Esq., for the considerations expressed in this his letter, bearing date Ninth December, [Tenth month,] 1665."

Having received the money, Valentine sailed in the first vessel for Bristol. Although care had been taken to keep the occasion of his journey to England unknown, yet his fame went before him. We are told that as he advanced towards Warwickshire, "he was invited by several magistrates of many towns, to pass through the same, and cure their sick." He reached Ragley on the 28th day of the Eleventh month [January], 1665, and proceeded to bestow those healing touches of sovereign power on its poor stricken, which her friends fondly deemed were to release her from the agonising headaches and other distempers which had long racked her frame.

(To be continued.)

Large Sales.—It has recently been publicly alleged that nearly four thousand copies of Webster's quarto dictionary have been sold in Boston, in a little more than two years. Thirty millions have been sold of Webster's spelling book—about six millions since the death of the author, in 1843, or one million per annum.

Effects of Camphor on the Teeth.—From attentive observations of the teeth for several years, it has been ascertained that the use of dentifrices, containing camphor, renders them brittle. Teeth allowed to remain in chalk impregnated with the camphor, for a few days

* Both clergymen; Rust was afterwards Bishop of Down.

had the enamel very much altered; placed in emporated spirit they become very brittle; and, if exposed to the fumes of camphor, a morbid condition to a still greater extent supervened. A writer in the London Lancet states, that seven-tenths of the dentifrices now used contain more or less of this destroying agent.—*Late Paper.*

For "The Friend."

Thomas Scattergood and his Times.

(Continued from page 214.)

We have already given various anecdotes manifesting the secret feeling, Rebecca Jones often had with her absent Friends, and also her inward sympathy with the hidden exercises of those present or absent. Before inserting any further selections from her letters to Sarah Harrison, we will narrate two remarkable instances of her inward sense of the time of the death of her friends. Margaret Haines, a valuable elder of Philadelphia, died of the yellow fever Tenth month 3rd, 1793. On the morning of that day, Rebecca Jones had a precious feeling of peace and heavenly serenity granted her in a sympathetic remembrance of her absent, dying Friend, and also a sense of the time Margaret was released from all the troubles and conflicts of time, and made a partaker of eternal glory. In writing to the children of the deceased that day, Rebecca says, "I awoke this morning about half-past five o'clock, under such a solemnity and sweetness of spirit, that it seemed almost like the end of all conflict, and which I lay under till near seven; then I believed all was well over with your dear parent, my truly precious Friend. As Rebecca Scattergood has just called to let me know, that the awful scene is closed, my feelings now are sweetly joyous on her account. She is blessed forever and ever, and my sympathy is renewed with you, who feel like my own children."

On another occasion, being in her room late one evening, with a companion, a feeling of great solemnity came over them, and they thus sat for a short time. At last Rebecca said, "The conflict is over, James is gone!" The person alluded to was James Hartley, a kind friend and neighbour of hers. It proved that the death took place at the very time when the impression thereof had been made on the mind of this faithful waiter on the motions and revelations of the Lord's Holy Spirit.

The following is an extract from a letter of Rebecca Jones to Sarah Harrison, dated Philadelphia, 14th of First month, 1793.

"It is not because I have an itch for scribbling, but because I love and sympathize with thee in a distant land, that I have now, near 10 o'clock, in my chamber, taken up my pen. I was just preparing for bed, when thy dear Thomas, through a very dark and slippery night, came to my little habitation to tell me a vessel is going to-morrow morning for Fal-mouth. This drove sleep away, and afresh excited my sisterly feeling for thee, who, by what Thomas tells me, art now supplied with a precious companion in dear Sarah Beason, to whom is my dear love. Tell her, I rejoice in her dedication, and wish this step may lead

her mind to a further submission to the Divine will, as it may be gradually unfolded to her. I don't wonder thou hast been deeply tried in that great city." My soul has still in remembrance the mingled cue which was allotted me in that spot, and in other places also, where I expect thou wilt follow. As such a poor thing, as I know I was, has been belied through, don't thou, dear Sarah, cast away thy confidence, but in simplicity and child-like dependence, follow on whithersoever the Great Master may be pleased to lead thee, without carefulness about what thou hast no business to be wasting thy spiritual strength in thinking of. Having resigned thyself to the Lord's service, and witnessed his putting forth, believe that he will go before thee, and be thy reward. Then according to thy faith will it be done unto thee,—thou wilt 'endure hardness as a good soldier for Christ,' and experience what my dear Sarah R. Grubb said in a letter to me, viz., "The seed in many places, if it be visited, must be sought for in mangers, in dungeons, and in prison-houses, and sometimes lamented for in language similar to that of Mary's, 'They have taken away my Lord, and I know not where they have laid him.' Yet we see that in the more triumphant state of the seed, access is mercifully granted to the poor labouring faithful servants, through the gracious invitation of 'Come ye blessed of my Father.' That this may prove thy joyous experience is my fervent desire."—"We have divers new appearances in the ministry. Among these are Caspar Haines, Rebecca Archer, and a black woman, by name Hannah Burrows. She has kneeled three times in our meeting, and Friends have all risen from their seats. Many savour the gift in her appearances,—some are offended, and most marvel therat."

Of this coloured preacher Hannah Burrows, I have been able to learn little more than that she continued to exercise her gift to the satisfaction of many Friends, and died in peace. We find Rebecca Jones in writing to Sarah Harrison, under date Ninth month 3rd, 1793, saying, "Our meeting to day was solemn; the black woman . . . [H. Burrows], appeared in fervent prayer, and T. Scattergood after her."

It is not an astonishing instance of the power of prejudice, that persons who acknowledge that the Most High has made of one blood all nations of men, and that he is rich in mercy towards all who fear him, and do his commandments, should yet deem it strange that a gift in the ministry of the Gospel should be conferred on an African! Oh for an abolition from prejudice, an emancipation from secret dreams of 'Anglo-Saxon' superiority. Some gifted ones saw to the end of slavery in Pennsylvania long before it took place,—who can tell when the day will break which is to usher in the universal dominion of that spirit, which teaches to do unto others as we would they should do unto us!

An anecdote of the eccentric Benjamin Lay is before me, which sets forth forcibly his belief, that slavery would be abolished in this commonwealth. Lay was wont to do most of his travelling on foot, and not unfrequently

carried a wallet with him. One day having walked in from Abington, he stopped at a tavern kept by a man of the name of Forrest, to leave his wallet. He found there a person from Abington, and immediately commenced talking with him on slavery. The tavern-keeper joined in the conversation, and was disposed to treat the subject with levity. As Lay warmed with the subject, he exclaimed with energy, "I tell you what, slavery will yet be put an end to in Pennsylvania!" One of his antagonists with a sneer replied, "Yes, Ben, when the sky falls, we shall catch larks." "To this Lay answered, 'You may not live to see it, but that boy shooting marbles will.'" The boy, the son of the tavern-keeper, was not so taken up with his play, but that he carefully noted what was said. He was the late Col. Thomas Forrest, for years a representative in Congress from Philadelphia. During the revolutionary war, he joined the army, and was at Valley Forge, when the Legislature of Pennsylvania, having prepared a bill for the abolition of slavery, sent a copy of it to the camp for the information of the officers. Forrest in after life spoke with great emotion of his feelings when he read the bill. The days of his youth were brought back to him,—he realized himself as the little boy playing marbles, and saw the deformed philanthropist in earnest disputation, and once again seemed to hear the words, "You may not live to see it, but that boy shooting marbles will!"

(To be continued.)

From the Youth's Friend.

THE TIGER.

Although the tiger is not mentioned in scripture under that name, or any other that we know of, yet it being a wild beast of which young persons have often heard, we therefore think it would not be proper to pass over an animal so much talked about without giving a description of its nature and disposition.

The tiger is rather larger and stouter made than the lion; his head and body are smooth, and of a brownish colour, elegantly marked with dark brown stripes. At the same time that he is one of the most beautiful of beasts, he is certainly the most ferocious. So blood-thirsty is his disposition, that when he attacks a flock or herd of cattle, he destroys all within his power, and will hardly stop his rage, to satisfy his hunger, till his victims are all slain. Indeed, to gratify his unconquerable ferocity, there is no animal, however strong and powerful, that he will not venture to attack. Hence, such furious battles have taken place between the lion and tiger, that in some instances, rather than give up the contest both have been known to perish in the conflict. The roar of the tiger is chiefly heard during the night, and is said to be exceedingly dreadful. It begins by deep, melancholy, and low tones; presently it becomes stronger; then the animal, suddenly exerting itself, utters a most violent and alarming cry.

The strength of the tiger is exceedingly great, when compared with its size. We are assured that a peasant in the East Indies had a buffalo, (an animal nearly as large as a bull)

fallen into a quagmire; and while he went to call for assistance, a large tiger came and dragged out the animal, which several men had tried before to do in vain. When they returned, to their great surprise, they beheld the tiger carrying away the buffalo towards his den. On being attacked, he let his prey fall, and fled to the woods; but he had previously killed the buffalo, and sucked his blood.

The fatal accident that occurred some years ago in the East Indies, is still fresh in the memory of many persons. The gentleman who relates it says, "We went ashore on Sanger Island to shoot deer, and continued our diversion till nearly three o'clock; when sitting down by the side of a jungle to refresh ourselves, a roar like thunder was heard, and an immense tiger instantly seized one of our party, — Munro, son of Sir Hector Munro, Bt., and rushed again into the jungle, dragging him through the thickest bushes, every thing giving way to his monstrous strength; a tigress also accompanied him. United in a mass of horror, fear, and regret, came upon us, I fired at the tiger; he seemed agitated. My companions fled also; and in a few moments, our unfortunate friend came up to us, bathed in blood, and died in the course of a few hours, having received several deep wounds from the teeth and claws of the enraged animal. A large fire, consisting of ten or twelve whole trees, was blazing near us at the time. The human mind can scarcely form any idea of this scene of horror. We had but just pushed our boat from the shore, when the tigress made her appearance a second time, almost raging mad, and remained on the sand all the while, we continued in sight."

How exceedingly thankful should we be to our gracious God, that he has fixed our abode in a country where no such terrible beasts of prey exist to alarm or destroy us. If mankind were as much terrified at sin as they are at a wild beast, we might then hope that their fear and dread would constrain them to fly to the Saviour of sinners, that they might find refuge in him from the wrath to come. May we have our hearts inclined to seek earnestly his gracious protection that we may be delivered from all evil, have our fears allayed by grace divine, and with renewed courage be enabled to exclaim, "If God be for us, who can be against us!" Rom. viii. 31.

THE REMONSTRANCE

Of the Religious Society of Friends, against the Repeal of the Act of 1847, to Prevent Kidnapping, &c.

To the Senate and House of Representatives of the State of Pennsylvania:—

The Remonstrance of the Representatives of the Religious Society of Friends, commonly called Quakers, in Pennsylvania, &c., Respectfully Represents;

That we have learned with deep regret, that a Bill is now pending in the Legislature, which proposes to repeal the 3d, 4th, 5th and 6th Sections of the Law of 1847, entitled an Act to prevent Kidnapping, &c.

As the 8th Section of this Act abrogates all

former laws of this State on the subject, the effect of the pending bill, should it become a law, will be to give to Aldermen and Justices of the Peace in this Commonwealth, the power to hear and determine fugitive cases, under the law of Congress of 1793. The practical operation of this will be to confer on State officers, whose jurisdiction in civil cases is limited to the sum of one hundred dollars, and whose judgment is not final upon a question of property exceeding in value six dollars, the authority to decide, without appeal, and upon any evidence which they may deem satisfactory, the freedom or the slavery of any person of colour who may be claimed as a fugitive from servitude.

The many and gross abuses which grew out of the exercise of this power, were long a source of serious complaint to the citizens of this Commonwealth, and called forth repeated legislative action in order to remedy them and to protect our coloured population from being seized and carried into slavery, under colour of legal proceedings.

Numerous well attested cases are known to have occurred, in which free men were violently seized, haled before a magistrate who was in league with the men-stealers, and by a summary process suddenly consigned to hopeless servitude in distant States, beyond the reach of those means by which their undoubted right to liberty could be legally asserted.

The Report of the Judiciary Committee of the house, to whom the bill we are commenting upon was referred, fully admits these facts. "There is no doubt," says the Committee, "that many frauds were practised by constables and other kidnappers, in collusion with certain Justices of the Peace, who lent their aid to such nefarious purposes, whereby coloured persons were sent into bondage in other States, as fugitives, when they were undoubtedly free."

When we consider the inestimable value of liberty as enjoyed by the freemen of this Commonwealth; that the loss of it by those unhappy individuals who were thus "nefariously sent into bondage," involved the deprivation of their social and domestic comforts, the sacrifice of their property, and the severance of the dearest ties of life; that the slavery to which they were thus wrongfully condemned, is declared by the aforesaid Report "to be a state founded in violence and supported alone by power," and that it inflicts grievous oppression and cruelties upon its victims; we may form some idea, though but a very imperfect one, of the injustice and violence which, by the admission of the Committee, attended the execution of the law of Congress, by Aldermen and Justices of the Peace.

It is in this state of things which the bill under consideration proposes again to introduce; and that too, without those guards which the Act of 1828 provided for the security of our citizens. While these were in force, they exerted a salutary restraint upon the subordinate officers, and rendered the kidnapping of free men a more difficult task. To restore this power to Aldermen and Justices without any such restraints, will be to render the state of things worse than it was prior to the enactment of the law of 1847, and to open a wide door for

the practice of kidnapping under cover of the law of Congress for reclaiming fugitives from labour.

If but a single free coloured person could be shown to have been thus fraudulently "sent into bondage," under the corrupt system which the bill proposes to re-establish, the probability of the recurrence of such a wrong, would be a sufficient argument against a return to it; but how much additional force is given to it, when the Judiciary Committee declare that "many [such] frauds were practised," and "coloured persons were [thus] sent into bondage in other States, as fugitives, when they were undoubtedly free."

The law of 1847 is pronounced by the Judiciary Committee to be "a legal and Constitutional exercise of State Legislative power, as recognized by the Supreme Court of the United States, and of this State." It was the result of careful examination and deliberate thought, in compliance with the request of numerous citizens of this Commonwealth, and was enacted, we believe, without a dissenting voice in either house. Its operation has been beneficial in protecting the free coloured population, and preventing those scenes of tumult and violence, with which the attempt to seize and carry away alleged fugitives from labour, was often attended.

The proposal to repeal the Sections alluded to, or any other part of the Act of 1847, does not appear to have originated from any application previously made to the legislature, asking for such a measure, or from any expression of dissatisfaction on the part of our citizens with any of its provisions.

We would respectfully suggest that a law enacted as this was, with the unanimous consent of the members of the Legislature, after mature deliberation, and in accordance with the solicitation of a large number of their constituents, and which many hoped would permanently set at rest this long debated subject, ought not to be changed without a strong expression of dissatisfaction from your fellow-citizens, and the clearest evidence that it was operating upon them injuriously.

The fourth Section of the law is one of great importance to the peace of the State, and the security of its citizens. The power of the States to enact laws for the preservation of the public peace within their jurisdiction, in fugitive cases, is fully and clearly recognized by the Supreme Court of the United States in the case of *Prigg*; and this fourth Section is so unobjectionable in its character, that it seems difficult to conceive any good reason for its repeal. Without questioning the alleged right of the master to arrest and carry away his slave,—without opposing any restriction or obstacle to his peaceably doing so; it simply provides that he shall not attempt the performance of the act, "in a riotous, violent, tumultuous, or unreasonable manner."

The scenes of disorder and outrage, of which our citizens were often compelled to be reluctant witnesses, before the enactment of this clause, and the favourable change which has since taken place, furnish a strong and unanswerable argument in support of the Section and against its repeal.

Should it now be rescinded by the Legislature, it will be virtually granting a license to the claimant to disturb the peace, and outrage the feelings of the community, by adopting with impunity any means, which his excited and unbridled passions may dictate, for seizing and carrying away his victim.

When we consider how repugnant to the feelings and judgment of our citizens, slavery and its concomitant evils are, we have reason to apprehend that the encouragement thus given to the unrestrained exertion of despotic power, will result in scenes of tumult and riot, destructive of the peace, and prejudicial to the character of the commonwealth.

While the Judiciary Committee acknowledge in their Report, that "evils have resulted" from the officers of the State aiding in the execution of the provision in the Constitution of the United States, and the Act of Congress of 1793, "yet they say, "on the whole, it would have a soothing tendency upon our relations with our sister States, to show that we are willing to make some sacrifices for the peace and safety of the Union."

We conceive that it is not the unquestionable right, but it is also clearly the duty, of the free States, to protect their own coloured population from the rapacity of avaricious and unprincipled men; and that the great object of the law of 1847, is to afford that protection and to preserve the public peace; and that it infringes upon no right guaranteed by the Constitution to other States.

We are persuaded that a repeal of any of the provisions of that law, would be less a compromise of policy, than a sacrifice of principle—not a compromise of the rights of the whites, so much as a surrender of the peace, the safety, and the liberties of the free people of colour of Pennsylvania, who are not permitted to plead their own cause in our legislative halls; and whose rights it would be unjust to surrender, under the illusory idea of its "having a tendency to promote harmony," or "removing any supposed cause of offence."

Among the last words of David, the wise and pious king of Israel, we find it declared; "He that ruleth over men must be just, ruling in the fear of God." A compliance with this, is the only solid basis on which we can safely rest our hopes, that the Governor of the Universe, who controls the destinies of nations, will bless and preserve in peace our beloved country. If we attempt to soothe others, or to promote harmony, by acts of injustice towards any of his rational creation, entitled, equally with ourselves, to the protection of the laws, and the enjoyment of their civil rights; we may well fear, that He, who is the Refuge of the poor and the oppressed, and a God who judgeth nations as well as individuals, will not only frustrate our plans, but cause our "own iniquity to correct us, and our backsliding to reprove us."

We feel religiously bound earnestly to remonstrate against the passage of the bill in question; and desire that it may please the Most High, so to influence the hearts of our legislators, that their proceedings in this important matter, may be in conformity with that excellent and comprehensive rule, laid down

by the great Christian Law-giver, our blessed Lord and Saviour,—"Whosoever ye would that men should do to you, do ye also even so unto them."

Signed by direction and on behalf of a meeting of the Representatives of the Religious Society of Friends, commonly called Quakers, in Pennsylvania, &c., held in Philadelphia, the 22d of the Third month, 1850.

WILLIAM EVANS, Clerk.

For "The Friend."

A Letter to a Young Man.

The excellent advice contained in the following letter from Samuel Fothergill to a Young Man of the town of Warrington, will amply repay for reading and serious reflection at the present day, although written about 84 years ago.

"A degree of anxious concern for thee, induces me thus to address thee, and, in the warmth of an affectionate heart, to open something for thy consideration, to which thy temporal and eternal welfare require thy attention. Notwithstanding many of our youth, and thyself amongst others, have despised the simplicity of a plain appearance, like Friends, yet I am satisfied, from the neglect of that distinction being maintained, they and thou have been laid open to the inducements of that destroying enemy who hath great power over the inhabitants of the earth, and then have leaned to an earthly spirit. Thou hast fatally learned the truth of this remark. If thou hadst appeared like a religious, sober Friend, those companions who have exceedingly wounded thee durst not have attempted to frequent thy company. Thou seest H. F.—; his conduct and appearance are consistent and sober; none of those wicked young men dare approach him, such is the dignity of religion and its superiority over vice and folly. Thou knowest the esteem he has justly obtained, his usefulness in his father's family, and that he is more justly honoured than any young man in town. I mention him, not to upbraid thee, but to entreat thee; his manners are virtuous, his mind serene and peaceful; the contrary thy own experience will tell thee hath been thy lot, and it results from a conduct opposite to his nevertheless. I am persuaded the regard of Divine Providence is not totally withdrawn from thee; his mercy is extended to recover thee, as from the gates of hell, and pluck thee as a brand out of the fire.

"I earnestly wish thee to abstain from any company that may be improper; thy resolutions are weak; the poison of evil company very ruinous; if thou hast no other inducement to alter thy dress, I beseech thee to do it, to keep the distinction our principles lead to, and to separate thee from fools and fops; at the same time that by a prudent distinction in thy appearance, thou scatest away those that are the bane of youth, thou wilt engage the attention of those whose company will be profitable and honourable to thee.

"Thus, dear friend, my heart longs for thee and for thy help, that thou mayest improve the present providential allotment to

the best purpose, that it may be of lasting advantage to thee.

"It will be good for thee to bear the yoke in thy youth; if thy mind be rightly subjected to it, thou mayest have cause to say it was good for me that I was troubled. I beseech thee, often to read the Holy Scriptures; remember the prodigal son, and imitate his penitent example, and the same gracious reception from the everlasting Father will be thy portion. With what joy would thy anxious parent, thy affectionate sister, view thee reformed, steady, and prudent; but if (which God forbid) thou shouldst slight this providential opportunity of retrieving thyself, and release into those things which have hitherto ministered much to thy hurt, and if continued in, must effect thy total ruin, how shall I meet those friends to whose care I have been instrumental in committing thee? And what will be the sentence from despised Mercy? I am shocked at the mere supposition; but what must be the suffering of such a state? Dear Joseph, what shall I say! What can I say that will tend to thy help, but earnestly press thee to seek Him, who is mighty to save, and yet to whom Jonah cried out of the belly of hell?

"Cherish every impression of good, place thyself frequently before that tremendous bar, to which thou art hastening, and bring every thought and action to judgment; be diligent in making provision for thy poor soul.

Farwell.

S. F."

Anecdote of a Blue Jay.

"A blue jay," says Wilson, "which I have kept for some time, and with whom I am on terms of familiarity, is a very notable example of mildness of disposition and sociability of manners. An accident in the woods first put me in possession of this bird, while in full plumage, and in high health and spirits. I carried him home with me, and put him into a cage already occupied by a gold-winged woodpecker, where he was saluted with such rudeness, and received such a drubbing from the lord of the manor, for entering his premises, that, to save his life, I was obliged to take him out again. I then put him into another cage, where the only tenant was a female orchard oriole. She also put on airs of alarm, as if she considered herself endangered and insulted by the intrusion; the jay meanwhile sat mute and motionless on the bottom of the cage, either dubious of his own situation, or willing to allow time for the fears of his neighbour to subside. Accordingly, in a few minutes, after displaying various threatening gestures, (like some Indians we read of in their first interviews with the whites,) she began to make her approaches, but with great circumspection, and readiness for retreat. Seeing, however, the jay begin to pick up some crumbs of broken chestnuts in a humble and peaceable way, she also descended, and began to do the same, but, at the least motion of her new guest, she wheeled round and put herself on the defence. All this ceremonious jealousy vanished before evening, and they now roost together, feed, and play together in perfect harmony and good

humour. When the jay goes to drink, his messmate very impudently jumps into the water to wash herself, throwing the water over her companion, who bears it all patiently, venturing now and then to take a sip between every splash without betraying the smallest token of irritation. On the contrary, he seems to take pleasure in his little fellow prisoner, allowing her to peck (which she does very gently) about his whiskers, and to clean his claws from the minute fragments of chensu which happen to adhere to them. This attachment on the one part, and mild condescension on the other, may, perhaps, be partly the effect of mutual misfortunes, which are found not only to knit mankind, but many species of inferior animals, more closely together, and shows that the disposition of the blue jay may be humanized, and rendered susceptible of affectionate impressions even for those birds which, in a state of nature, he would have no hesitation in making a meal of.

Y. Z.

Selected for "The Friend."

MARTHA AND MARY.

BY W. COWPER.

Martha her love and joy expressed,
By care to entertain her guest;
While Mary sat to hear her Lord,
And could not bear to lose a word.

The principle in both the same,
Produced in each a different aim;
The one to feast the Lord was led,
The other wanted to be fed.

But Mary chose the better part;
Her Saviour's words refreshed her heart;
While busy Martha angry grew,
And lost her time and temper too.

With warmth able to her sister speak,
But brought upon herself rebuke:
"One thing is needful, and but one,
Why do thy thoughts on many run?"

How oft are we like Martha vexed,
Eccehumbered, hurried, and perplexed?
While trifles to engross our thought,
The one thing needful is forgot.

Lord, teach us this one thing to choose,
Which to his who gain can never lose;
Sufficient in itself alone,
And needful, were the world our own.

Let growling hearts the world admire,
Thy love is all that I require;
Gladly I may the rest resign,
If the one needful thing be mine.

Coloured Lawyers and Statesmen in Jamaica.

It is now some 13 or 20 years, since the emancipation of the slaves in the (British) West India Island of Jamaica. Since then the negro race appear to have made rapid advances. A letter of recent date to the New York Evening Post, says:

One of the most distinguished barristers on the island is a coloured man, who was educated at an English university, and ate his terms at Lincoln's Inn, as must all barristers who wish to practice here; the judicial authorities of the island having no power to admit any one to practice the law in any of its departments.

This is a circumstance, by the way, which has given to Jamaica a bar of rare culture and talent.

It so happened that the Surry Amaze was sitting in Kingston when I arrived, Sir Joshua Rowe presiding. I availed myself of the courtesy of a professional friend, and accompanied him one day to the court, while in session. Though the room contained a crowd of people, there did not appear to be twenty white persons among them, the court and bar inclusive. Two coloured lawyers were sitting at the barrister's table, and the jury box was occupied by twelve men, all but three of whom were coloured, and all but two who were negroes, were Jews. Two witnesses were examined before I left the room, both of whom were coloured, and both police officers. All the officers of the court, except the clerk, were also coloured. I was assured that more than seven-tenths of the whole police force of the island, amounting to about eight hundred men, are coloured. Judging from the proportion that fell under my observation, this estimate cannot be far from correct. But what will the southern readers of the Evening Post say, when I add, that in the legislative assembly of Jamaica, composed of fifty-six or fifty-seven British subjects, some ten or a dozen are coloured men. Nay more, the public printers of the legislature, Messrs. Jordan & Osborn, are both coloured men, and are likewise editors of the leading government paper, the Kingston Journal.

It was my privilege the other day to make the acquaintance of one of the most highly cultivated men (Mr. Hill) I ever met, upon whose complexion the accidents of birth had left a tinge which betrayed the African bar on his escutcheon. He is a brown man, about forty-five years of age, I judged, and was educated in one of the English universities, where he enjoyed every advantage which wealth could procure for his improvement. His appearance and address both indicate superior refinement. He enjoys an enviable reputation as a naturalist, and has published a volume on the birds of Jamaica, illustrated by his own pencil, which displays both literary and scientific merit of a high order. He is one of the Stipendiary magistrates of the island, upon a salary of £500 sterling per annum.

The Extent of our Country.—It has been computed that the United States have a frontier line of 10,750 miles, a sea coast of 5,430 miles, a lake coast of 1,160 miles. One of its rivers is twice as long as the Danube, the largest river in Europe. The Ohio is 600 miles longer than the Rhine, and the noble Hudson has a navigation in the "Empire State" one hundred and twenty miles longer than the Thames. Within Louisiana are bayous and creeks, almost unknown, that would shame, by comparison, the Tiber or Seine. The State of Virginia alone is one-third larger than England. The State of Ohio contains three thousand square miles more than Scotland. The harbour of New York receives the vessels that navigate rivers, canals, and lakes, to the extent of three thousand miles, equal to the distance from America to Europe. From the

capital of Maine to the "Crescent City," is two hundred miles further than from London to Constantinople, a route that would cross England, Belgium, a part of Prussia, Germany, Austria, and Turkey.—*Newark Daily Advertiser.*

Behind the Age.—Among all her seaward-looking cliffs STAIN has not a single light-house, from the Pyrenees to Point Europe; she has no railroads, no canals, no telegraphs; and till recently there has been no safety for travellers on the highways.

THE FRIEND.

THIRD MONTH 30, 1850.

The continuation of "William Cowper," has necessarily been postponed to next week.

FUGITIVE SLAVES.

In our last number some notice was taken of a bill pending in the Legislature of this State for the repeal of several sections of the law against kidnapping. The movement appears to be a political scheme to obtain favour with the South, and did not originate in any application to the legislature asking for such a measure.

Our Meeting for Sufferings have had the subject under care, and on the 22nd instant united in a Remonstrance against this unjust measure, and appointed a Committee to attend at Harrisburg, and present it to the Senate and House of Representatives.

We learn that it was accordingly laid before those bodies on the 26th inst., and have to-day inserted it in our columns. (See page 221.)

It being desirable that remonstrances against the proposed repeal should be procured from different parts of the State, Friends are requested to use diligence in having them promptly circulated and signed in their respective neighbourhoods, and forward them as early as practicable to members of the Legislature for presentation. In all cases there should be two copies signed, one for the Senate, and one for the House. We annex a form:

"To the Senate and House of Representatives of the Commonwealth of Pennsylvania:—
"The undersigned citizens of _____ county, in Pennsylvania, respectfully, but earnestly, remonstrate against the passage of any law repealing any part of the 'Act to prevent kidnapping, preserve the public peace, prohibit the exercise of certain powers heretofore exercised by Judges, Justices of the Peace, Aldermen and jailers in this commonwealth,' passed in the year 1847."

At the time the law of 1826 for preventing kidnapping and protecting free negroes, &c. was framed, the State of Maryland was represented at Harrisburg by three commissioners, and though they did not get it modelled precisely as they wished, yet they fully assented to it, and for many years no complaint was heard respecting it. But one of the citizens of Maryland, seized and carried out of the State a coloured woman alleged to be a slave, with

two children, one of whom was born about a year after she escaped into Pennsylvania. Not having complied with the law of 1826, in such cases provided, he was indicted for kidnapping, and Maryland, making common cause with him, had the case brought before the Supreme Court of the United States on the allegation that the law of 1826, in framing which she had aided by her commissioners, and to which for thirteen years she had given her assent, was unconstitutional. The Supreme Court coincided in this opinion, and of course the law fell to the ground.

A paper of the 23rd commenting on this subject, says:

"This decision of the Supreme Court left us no law for the protection of our free coloured citizens from the bands of kidnappers that infest our southern border, whose operations were often aided by constables and magistrates in our own State. Numbers of free coloured citizens of Pennsylvania, men, women and children, were captured and carried into slavery, and such outrages became so frequent and so flagrant as to demand an effective remedy. So long as our own officers were permitted to aid in the capture of persons claimed as fugitives from labour, those of them who were base enough, secretly to co-operate with the kidnapping army, found a ready excuse for their conduct in their pretended ignorance of the fact that their victim was a freeman. There was no efficient plan of reaching such villains as these, but by a law of non-intervention on the part of all State officers and magistrates, founded on the principles laid down in Prigg's case, by the highest judicial authority in our country. The act of 1847 was framed in accordance with those principles, taking away from State officers all authority to aid in the capture of persons claimed as fugitive slaves. It passed both branches of our legislature by a unanimous vote, and was approved by Governor Shunk. This law interferes in no respect with the right of the master or his agent to capture his slave who escapes into Pennsylvania. He can take the fugitive wherever he finds him, and no citizen can interpose to prevent him, without a violation of law and the risk of incurring its penalties. If facilities are required for such arrests that the law does not afford, our brethren of the South must call upon Congress to supply them; and if Congress refuses to do so, to whom in the opinion of the Supreme Court that duty exclusively belongs, we cannot conceive why our legislature should feel a concern to volunteer its action in the case, or interfere with the laws as they now exist.

"We feel no inclination to encourage acts of aggression upon the rights of our southern brethren, nor are we disposed to admit that Pennsylvania has ever rendered herself justly obnoxious to such a charge. If she can be reproached for any thing, it is for her facile disposition to submit to whatever the South asks or demands, without sufficient thought of what is due to her own dignity, and to her own citizens. We tax the property of our coloured people. They contribute their full quota to our State government, and they are entitled to the regard and protection of our laws, not only

while they are at home, but when business or pleasure calls them across our border. Experience proves, that the Act of 1847 is now their only protection."

"If a free coloured man of Pennsylvania places his foot upon the soil of Maryland, he is arrested, imprisoned, and fined for the offence! If unable to pay the fine, the highest bidder takes him as a slave for life! A case of this kind recently came under our notice. A simple negro boy, sixteen years of age, born of free parents in this State, found his way to Elktion, in the State of Maryland. He was immediately taken to jail and a fine was imposed upon him that he could not pay. A gentleman from that town communicated the facts to some benevolent citizens of Philadelphia, one of whom proceeded to Elktion to obtain the release of the boy. To effect this, he was obliged to pay a bill presented to him by the sheriff of the county, of which the following is a copy:

JOHN JACKSON,	1849.
To fine imposed by the Orphans' Court of Cecil county, for violation of the law in coming in the State,	\$20 00
To board and jail fees,	6 45
Advertising,	2 50
	\$28 95

Received, Nov. 23, 1849, of Mr. Joseph Lindsay, the above bill, in full.

WILLIAM HANKE, Sheriff.

"The payment of this bill secured the liberty of the boy for a short time only. John Jackson either had not sense enough to stay away from Elktion, or was enticed back again. He was again thrown into prison, sentenced to pay a fine of \$500 for coming into the State of Maryland, and in default of payment was set up and sold at public vendue as a slave for life! He was purchased by one THOMAS McCreary, who is now under indictment in this county for kidnapping in another case, and whom the Governor of Maryland has refused to surrender to our authorities, upon the requisition of the Governor of this State! If the unfortunate boy should escape into his native State of Pennsylvania, the Judiciary Committee of the House of Representatives seem to think it right, by the repeal of the Act of 1847, to permit our State officers to pursue him and capture him, confine him in a Pennsylvania jail, and finally surrender him to his present master. We trust that such an opinion will not find favour with the legislature."

RECEIPTS.

Received of Gen. Michener, agent, Chesterfield, O., for Stephen Hobson, Ellwood Dean, John Marshall, and Jesse John, \$1 each, to \$2, vol. 23, and \$2 for Wm. Croton, to \$6, vol. 24.
 Current of receipt in No. 22.—G. Michener, agent, for J. Talbot, \$5, to \$6, vol. 22.

WEST-TOWN SCHOOL.

The Committee to Superintend the Boarding-school at West-town, will meet there on Sixth-day, the 5th of next month, at 10 o'clock, A. M. The meeting of the Committee on instruction to be on the evening of the preceding day, at 7½ o'clock.

The Visiting Committee will attend the semi-annual examination,—commencing on Third-day morning, and closing on Fifth-day afternoon, of the same week.

THOMAS KIMBER, Clerk.

WEST-TOWN BOARDING SCHOOL.

The Summer Session of West-town Boarding-School, will commence on Sixth-day, the 26th of Fourth month next. To avoid disappointment in case the school should be filled, parents and others intending to send children will please make early application to Joseph Sawcuth, Superintendent at the School, or Joseph Scattergood, Treasurer, No. 64 Mulberry street, Philadelphia.

West-town Stage.

For the accommodation of the Committee and others, the West-town stage will leave the office (Douglass's Hotel, North Sixth street below Arch,) on Second-day afternoon, the 1st, and on Fifth-day afternoon, the 4th of the Fourth month next, at 1 o'clock precisely.

WANTED

A Friend to take a house partly furnished, with several boards; rent taken in board, or the house may be had with one boarder only. Please address A., office of "The Friend," No. 50 North Fourth street.

MARRIED, at Friends' meeting-house, Starkboro', Vt., on the 7th of Third month, 1850, EASA BAYTER and LEMIA, widow of Joseph Worth, late of Starkboro' aforesaid.

DIED, at his residence, in Starkboro', Addison Co., Vt., on the 23rd of Twelfth month, 1849, WILLIAM WORTH, a member and elder of Starkboro' Monthly and Particular Meeting, in his 88th year. He was of a meek and quiet spirit, evidently desiring above all things the prosperity of Zion, and the welfare of his fellow creatures. Although his infirmities of body were such that he for a number of years had not been able to mingle with his Friends for the purpose of public worship, being confined to his own house much of the time, yet his love for the brotherhood remained. We believe it may be truly said of him, "Mark the path of the upright man in the end of such is peace."

—, at her residence in Mt. Pleasant, Ohio, on the 9th of Third month, 1850, of dropsy of the chest, ANN M. SREX, in the 51st year of her age, a member of Short Creek Monthly Meeting. She had passed through many deep trials, and much physical suffering, and we believe these afflictions were in mercy sanctified to her. During her last illness she manifested entire resignation to the Divine will. At one time she observed, that could she hope she would be deposed worthy of an admittance, even to the lowest place in the mansion of rest, she would be content; and a short time before her death, she said, "My anxieties are removed. I now feel peace!"

—, near Frankford, on the morning of the 19th inst., ELIZABETH COOPER, late of Bristol, Pa., a member of Middletown Monthly Meeting, in the 67th year of her age.

—, on the 5th instant, ANN BROWN, a member of the Monthly Meeting of Philadelphia for the Northern District, in the 55th year of her age.

PRINTED BY KITE & WALTON.
 No. 50 North Fourth Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XXIII.

SEVENTH-DAY, FOURTH MONTH 6, 1850.

NO. 29.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

JOHN RICHARDSON,

AT NO. 50, NORTH FIFTH STREET, UP STAIRS,

PHILADELPHIA.

All communications, except those relating immediately to the financial concerns of the paper, should be addressed to the Editor.

For "The Friend."

Visit to the Menomonesies.

(Continued from page 219.)

On the journey homeward, no incident of much interest occurred. The Friends separated at Detroit; one of them desiring to visit the settlement of coloured people, in Mercer county, Ohio; the other made no stop and reached Philadelphia near noon, on the sixth day after starting from the Bay, or in 54 days' travel—equal to about 273 miles a day.

All that now remained for the Friends was to render an account of their stewardship to the Government. This they wished to do at a time when an interview could be had with the President. In the latter part of the Ninth month, he having returned from his tour and recovered from the sickness consequent upon it, information was received from the Secretary of the Treasury, that it would be seasonable to make report. Accordingly, the Friends, on the 26th, presented themselves at Washington. On the evening of that day, they called upon Secretary Meredith, who received them courteously, and desired them to be at the President's house, at noon next day, and wait till the adjournment of the Cabinet, when he would introduce them.

On the 27th, after waiting about an hour, in the reading-room, opposite the President's apartment, the Cabinet adjourned, and they were taken in by the Secretary. They found the President, as he has often been described, a short, robust, weather-beaten man, of mild and simple manners, and kindly countenance, with none of the mock dignity, so common to official men, or of the pomp and circumstance of a military hero. His demeanor betokened the plantation, rather than the camp. He was not fluent; apparently, being in the habit of weighing his words and fitting them to the occasion. The easy friendliness of his manner, was very agreeable to his visitors, and opened the way for any communication they might desire to make. They were gratified

by the interest with which he conversed about the Indians and the determination he expressed, to have, as far as in him lay, full justice done them.

Copies of the Report to the Secretary of the Interior and the minutes of conferences and councils held with the Indians were placed in his hands, and reference made to the messages, embodied in them, from the Menomonesies and Ojibwas. It was stated to him, that both these Nations had complained, that their messages to Government, of latter time, had not been transmitted; and that they were desirous of using the Friends, on this occasion, as a medium of communication in which they felt confidence. When the uneasiness of the Ojibwas was mentioned to him, he promptly said, That he would not consent to their being disturbed, in their present possessions, unless with their own full and free assent, and that before acting upon any representations which might be made to him, he would take means of his own to ascertain their wishes.

This was all that could be asked. When it was remarked to him, that the terms in which the Menomonesies appealed to the Friends, for their intercession with the Government, had deeply affected their feelings, he observed, That in the course of his life, he had spent the greater part of forty years on the frontiers, in frequent contact with Indians, and his feelings had often been affected by the injuries inflicted upon them, and he had often thought, if ever we were visited by a national calamity, for our sins as a people, by Him who rules over all, it would be for the great wrongs we had committed upon our Red brethren.

He then, with some earnestness, expressed a wish, that a member of the Society of Friends might be selected, as an agent to reside among the Chickasaws—a people considerably advanced in civilization, in whom he felt an interest. When it was replied, that Friends were strangers to that Nation, the distance was great and the field quite a new one; therefore, time would be desirable for consideration; the President said, he did not wish to press an immediate decision; though, he would be the better; as it had been represented, that those Indians were suffering. It was observed to him, that if an arrangement could be made for a Friend to visit and be a while with them, in order to inform himself of their situation, and whether there was an openness, on their part, to receive him, and a likelihood that he could be useful to them, it might promote the design of the President. To which he replied, That the only way would be, for such a person to go among them as agent: he would then be put in possession of papers and all means of information, which he could get in no other way; and the Indians, looking upon

him as a Father, would make known their condition and wishes to him. If, after being among them awhile, he should come to the conclusion, that he could not be useful to them, he might resign. Secretary Meredith, who was present during this conversation, recommended the subject to the serious consideration of Friends.

The interview lasted about half an hour.

The Friends then proceeded to the office of Thomas Ewing, Secretary of the Interior, and delivered to him the Commissioner's report, minutes, account of expenses and the pay-roll. He received them very kindly, and expressed much interest in the Indians. After glancing at the documents, he transferred them to Charles E. Mix, the head clerk of the Department, who, he said, had been familiar with Indian affairs, for twenty years.

This was all that could be done that day. The public offices close at 3 o'clock, after which, no business can be transacted. They open at 9, in the morning, and at 10, all hands are mustered and work is fairly begun. This makes an official working day only 5 or 6 hours long. This, however, is during the recess of Congress. When that inquisitive body is in session, the clerks have work enough, night and day, to prepare material for those orators who like to be put in possession of facts, to use or pervert, for public or party purposes.

At 10, on the morning of the 28th, the Friends presented themselves before the head-clerk, for the examination of their accounts. To understand what follows, some explanation is needful.

It was agreed in council, as before stated, that after all parties on the roll had been awarded a certain sum, the residue should be equally divided among fifty of them. The roll was prepared, conformably, and all the awards stated and receipts written, in readiness for the payment of the 9th of Seventh month. At the council, held early on the morning of that day, an additional roll was prepared—the parties on which, it was agreed, should be put on an equality with those first enrolled; consequently, their portions must be taken from the residuum, which had already been apportioned, on the first roll, among the preferred fifty. The residuum being thus reduced, the favours to the preferred ones, would be proportionally reduced. There was no time to restate the apportionment and prepare a complete roll, and it would not do to make erasures, which would invalidate the whole, as evidence, should it ever be required in court. It was concluded, therefore, to append an explanatory note to the first roll, and to place the receipts of the fifty, for the reduced awards, against the amounts originally award-

ed to them. These awards were \$41 each; they were reduced to \$25—an abatement of \$16, to satisfy the new claimants. The awards, therefore, stood at \$11, while the receipts were for only \$25. This apparent discrepancy required repeated explanation, to the several officers through whose hands the accounts had to pass. But, unfortunately, in the hurry with which the thing was done, an error in the figures occurred. The amount deducted from the first residuum, was not enough, by \$100, to pay off the Supplementary roll. This was not discovered, till considerable progress had been made in the payment, and then it was too late to correct the mistake. Those who had been paid could not be recalled, and those who came after would not be docked. Thus, \$10,100 had been apportioned. This gave the Commissioner no uneasiness, as he had saved much more of his \$29000 as would suffice to cover the deficiency. But besides this resource, there was, in the winding up, another brought to light; whence derived is among the mysteries of the Sub Treasury. Notwithstanding \$100 more than the \$10,000 had been appropriated, the Commissioner, at the close, found in his hands \$1853 over and above the Congressional appropriation; his own compensation and the aforesaid blunder into the bargain. The payment was made in such manner, that error appeared impossible. The name of each party was first called aloud, by the Friend who paid the money, and repeated by a police officer. When the party appeared, the amount of his award was also called aloud, that all present might hear. The Commissioner and his assistant, each, separately, counted the money and handed it to the Friend at the disbursing table; who, when he could, counted it again. It was then handed to the party, who counted it, either at the table, or after withdrawing. That no error was made, is the more probable, as no complaint of short payment, has been heard, to this day, from any quarter. It would, therefore, appear, that the Commissioner had taken the oversight with him, and that the error had occurred by some mistake, now inexplicable, in converting the specie from gold to silver and back again to gold.

Large sums in coin are not usually counted, but weighed. Should there be any light pieces, this method would not detect them, and the receiver might get a numerical surplus. An error might take place, also, in the packing. This surplus was duly noted in the accounts rendered to the Government, and verbally mentioned to the President, who told the Commissioner, his purse was something like the widow's cruise,—no ansly emptied. These things were, likewise, fully explained to Charles E. Mix—an intelligent and obliging man, to whose kind aid in putting the accounts into requisite form, the Friends were much indebted. The process through which an account with Government must pass, is tedious, and not a little troublesome to the uninitiated. It is common to employ on these occasions, a broker or agent. Many persons in Washington, follow this business. They frequently ejected office-holders, who, by the rolling of the political wheel, have come down to the

common level. Their past experience thus offers them some indemnity for loss of place. A great deal depends upon mere form, in these matters. That which in one shape would be rejected, in another would pass, though substantially the same. There are various funds, each for a special purpose. If an item of expenditure be appropriately charged to one of these, it will run the gauntlet whole-skinned, if not so charged, it will be flayed on the spot. A thing may be rightly chargeable, but the manner of making the charge is essential to success. From ignorance of these things, a man may be defeated in a just claim, or be put off indefinitely. But the Friends had no cause to complain of technical objections. Every aid was kindly rendered. The most formidable personage to whose arbitration an accountant at Washington is subjected, is the second controller. Mix advised a consultation with him, on certain points, if he would allow it, before a regular presentation of the accounts. The Friends found him a dignified and venerable man. He courteously assented to the proposal, and the accounts were, informally, laid before him. His comments upon them were not very agreeable. The charge for premium paid at New York, for the purchase of silver, could not, he said, be allowed. It was contrary to all rule. Gold was a legal tender. The Half-Breeds could not refuse it. The \$100, overpaid, could not be allowed. It was a blunder, for which the Commissioner was liable, and from which, he could only be relieved by an Act of Congress. The \$300 presented to the Half-Breeds, was in a similar predicament. The Commissioner had mistaken the purpose for which the \$2000 was placed in his hands. The Act of Congress limited the appropriation to expenses. The letter of the Commissioner of Indian Affairs was, to be sure, indefinite and calculated to mislead. But if an agent of Government suffered from ill-defined instructions of his superior, that would not screen him; the law was supreme. Nobody at Washington was above the law. The remedy, in this case also, lay with Congress.

Here then were three important items, amounting to \$733.75, pronounced, by an officer, from whom there was no appeal, inadmissible. To counterbalance this, the Commissioner had but the surplus of \$293. So that, by his benevolent enterprise, he seemed likely to be out of pocket some \$450. But this was not all; the controller, turning over the roll, observed, that a considerable number of payments had been made to persons, subscribing themselves the attorneys or representatives of parties, in whose favour awards had been declared. He demanded the Powers under which these payments had been made, and added, that no such payment could be allowed, without the production of a regular Power of Attorney.

The business, by this time, began to look pretty blue. This was the most alarming feature of all: for, though the Commissioner had exacted, from men of white or mixed blood, the usual Powers, from Indians, who knew nothing of such things, he had not; and quite a considerable amount had to be paid to persons of the latter description, simply by direc-

tion of the chiefs in council and under the superintendence of the four chiefs appointed to see that the proper persons received the money. It would have been idle to demand Powers of the Indians. They were entirely ignorant of the nature and use of such instruments, and had forms been prepared, could not have signed them, or done any thing by which the correctness of the payment could have been as well secured, as by the method they adopted of a supervisory committee. Until this objection was raised, the Friends felt pretty easy; for the Commissioner still had it in his power to make a charge to the Government for his services, which would have covered the items before rejected; but the amount now invalidated would be likely to exceed compensation and surplus too.

(To be continued.)

For "The Friend."

LADY CONWAY.

(Continued from page 219.)

Our last number, left Greatrakes in the Eleventh month, 1665, at Ragley, proving his curative powers on Lady Conway. Although brought to Warwickshire for her benefit, he did not by any means restrict his touches to her. No; many warned to the great touch-doctor, and went away rejoicing. On the 9th of the Twelfth month, Lord Conway thus writes to his brother Rawdon. "Mr. Greatrakes has been here a fortnight to-morrow, and my wife is not the better for him; very few others have failed under his hands, of many hundreds that he hath touched in these parts. I must confess that before his arrival, I did not believe the tenth part of those things which I have been an eye-witness of; and several others of us accurate judicious as any in this kingdom, who are come hither out of curiosity, do acknowledge the truth of his operations. This morning the Bishop of Gloucester* recommended me a prebend's son in his diocese, to be brought to him for a leprosy from head to foot, which hath been judged incurable above ten years, and in my chamber he cured him perfectly; that is, from a moist humour, was immediately dried up, and began to lat off; the itching was quite gone, and the heat of it taken away. The youth was transported to admiration. The dean saw this as well as myself, but it is not the hundredth part,—and I am confident the least of forty that we have seen, among which are many pleasant passages done purposely to satisfy our curiosity and experience. So that I wonder he had not a greater esteem in Ireland. But after all this, I am far from thinking them miracles, or that his cures are at all miraculous. I believe it is by a *sanative virtue*, and a *natural efficacy*, which extends not to all diseases, but is much more proper and effectual to some than to others, as he doth also despatch some with a great deal of ease, and others not without a great deal of pains. This included is a letter of his to his wife, which I desire may be sent

* Seth Ward, a noted mathematician, and indeed, the restorer of the study of mathematics in the University of Cambridge.

carefully to her. As to his concerns in Ireland, I fear he doth not mind them so well as he ought to do; probably Sir Thomas Stanley may inform you how they stand, and if you can do him any service, I shall take it extremely kindly, for he takes a great deal of pains about my wife, and is a very affectionate to do all that lies in his power." . . . "I am very glad to hear from my sister that Ned is out of the danger of the small pox. I had a letter also from my brother Francis. I am confident Mr. Greatrakes would recover him, or the Bishop of Down [Jeremy Taylor], for I do pretty well know what distempers he can cure, and what he cannot cure."

Although Greatrakes remained more than a month at Ragley, Lady Conway received no benefit either from the touch of his finger, or the rubbing of his hand. He appears to have been very anxious to acquire fame, though he showed little disposition to accumulate money. About the beginning of the Second month, April, he went up to London, to show his power to the king and his court. From that city he addressed a letter without date to Lord Conway, who has written on the back, received 3rd May, 1666.

"My Lord,—The *virtuosi* have been daily with me since I write to your honour last, and have given me large and full testimonials, and God has been pleased to do wonderful things in their sight; so that they are my hearty and good friends, and have stopt the mouths of the court, where the sober party are now most of their believers and my champions. The king's doctors this day (for the confirmation of their majesty's belief,) sent three out of the hospital to me, who came on crutches, and blessed be God, they all went home well, to the admiration of all people, as well as the doctors. I shall not need any testimonials more than what I shall have here. I shall speedily commit them to the press, and then farewell to court and city. Sir Henage Finch [afterwards Lord Chancellor of England] says that I have made the greatest faction and distinction between clergy and laymen that any one has these 1000 years. I have hardly a testimonial but there is the hands of 2 or 3 doctors of physic to it."

"I have sent your lordship a basket of lemons and oranges, and wish your honour and my lady all the happiness of this world, and all that belongs thereto, and shall ever remain your most obliged and grateful friend and servant,

VA. GREATERAKES."

King Charles the Second, it appears, was but half a believer; he directed Lord Arlington however, to order Greatrakes to Whitehall, that he might see for himself. Here many cures were performed; but to accommodate the multitude who wished to be healed, Greatrakes withdrew to Lincoln's inn-fields. Here without fee or reward, he received multitudes of both sexes and of every rank in life, and administered the healing touches, the relieving and soothing strokes of the hand. As his hands passed over the seat of old pains, of gony and rheumatic origin, a sensible alleviation took place. The pain left its old hiding place, and following the downward passage of

the hands was generally expelled from the feet. To the reality of these cures he had testimonials from some of the most celebrated and learned men of the nation, doctors of medicine and doctors of divinity. Some who under his hands had not been relieved themselves, yet had seen so many others cured, that they also joined in his praise. The Royal Society, composed of the philosophers of England, admitted the cures to be real, and undertook to try to give a name to this new curative influence. They call it "a sanguine contagion in the body, which had an antipathy to some particular diseases, and not to others." Theories in the philosophical transactions gives remarkable instances of cures, which we have not space to rehearse in full. One was his brother-in-law, who being seized with a violent pain in the head and back, it was driven down by Greatrakes's hands, until with a mighty pain which made the poor sufferer roar out, it went off at the toes. Others similar in kind are added. It says that when it was merely pain to be relieved, the operator used his dry hand. If an ulcer or running sore was to be healed, his finger was moistened with spittle. If they came with the king's evil before the sore had opened outwardly, he stroked it, and ordered a poultice of boiled turnips to be applied to it until it was fit for lancing. When it was ready he would lance it, squeeze out the core, and then by stroking it every morning, it would be well in a few days. Some indispositions yielded temporarily when he merely laid his glove on the patient's head. Some of the philosophers attempted to account for the effects produced, from the friction of the hand, but they do not appear to have given sufficient credit to the influence of the imagination.

Had Greatrakes died at that time, he would probably have left a name forever famous on the page of medical history. With testimonials from some of the most respectable persons in England as to the wonders he had performed, with the whole Royal Society to back them,—who could doubt their authenticity. It was for the benefit of truth, that he did not die. Some of his patients, not imaginative enough, were not made whole by him; these began to express doubts as to his curative power;—their insinuations and statements overruled the faith of others, and greatly increased the number of those on whom his hands had no beneficial influence. Soon the great mass of those who applied, received no benefit, and then his fame fell as suddenly as it had risen. He was made the object of a pamphlet war,—the butt of a satirical novelist; and though he tried his power of composition, by writing a pamphlet in his own defence, he failed to regain the position he had once held. He had lost the confidence of the community, and with that, the talisman was taken from him which in a certain measure insured success. After tarrying awhile in Rutlandshire, he went crest-fallen home to Ireland, and there in obscurity spent a long life.

Medical quacks in every age deal in mysticisms, and seek to be known as administering new medicine, or as having discovered a new way of applying an old one. They play on

the credulity, and wish to excite the imagination of the patient, and in this generally, the whole curative power of their practice consists. It matters little whether the imagination is wrought on by mystical motions of the hands,—by pointing at the patient with a finger,—by rubbing his body with downward motion of the hands,—by mystically shaking the bottle containing the medicine to increase its power,—by the administration of pills small as the dew drop on a spider's thread;—these things are all of a kind character, closely connected with imposition, and in due time, as the world momentarily recovers its senses, fall in their effects, and are rejected by the community with contempt.

(To be continued.)

Address to Young Parents.

There are various reasons for training children early in the way they should go, so that they may not depart from it when old:

1. Early impressions are the most lasting.
2. The manner of instruction dictated by the Almighty, in the sixth Chapter of Deuteronomy, is exactly adapted to early training.
3. This divine command is the discipline of the Society of Friends on the subject of education.
4. Daily reading and explaining passages of Scripture, adapted to produce reverence to Almighty Goodness in a child, excites similar sensations in the parents, and promotes watchfulness and circumspection in themselves.
5. As life is uncertain, parents should embrace the earliest opportunities for imbuing the tender minds of their offspring with that love and fear which preserves from the "snarcs of death."

EXAMPLE 1. The parents of a child, as early as he would listen to a little story, commenced daily telling him Scripture over and over in a pleasing manner, or reading and explaining passages. He gradually became interested, and soon learned to read by the help of his parents, who explained his lessons so that he understood them. In his fifth year he had acquired a general knowledge of the Bible, and was delighted and seriously impressed with its contents. He died at this early age, much like an old Christiana. This greatly comforted the mourning parents.

2. A distinguished woman, who was not serious, but feeling anxiety for her little daughter's future well being, commenced reading, in an interesting manner, selected portions of Scripture. She soon perceived it had a serious effect on the child, but still more so on herself; so that she became thoroughly awakened, and from motives of duty she took charge of a school in Canada, where she and her pupils were signally blessed. Young parents, be encouraged to do your duty without delay. Natural affection induces parents to supply the physical wants of their children, but it is *grace* that produces a tender anxiety for their souls; inviting parents to obey the Divine command in the sixth Chapter of Deuteronomy. "He that watereth shall be watered also himself."

3. A little girl, well known, commenced

learning to read in the most easy parts of the Testament. Very short lessons were first explained, which she would spell and read, and be delighted. She was very much interested in the benevolent and miraculous acts of the Saviour, when explained, and her affection for him was manifest. A toy book, ornamented with pictures, was given her. After reading it she laid it away, saying she did not want it, for it did not say anything about the Lord. The progress of this child in learning to read exceeded any other instance we have known.

Christians believe it [proper] that their children should be well instructed in the Holy Scriptures. Each sect has also its publications for promoting its peculiar views. Those of Friends have been very instrumental in convincing a vast many strangers of the accordance of their principles with the New Testament. They have also been very confirming to many of our young people who have been conversant in them; they should be much read in our families and schools. These volumes have been written by pious, gifted men and women, of deep religious experience, who have devoted a great part of their lives and property to do good; and many of them in suffering and purchasing liberty of conscience, which we as a Society so liberally prize. Of. But for want of a distinct knowledge and appreciation of our own literature, some of our young members have been lost to the Society. If parents desire their children to be attached to the Society of which they are members, let them be specially careful that the flood of new, inviting publications, do not steal their affections from our own more pious and edifying publications, and from the Bible itself. Parents must spare no pains to make their children acquainted and interested with those, if they desire the Society of Friends to be sustained.

The books we practice reading, habit will render the most pleasing to us. This the writer knows by experience; and he has much cause to be thankful that he early acquired the habit of reading Friends' writings, and to old age he is often cheered, and his faith renewed, by the very interesting sentiments and exceedingly precious experiences of faithful Friends, who have gone before us. What parents say makes much more distinct and lasting impressions than what they read. Let them make companions of their children; often read with them or hear them read, in the most pious and edifying books, and occasionally parts of our discipline; converse familiarly, put questions, answer inquiries, awaken their curiosity, and explain subjects. All this is in an every kind of manner. This will not only interest the young, and store their minds with a fund of useful knowledge, without interfering with school, but also "turn the hearts of the fathers to the children, and the hearts of the children to the fathers;" and the more cordial the mutual attachment, the more the children will be likely to adopt the sentiments of their pious parents, to follow their example, and be qualified to fill the stations of the faithful, who will be removed, one after another, from the church militant to the church triumphant, through the merits of a crucified Saviour.

JOSEPH TALLOTT.

For "The Friend."

TOKENS OF SPRING.

"Will the humid turf be ever
Crowned again with blossoming?
Will the air these fogs dispelling,
Vibrate to the notes of spring?"

Yes! the fogs are now dispelling,
Falling round in flakes of crystal,
Withered grass and leafless forests
Robing all in raiment vernal.

Warm, to-night, the snowy mantle
On the "humid turf" will be,
Silvery moon smile kindly o'er it
As she mounts the azure sky.

Already come across our meadows,
The blackbird's mellow notes of spring;
Already in its first-tree covert
We hear our favourite sparrow sing.

'Neath to-morrow's sun shall vanish
Winter's last white, drifting token,
Hasting, as its yearly ridges
By the cheerful green are broken.

Ruby wreaths shall deck the maple,
Willows, emerald branches wave;
The elder hang in slender tangle,
Where trickling streams young violets lave.

Father! whose life-renewing breath
Can Nature's faded charms restore,
Lift from my heart the veil of death,
And open freely mercy's door!

Third month.

For "The Friend."

Thomas Scattergood and his Times.

(Continued from page 226.)

That valuable elder George Churchman, of Nottingham, felt himself bound to greet his absent sister in the faith, Sarah Harrison, with a friendly salutation.

"East Nottingham, Fifth mo. 22d, 1793.

"Dear Friend,—Although I often feel myself as poor as a beggar, yet a degree of sympathy has sometimes inclined me to think of thee; not altogether void of a sense of best fellowship, nor without a measure of tender desire for thy preservation on the sure foundation. If we can, through close watchfulness, be favoured to witness our feet established thereon, the storms and trials attending our pilgrimage will not be permitted to move us.

"Being in company with Elizabeth Coale, of Deer Creek, some conversation occurred respecting thy trials in Maryland, and the singular path which sometimes seemed to be thy allotment. The fresh revival of some of these things increased my sympathy with thee under thy present engagement in a land more remote from the place of thy nativity, and added to the freedom I have felt to give thee a little token of my remembrance. I found, by Elizabeth's conversation, that her spirit was nearly united in sympathetic feeling towards thee, in thy present Gospel embassy. I take her to be in a lively, improving state; meekly courageous in the Master's cause, and one who is not willing to turn her back in the day of conflict. I esteem her as one of the valiants of our day. She is frequently engaged, of latter time, to stand forth in the Gospel line, with good acceptance; and is on the list of recommended ministers.

"I sometimes feel it to be part of the business allotted me, to endeavour to encourage, and shroud up the hands of honest labourers in the Lord's harvest, and, if I may be worthy, to have a part in comforting the mourner in Zion, or handing forth a little cheering language to the heavy hearted in Jerusalem. When I am admitted to partake of a degree of Divine favour, I feel my mind dipped into a lively sympathy with others, earnestly craving that they with myself may be steadily kept in such a meek, vigilant state, as to receive increasing supplies of that strength which renders honest labour victorious, and produces the reward of solid peace.

"May wisdom and stability be thy armour and shield; that being thus clothed, though thou may sometimes have to encounter as with adders, hissing serpents, or 'beasts of Ephesus,' thou may feel that preserving peace amid thee, whereby thou canst tread on scorpions, and feel defended from the force of deadly poison. Therefore take courage, and let not thy mind be overmuch cast down when deep exercises attend thee. The Divine arm is not shortened, neither is the gracious ear of loving-kindness and mercy grown weary. Surely He heareth and helpeth his dependent children, granting them an hiding place as in the hollow of his hand."

Our Friend George Churchman wrote many good letters in his day, which doubtless were often comforting and encouraging to those who received them. But he sadly mistook his gift when he undertook to clothe his concerns for others in rhyme. It is well for persons to understand their own qualifications, that is their attempts to do good, their labours may be effective. George continued labouring with his tongue and pen for the benefit of others, to a good old age, dying on the 18th of the Eleventh month, 1814, aged 85 years.

The next letter to Sarah Harrison was from her friend Sarah Newlin, of Concord, Pennsylvania, a valuable woman just then coming forth in the ministry. Her labour in that line was not extended through many years. But it was well accepted of the church, and doubtless her day's work had been accomplished, when her dear Lord saw meet to call her from it. This took place on the 16th of Ninth month, 1801; she was then 51 years old.

"Concord, Sixth mo. 24, 1793.

"Endeared Friend,—

"In a degree of that love which neither the forming billows, nor distance divide, do I affectionately salute thee; with desires that thou may be favoured with free access to the throne of Divine Grace, now in thy hands, and undertake. Oh! may the Shepherd of Israel be near in every trying dispensation, and let thy low and battle-axe; yea, and go before as a mighty Captain, teaching thy hands to war and thy fingers to fight; for great and marvellous are his works, just and true are all his ways, in that he hath hid himself from the wise and prudent of this world, and revealed his Gospel unto babes and sucklings. Blessed be his adorable name!

"When, through exercises and deep wanderings, I am at times, with Peter, ready to sink, I then recollect that it is through many

tribulations that we are to enter the desired port and haven of eternal rest and peace, when these few fleeting moments come to an end. Though 'the wicked bend their bow, and make ready their arrows,' yet, in the presence of the Lord there is joy, and at his right hand, rivers of pleasure forevermore: a thought of joy and felicity is by no means a draught for mortal man, while on this side the grave.

"Notwithstanding I expect thou art not waiting for correspondents, I was most easy to cast in my mite, which if of no other use, may let thee know thou art still in remembrance. Thou art, indeed, at times brought very near to my life, when favoured to feel love to those who love the Truth;—a favour that is not at our command, however desirable. I often fear that I am, 'like the heath in the desert,' and scarcely capable of any thing but mourning. But I wish not unprofitably to echo my complaints: no doubt it is in unerring wisdom that I am tried; perhaps for my retirement, and that I may know how frail I am.

"It is comfortable to hear that thou art favoured with a suitable companion, now in a foreign land. To me it appears as an evidence that kind Providence owns the work; not only sending his ambassadors over sea and land to invite the people, but providing them true help-meets to join in his service.

"Oh! myrst thou, beloved Friend, if consistent with best wisdom, when does thy Master's work, return once more to thy native land with the reward of that sweet peace which the world can neither give nor take away,—bringing home, as it were, stones of memorial, wherein the living in Israel may rejoice."

"May He who hath laid the foundation, also lay the top-stone, finishing his work in thee in his praise who is everlastingly worthy forever and forevermore. Amen.

SARAH NEWLIN."

On the 9th of the Seventh month, Samuel Emilen wrote to Thomas Harrison, and forwarded him an account of Sarah Harrison's "wise and safe movements," in her passage from London towards Bristol. Six days after he wrote more at large.

"London, 15th of Seventh mo., 1793.

"Dear Thomas,—I have written to thee twice since the departure of thy wife from this city on the 27th ult. It is this day twelve months since thou affectionately parted with her on board the ship *Grange*, for the Gospel's sake,—in the wisdom and power whereof I have been a frequent witness that she hath been laboriously exercised for her own and others' help in the most important of all considerations. I have no letter from herself, but from one she wrote to Sarah Row of this city, part of which was read to me this day, I find she was favoured to arrive at Bristol. In that city she was, as dear Job Scott and myself were, much shut up in *exemplary silence* among the people. Sixth-day of last week was appointed for her and companion's departure towards Wales, where I hope she will continue to be helped with the needful supply of all that may be requisite for her discharge of those duties appointed for the exercise of her faith, patience, and obedience toward her ever wor-

thy Lord and Master in whom she wisely trusts.

"She is often thoughtful of thee her affectionate husband and your sons, on whose account I doubt not her prayers ascend to Him, who sits on the throne of mercy, majesty and grace, for your protection and increase in the most interesting of all blessings. Tell dear J. and R. my love for them dictates a wish that through their wise submission to the holy commandments, inwardly revealed, they may strengthen the hands of their tender parents in those engagements which they are honestly occupied in, for the honour of the ever adorable name of Him, in whom alone true blessing is found. It is the truly religious, and none else, who become the children of the Lord, taught of him, and established in righteousness. The fruit of this is peace, and the effect quietness and assurance, which neither human approbation nor the confluence of all worldly advantages can produce or aduce the soul with.

"Present me very affectionately to dear Rebecca Jones, and say that her letter, began at Westbury and finished at New York, met me this day. It was more than a little refreshing, to find a continuance of that fellowship wherein more than thirty years ago we were favoured to unite through that virtue and goodness which is of higher original than human or worldly consideration. I hope to write to her ere long. George Dilwyn, his wife, and Elizabeth Drinker, are well. I was with Elizabeth yesterday at Tottenham meeting, where I think she was enabled to give some proof of the Divine commission for preaching the Gospel—a desirable attestation to those who go forth in profession of best appointment and influence. Tell her husband and daughter I think of them with sympathy, and wish them cheerfully to surrender her to the service of him in whose cause she left her native land and near connexions, to whom in due time it is to be hoped she will be compassionately and peacefully restored. I know not which way she took to move out of this city, but trust most wise direction will in proper time be vouchsafed her.

"Give my dear love to James Pemberton and Phebe his wife, assuring him that the letter he sent me by G. D. and company is considered a gratification, and I hope it will be instructive. It feels to me to have been written under the influence of the Spirit of wisdom, and a sound mind, by which I desire my future motion in the Lord's service may be governed. Thus the design of adorable condescension may obtain its end in me, by me, and through me, to the praise of him who hath called us out of darkness into his marvellous light. He hath done great things for me, even for unworthy me, who often think of holy Paul's declaration respecting himself, 'To me who am less than the least of all saints is this grace given that I should preach among the people the unsearchable riches of Christ.' How great is that mercy which allows us to flee for refuge to the hope set before us. The apostle calls it, a strong consolation, and such enriching privilege, is, doubtless, worthy of the grand epithet.

"My brotherly salutation to our acquaintance who love the Truth. May thy and my principal care be for an establishment thereon forever, wishes thy affectionate Friend,

SAMUEL EMLEN."

"P. S. My health, through mercy, is better than in Ireland, and I think thy wife's is much improved. Many thanks, for this favour, be given, where they are ever due."

Samuel Emilen was a true comforter to those who were dedicating themselves to the Lord's work. His wisdom, and his knowledge were great, and through Divine favour he seemed almost always furnished with a word in season for them. Job Scott very truly characterizes him in a letter to a Friend, "Mention, if thou pleasest, my love to my dear Friend, Samuel Emilen. His kindness is heartily and thankfully acknowledged. I know he is a hearty lover of the blessed cause; and therein his reward will not fail him. Except that, I know no probability of his getting any. But that being almost his whole delight, I conclude he wants no other."

That honest elder Increase Woodward, of Crosswicks, N. J., who deceased Sixth month 1st, 1822, in the 81st year of her age, has this passage in her diary. "Dear old Samuel Emilen, in his usual salutations, generally had something to say to the state of those he met with." She then says he told her one day, that her last days would be her best days. This she acknowledges had been verified in her experience, at the time she wrote the account. It was also her happy experience to the end of her life, when she was enabled in peace and holy willingness to yield up her spirit, in the confidence of exchanging this earthly scene of trial for the joys of heaven.

(To be continued.)

For "The Friend."

WILLIAM COWPER.

(Continued from page 207.)

"For the fair commands the song."

Having thus taken a hasty glance at the domestic life of Cowper, let us proceed to examine some of the peculiar circumstances alluded to above, as having exercised a remarkable influence on the character of those productions, which have rendered his name immortal.

There appear to have been three great external influences, constantly and powerfully operative, in forming and developing the genius of William Cowper.

The first to be noticed of these is that early and lifelong female influence, which seemed from the cradle to the grave thrown round his pathway, to soothe and sustain his desponding nature. Next to this perhaps was the influence which "rural sights and sounds" ever appeared to exert upon his mental powers, and in the enjoyment of which so large a portion of his life was spent. The most powerful however of all, and that which lends to his writings their peculiar interest, was the religious influence which even in the times of his deepest despondency, inspired and pervaded his entire productions.

It may be interesting to consider these sepa-

rately, looking as it were upon the poet from three distinct points of view—and I propose in the present number, to notice the one first in order.

Cowper had the misfortune to lose his mother when but six years of age, yet of her care and tenderness he ever entertained a lively recollection. Fifty years after her death, on receiving her portrait from a friend, he paid his well known beautiful tribute to her affection and her worth. Perhaps there is no one of his poems which so fully pours out his feelings of utter loneliness and desolation, and yet displays so powerfully the strength of his early associations.

"Oh that those lips had language—life has pass'd
With me but roughly, since I saw thee last.
Those lips are thine—those once sweet smile I see,
The same that oft in childhood soothed me.
Voice only fails—else how distinct they say
Grieve not my child, chase all thy fears away."

"Yet while that face renews my filial grief,
Fancy shall weave a charm for my relief,
Shall sleep me in Elysian realms
A momentary dream that thou art thine."

I heard the bell toll'd on thy burial day,
I saw the hearse that bore thee slowly away,
And turning from my nursery window, drew
A long, long sigh—and wept a last adieu."

And after vividly recalling her tender participation in all his childhood pleasures, he thus touchingly proceeds.

"Could those few pleasant hours again appear,
Might one wish bring them—would I wish them here?
I would not trust my heart—the dear delight
Seems so to be desired—perhaps I might.
But no—what here we call our life is such,
So little to be loved—and thus so much,
That I should ill requite thee—to constrain
These unbound spirits into bonds again."

"Me—howling winds drive devious—tempest tost,
Falls ripped—scams opening wide—and compass lost,
But oh the thought that thou art safe—and life,
That thought is joy—bless what may to me.
My boast is not that I deduce my birth
From loins enthroned—or rulers of the earth,
But higher far my proud pretensions rise,
The son of parents passed into the skies."

The loss of this faithful friend and caretaker while his infant powers were only beginning to develop themselves—and before his mind or character were fully formed, was doubtless an irreparable one to Cowper.

It has been truly said that "The influence of a good mother on the first years of her children, whether Nature has given them peculiar strength or peculiar delicacy of frame, is equally inestimable. It is the prerogative and the felicity of such a mother to temper the arrogance of the strong, and to dissipate the timidity of the tender." Had she lived to watch over his expanding genius, to train him to habits of self-discipline, and to cheer and check his early tendency to morbid depression, Cowper might have been spared much of that bitter suffering he so painfully endured in after life.

It has been seen above that Cowper removed to Huntington, and with his friends the Unwins enjoyed an entire exemption from his infirmity during the eight succeeding years. At the close of that time however, the malady re-

tured with redoubled force, hastened no doubt by his grief at the loss of a beloved brother, and partly induced by religious excitement. The more violent paroxysms of his disorder were soon subdued, but a dreadful and incurable despondency supervened on the attack. From this time to the close of his life, a period of nearly thirty years, his mind firmly settled in the delusion, that he was forever shut out from communion with his Maker, and from the hope of the enjoyment of his presence hereafter.

It was in vain for his dearest friends to attempt to alter his conviction; it was in vain that they recalled to his mind how entirely his former depression had been dissipated, and how clear and consoling his assurance had afterwards been;—no argument prevailed;—no hope of deliverance offered. If he turned to his own mind all was darkness and despair,—if he was pointed to the promises of the Gospel, he saw in them only the terrible contrast to his own utter reprobation.

He did not however repine at his sufferings, or slacken in the performance of his Christian charities and duties. Believing it to be the will of the Almighty that he should eternally perish, he would only reply to his friends, "that there was a mystery in his destruction, and that in time it would be explained." Yet even at this time, while he believed himself forbidden to enter a place of worship or even to lift up his petitions in secret for deliverance, he could at times forget his infirmity in the delights of social intercourse or of rural employments.

Thus far had Cowper been unknown to the world as an author, and it was not till 1781, when he was in his fiftieth year, that his first volume found its way to the press.

His guardian friend Mary Unwin, perceiving that employment diverted his mind from his melancholy broodings, strongly urged upon him to turn his thoughts and time to the cultivation of his poetical talents, and by suggesting subjects for his pieces and encouraging him in their progress, was the means of developing his exquisite powers.

About this time too, he accidentally formed the acquaintance of Lady Austen, a woman possessing uncommon powers of conversation, and a highly cultivated mind. To her was Cowper indebted for many pleasant hours, in which she sought by unremitted devotion and cheerful occupation, to dispel the gloom which overshadowed his genius. And to her the world is indebted for some of the best and greatest works of the poet.

The fable of the Nightingale "singing with the thorn at its breast" was never perhaps more fully exemplified, than in some of the lively strains of Cowper at this time.

Finding him one evening unusually depressed, Lady Austen attempted to amuse him by the recital of the story of John Gilpin—and the effect was so powerful on the mind of the poet, that he told her the next morning, "he had not been able to sleep for laughter," handing her at the same time a copy of the popular ballad which bears that name.

A more signal service however she rendered to the literature of the country, in a passing

repartee, by way of reply to an inquiry of Cowper as to "what subject he should select for the poem she was urging him to commence." "You can't want a subject—take anything. Take the sofa you are seated on." This playful answer of the moment struck the fancy of Cowper, and his greatest work "The Task" was the consequence.

Of this poem an able writer* says, "That a work sparkling with the most childlike gaiety and brilliant wit; exhibiting the most cheerful views of the character of God, the face of nature and the circumstances of man, should proceed from a writer who at the same time regarded God as an implacable enemy; the earth we live on, as a mere porch to a world of punishment; and human life, at least in his own case, as the cloudy morning of a day of interminable anguish; all this is to be explained only by the fact that madness disdains all rules and reconciles all contraries."

Lady Austen's interest early deepened in Cowper, and her fascinating society so engaged his attention that they became inseparable friends; and here follows a strange episode in his history, which while it casts a shade over the otherwise perfect disinterestedness of his friend Mary Unwin, only serves to throw out in brighter relief the firmness of principle and noble devotedness which ever actuated him.

Finding that their common attachment to him, had become the source of mutual jealousy and disaffection, and that it was necessary to break off his intercourse with one or the other of his friends, he promptly decided to relinquish his later and more engaging companion, and the removal of Lady Austen was the consequence. While it is impossible not to admire and approve the preference which Cowper thus gave to long established and well tried friendship, one cannot but regret that the alternative should at all have been necessary.

The void which Lady Austen's departure created, was however soon supplied by the visits and attentions of his cousin Lady Hesketh, who came in the year 1785 to reside near her favourite relation. They had grown up from childhood together, and had corresponded constantly and freely in the interval; and if to his friend Unwin and Lady Austen we are indebted for some of Cowper's finest poems, our debt is scarcely less deep to his amiable relative, for her instrumentality in drawing out the most delightful correspondence which the English language has produced.

CASTOR.

* J. W. Cunningham, A. M.
(To be continued.)

Another Buried City Revealed.—At a recent meeting of the Ethnological Society, in New York, Geo. Folsom presiding, an interesting paper was read by John R. Bartlett, from E. G. Squier, our Charge d'Affairs at Guatemala. E. G. Squier has already commenced his antiquarian researches, and forwarded several curious relics to Washington. He gives an account of the recent discovery of an ancient city, buried beneath the forest, about 150 miles from Leon, which surpasses the architectural wonders of Palenque.

There are evidently hidden cities upon the western continent, far exceeding in size and the grandeur of their monuments the revelations of Herculaneum and Pompeii. We anticipate the most astonishing discoveries from the ethnological enthusiasm of E. G. Squier. The Indians everywhere received him with the utmost kindness, and their chiefs regard him as a heaven sent minister, to protect them from their Spanish oppressors. They are glad to render him every possible assistance in his investigations, on the condition that he will bring no Spaniard into their villages, nor communicate to the priests the secrets they disclose.—*Late Paper.*

For "The Friend."

Formality and Power.

The temptations which assail the Christian traveller in the present day are much the same as those against which the professors in former ages had to contend. Safety is only experienced by keeping constantly on the watch, and being clothed with the whole armour of Light on the right hand and on the left. In this day of abundant prosperity and ease, when so many indulgences court our acceptance, and tend to lull us into a state of indifference to spiritual exercise and baptism, it seems needful to set a double guard against settling down in a mere observance of form while the power is wanting. It is our duty to hold fast the form of sound words, and in obedience to the Lord's bidding, to contend for the precious faith delivered to the saints. But it is also indispensable to take heed that we do not substitute this for the life of religion in the soul—and conclude because we are zealous for the truths of the Christiana religion, it is all that is required. It may be one of the enemy's stratagems to employ us busily about such matters, while the garden of our own heart is not kept in the fear and counsel of the Lord. Coolness and indifference creep in at very small crevices; and the world in some of its specious and alluring forms is continually presented by the grand adversary, to draw away the affections, and weaken our love for God and his cause. As all true religion consists in doing His Divine will, so it must be our daily concern to draw near to, and wait upon, Him; that we may know what is his good pleasure concerning us, and receive strength to do it with the whole heart. The following weighty and pertinent remarks by an eminent and experienced servant of Christ, who was an ornament to our Society in its early day, are worthy of a serious perusal at the present time, viz.:

"Take heed, my dear Friends, of holding the Truth in a bare formality, satisfying yourself that you have for a long time owned the way of Truth and the assemblies of the Lord's people, and appeared as they have done in all outward things, and have thereby obtained the repute to be of them, and under these considerations have set down at ease, as to the inward man, unequipped with the inward travail either for yourselves or others, unconcerned whether the noble plant grows either in yourselves or others. O, my Friends, this is a

dangerous state; yea, more dangerous than my tongue or pen can declare.

"Consider how thy poor soul is beguiled in this condition—for in the first place thou art deprived of that daily enjoyment which others do enjoy in waiting upon the Lord. They feel his refreshing presence, which either fills them with joy or comfort, or also opens their understandings in the light to a certain knowledge of, and testimony against, such things as they stand in the way and hinder the joy of his salvation from them.

"But thou that sittest in a dry formality, without an inward travail upon thy spirit, knowest neither of these things, but goest on in the dark not knowing whither thou goest; and being such a stranger to the powerful working of Truth in thyself, in time it grows to be a question with thee whether others do witness any such powerful workings, yea or no. Everything that is not experimental is liable to question, as he who never saw, knows not what seeing is, and he who never smelt anything knows not what smelling is. So he, who, through long continuance in this formal manner of going to meetings, continues all unacquainted with the power, will at last be easily made to question whether there be such a power or no.

"In this state, the dark power will work insensibly, and prevail upon thy spirit, and fit thee for his own purpose, and will minister a secret liberty into thy mind, and by degrees a looseness even as to the form itself, and so will prepare thee against a time of some smart trial that will come to try thee, either in having something, or parting with something, which may be had or parted with, if thou wilt turn thy back upon the Truth.

"When this time of trial comes upon thee, then the strength and the advantage which the enemy hath gotten over thee in the time of thy lukewarm, loose profession, are made manifest.

"Then thou art in great straits for a season. If the temptation be in having a wife, or husband, or a portion or a legacy, or gaining the favour or friendship of the world, or such like things; and the thing cannot be had without letting the testimony of thy profession sell, by going to a priest, or some other matter utterly contrary to the Truth; O what struggling is there in thy soul to obtain the thing thou desirest; and yet thou wouldst fain be reckoned a Friend still, and art loth to be considered a backslider or apostate.

"If the temptation and trial comes on the other side, in parting with anything which thou lovedst for thy profession's sake, as wife, children, money, name or fame among men, or whatever else is dear to thee, O how dost thou strive to save itself, and yet it is loth to part with the name and reputation of a friend of Truth, and as loth to part with any of these things for the Truth's sake, not feeling the hundred fold in this present time, of which Christ spoke, nor the everlasting life in the world to come.

"Here is a day of great difficulty and distress to such careless professors, in which they stand in need of the help of the power of God to enable them to stand steadfast and to give them the victory. But alas! they are estrang-

ed from it; and now the outward form and the goodly profession will not support in the hour of this sharp trial, but the consultations of flesh and blood are grown strong for want of living in the daily cross, and that nature which they have indulged and suffered to live, cries aloud for further gratification. A false weight, a false balance, and a false judgment, is set up in thee in the time of thy ease and careless profession, and now the old deceiver comes in and tells thee that thou canst see no evil in this, or that, or the other, or if there may be some evil, it is not so great as is on the contrary side, and that of two evils it is wisdom to choose the least. Such like reasonings fill thy mind, till at last, thy will being strong and thy understanding clouded and darkened, thou art brought to hazard thy soul, and to part with thy dry withered testimony which thou hast borne without life, and to embrace the price that is bidden for it, and so seltest the precious Truth, of which thou hast made profession, and deliverest it, as far as lieth in thee, into the hands of its enemies.

"This is the fruit of thy dry, careless, easy way of getting on, which once thou thoughtest would never lead thee to this. When the servants of the Lord have declared what sad effects such negligence and lukewarmness would produce, thou hast been apt to bless thyself and conclude thou wouldst never run so far out. But alas! thou little knewest that all that while thy soul's enemy was gradually preparing thee to give way in the time of trial, and as it were unarming thee before the day of battle, that he might the more easily overcome thee. Now thou art stricken and fallen away, when, after being tried with the same temptations, stand and shak'st in thy testimony. So mightest thou also, if thou hadst waited upon God as thou oughtest, in diligence and fear, for the renewing and increase of thy strength. And now thou hast but one way to be restored; to turn thy mind from the object of thy desire and delight, to the Truth which thou parted with and sold for the other, and by repentance and through judgment, wait to see if God will be merciful to thee; and be willing to spend thy days in mourning and seeking, and give up fully to that work thou hast so long and so much alighted, that so thou mayest again be quickened, and made alive unto God, and be enabled to bear thy cross openly before the world."

"People who are used to greatness, do not make a fuss about it; they think most of worldly possessions as affording them the means of doing good, and meeting good example; they keep in mind, that the more they possess, the more they have to account for—and when they think of this as they ought, it keeps them from being lifted up with pride."

Continue in the littleness of self, and thou wilt continue to witness an enlargement in the service of thy great Master.

All education is incomplete that does not operate upon the heart—all culture will fail to develop the better humanities within us, that leaves the affections barren.

How Does a Fly Buzz?

How does a fly buzz? is a question more easily asked than answered. "With its wings to be sure," hastily replies one of our readers. "With its wings as they vibrate upon the air," responds another, with a smile, half of contempt, half of complacency of his own or more than common measurement of natural philosophy. But how, then, let us ask, can the great dragon-fly, and other similar broad-pinnated, rapid flying insects cut through the air with silent swiftness, while others go on buzzing when not upon the wings at all? Rennie, who has already put this posing query, himself ascribes the sound partially to air, but to air as it plays on the edges of their wings at their origin as with an *Æolian harp* string, or to the friction of some internal organ at the root of the nerves. Lastly, how does the fly feed? the busy, curious, thirsty fly that "drinks with me," but does not "drink as I," his sole instrument for eating or drinking being his trunk or suck; the narrow pipe, by means of which when let down upon his dainties, he is enabled to imbibe as much as suits his capacity. This trunk might seem an instrument convenient enough when inserted into a saucer of syrup, or applied to the broken surface of an over-ripe blackberry, but we often see our sipper of sweets quite as busy on a solid lump of sugar, which we shall find, on close inspection, growing "small by degrees" under his attack. How without grinders does he accomplish the consumption of such crystal condiment? A magnifier will solve the difficulty, and show how the fly dissolves the rock, Hannibal fashion, by a diluent, salivary fluid, passing down the same pipe, which returns the sugar melted into syrup. —*Scientific American*.

"Numberless are the gifts and graces which are in the heavenly storehouse, all good, and all perfect; and these would doubtless be liberally dispensed to the members of the church of Christ, were the ground of their hearts prepared and made ready for the reception of them—but an enemy has so far prevailed, that these gifts are withheld; and many posts and stations in the house of God are vacant; to the tarnishing of the splendour, and deranging the comely and excellent order of the house. And too frequently, when gifts have been bestowed, they become sullied by a creaturely mixture; something, which though plausible and subtle, is born of the flesh, and profiteth nothing in religion. There is often an affection and imitation of the gift or manner of others. This is a great error in judgment; for every one would certainly shine most by exercising his own gift, and most effectually contribute to general service; but to despise one's own, and covet another's, is (like the dog and the shadow in the fable) the way to lose the substance."

Immigration to the United States.—The number of persons arrived in the United States from foreign countries, for the year ending September 30th, 1849, as communicated to Congress, was nearly 300,000.

THE FRIEND.

FOURTH MONTH 6, 1850.

The Address to Young Persons, on another page, is from a printed copy, forwarded to us for insertion, and is the production of a worthy ancient Friend of the State of New York, who has long evinced an affectionate interest in the temporal and spiritual welfare of the rising generation.

It has perhaps been the lot of the Editor of "The Friend" to meet with fewer fault-finders, than most causers for the public encounter among their readers; yet he occasionally is put in mind that his is not a bed of roses unmixt with thorns. He now and then meets with individuals, though he is bound to acknowledge they are few in number, who condemn everything that does not exactly comport with their views or tastes—and the views and tastes of these cavillers are very dissimilar. But on the other hand, he has been cheered by the approbation of many of the wise and good, who have seconded his efforts, and aided in many ways his endeavours, by original essays, by suitable selections, &c.; and some of them from the commencement of his editorial career, twenty-three years ago, have steadily endeavoured to uphold his hands, and cheer him on his way—and several of the original writers for "The Friend" are among its present most valuable contributors and strenuous supporters.

During the progress of the last volume, a valuable ministering Friend of another Yearly Meeting, in forwarding some matter for our Journal, took occasion to offer the following remarks, which we think will interest our readers.

He says:—"Having been a reader of 'The Friend' for about twenty-two years, I can but hail its weekly visits as those of an old and familiar friend, from whom we expect some new and interesting communication, both edifying and instructive to us and our children. Such, in an especial manner, has been the articles headed 'Thomas Scattergood and his Times.' It seems to me like the gleanings of a harvest field; that which is carefully picked up is all worth, hence valuable for seed. And I can hardly withhold the expression [of desire that it] may produce an abundant crop after its kind. But as the produce of the earth is variable, so it is not to be expected but that of mind will vary also: hence the difficulty of accommodating every taste, if it were even desirable to do so. But when the body becomes diseased, and the taste consequently perverted, the best of food is frequently said to taste bitter; but that should be no discouragement to those who are instrumental in preparing it. May we, however, have the salutary effect of making them watchful and careful that nothing enters into their composition but that which is savoury and tends to life."

Recently an esteemed correspondent, in forwarding a suitable selection for "The Friend" appended the annexed remarks, which contain a good hint to those who in their reading find matter suitable for our pages. He says:—

"I know that the post, which thou fillest in regard to 'The Friend' is a very arduous one; and it is far from my desire, I trust, to add anything to thy burthens; if I can at any time be instrumental in relieving thee at all, it would afford me satisfaction to do so. Sometimes in reading some of the valuable journals of our earlier Friends, we find our minds a little enlivened with some particular expressions or passages; and the desire arises that others may see and partake of them with us; but inexperienced youth is so liable to be led astray, by imagination, that I think we are generally safest, when we endeavour to submit to the judgment of those who are more experienced."

RECEIPTS.

Received of H. Rhoads, and Thomas Hirst, O. per J. D. W. \$2 each, of Isaac Lyon, Wisconsin, \$2, vol. 33 of Robert Hall, O. \$2, vol. 32; of Benj. Hollingsworth, Ind. \$2, vol. 32; of John Fawcett, agent, Salem, O. for Millin Cadwallader, Septimus C. Sharpless, Joshua Stafford, H. W. Harris, Mark Bonnell, Sarah Allison, David Whitney, Amos Fawcett, Samuel Street, M. J. Fawcett, David Stratton, \$2 each, and for David Fawcett, \$4, for vols. 29 and 32 of Melissa Cook, Redstone, Pa. per D. J. Smith, P. M., \$2, to 27, vol. 24.

HAVERFORD SCHOOL.

The semi-annual examination will commence on Second-day, the 8th instant, and terminate at noon on the Fourth-day following. Copies of the Order of Examination may be obtained at this office.

Fourth month 24.

WEST-TOWN BOARDING SCHOOL.

The Summer Session of West-town Boarding-School, will commence on Sixth-day, the 26th of Fourth month next. To avoid disappointment in case the school should be filled, parents and others intending to send children will please make early application to Joseph Snowden, Superintendent at the School, or Joseph Scattergood, Treasurer, No. 64 Mulberry street, Philadelphia.

FRIENDS' ASYLUM.

Committee on Admissions.—Samuel Bettle, Jr., No. 101 North Tenth street; Charles Ellis, No. 95 South Eighth street, and No. 56 Chestnut street; William Bettle, No. 244 North Sixth street, and No. 14 South Third street; John C. Allen, No. 180 South Second street; Horatio C. Wood, No. 210 Race street, and No. 37 Chestnut street; William Thomas, No. 242 North Fifth street, and No. 49 South Walnut; Townsend Sharpless, No. 187 Arch street, and No. 32 South Second street.

Visiting Managers for the Month.—Joseph Scattergood, No. 97 Spruce street; James R. Greaves, No. 510 Chestnut street; Thomas Evans, 180 Arch street.

Superintendent.—Philip Garrett.
Matron.—Susan Barton.

Attending Physician.—Dr. Charles Evans, No. 182 Arch street.

Resident Physician.—Dr. Joshua H. Worthington.

PRINTED BY KITE & WALTON.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XXIII.

SEVENTH-DAY, FOURTH MONTH 13, 1850.

NO. 30.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

JOHN RICHARDSON,

AT NO. 50, NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

All communications, except those relating immediately to the financial concerns of the paper, should be addressed to the Editor.

For "The Friend,"

Visit to the Menomones.

(Concluded from page 226.)

The informal interview with the 2d Controller, at first, did not promise to facilitate a satisfactory settlement of the accounts. Unexpected difficulties had been started and a rigorous construction put upon the duties and responsibilities of the Commissioner. But as the darkest hour precedes the returning movement of the sun, so, in this case, when the clouds had grown blackest, the breaking forth of light was at hand. The 2d Controller, having laid on, pretty thickly, the darker colours, began to dip his pencil in more cheerful hues. Perhaps, that the intended grace might appear more gracious, he thought it well to let the Quaker emissary feel how he could annoy and, mayhap, fleece him, if he had a mind; and, in truth, there is no denying, that the Friends were, for a time, held mighty uneasy, by this grave and dignified arbiter of accounts. But the austerity of his brow, at length, relaxed. On second thought, although it was contrary to all rule, to allow a premium for exchanging one lawful tender for another—as gold for silver—yet as the Commissioner's superior had instructed him to pay the Mixed Menomones, in American half dollars only, and as the Sub-Treasurer, at New York, not having them, had recommended their purchase, at the market price, the Controller concluded to waive the rule, provided the Secretary of the Interior was consenting. With regard to the Powers of Attorney, as, in fact, it did not seem quite reasonable to expect Indiana to do business like white men, and as due care appeared to have been exercised to prevent fraud, he would not insist upon their production, if the Secretary, aforesaid, did not. As to the overpayment and the gift, he held up the encouraging idea that Congress would not hesitate, on a representation of the circumstances, to justify what had been done, by a Bill of indemnity.

A minor difficulty had arisen out of the do-

sire of the Commissioner to render a precise and detailed statement of expenses. For many trivial items, he had not and could not have had vouchers. Yet no item may be charged, in account with Government, without the correspondent voucher. But a man may, in another form, charge what will greatly exceed actual expenses—unless he be an extravagant fellow, indeed. The Controller decided, that to cover all deficiencies, *per diem* and *mileage* should be charged; that is to say, \$5 per day and 10 cents per mile; and he, kindly, gave it as his opinion, that the Commissioner should be paid for the transportation of the specie, from New York to Greco Bay, it being the province of the Government to place funds, for public purposes, where they are wanted. He wound up all these favourable conclusions, very courteously, by a neat compliment to the Society of Friends, with whose character and deeds of charity he had long been acquainted, and by the expression of his disposition to do every thing for the Commissioner, consistent with his legal obligations. So that the Friends had reason to be well satisfied with the interview, after all.

They then returned to the Secretary of the Interior, to submit the points left for his decision. He, at once, removed all obstructions by saying, that although the regulations which had given rise to them were useful and necessary as preventives of fraud and dishonesty, yet, in the present case, there could be no difficulty; the charges made were proper in themselves, and he directed the Head Clerk to put the accounts in such form as would facilitate their passage and accomplish the object in view.

He added his advice to that of the 2d Controller, that the Commissioner should make the usual charge for services rendered, which would more than cover every thing, and leave a surplus, which he could appropriate, as he pleased. The idea of making such a charge was not agreeable to the Commissioner, but there was no alternative between that and a petition to Congress for relief, which would have been more unpleasant; unless he chose to submit to a loss, which he did not feel incumbent upon him. He therefore concluded, to render his account in the customary manner, and to observe the spirit of his original intent, by making some disposition of the surplus for the benefit of the Indians. This being determined, he expressed a desire to the Secretary, that he and the Secretary of the Treasury, jointly, would allow him to place in their hands, in trust, for the benefit of Indians, any balance that might be due him, on the settlement of his accounts, that the same might appear on record, in the office, and thus the evidence accompany the account, that he had acted agree-

ably to his expressed intention of receiving no compensation beyond actual expenses. To which the Secretary replied, that he would repeat what he had said, at first, that the Commissioner ought to take the full compensation allowed him by law; yet, if he did not choose to retain more than would reimburse his actual expenditure, he might pay the surplus into the Treasury of the Society of Friends, and, if he liked, address a note to him, explaining the circumstances which had led him, contrary to his original design, to make a charge for compensation, on the face of his account, and stating his intentions with regard to the disposition he should make of the surplus; which note should be placed on record. He was aware that the Society of Friends had an Indian Fund, and was sure that money placed there, would be better applied, than if left in the manner proposed.

The Friends then proceeded to the Treasury Department and paid in the \$650, Orphan money, and tendered the \$183, left of the \$840,000. The latter was refused: the Treasurer said he had nothing to do with it, and no account to which he could place it; whoever it belonged to, the Government had no claim upon it.

So much time was consumed in these preliminaries, that the two days allotted to the business, were spent before the accounts were adjusted. Charles E. Mix kindly undertook to do this and have them all ready by the time the Commissioner should visit Washington again.

From the Department of the Interior, much information was derived, in relation to Indian affairs, most of which has already been embodied in these remarks. The Chickasaws reside on the Washita, a tributary of the Red River. They occupy a portion of what was the Choctaw territory, west of the State of Arkansas, and it would take, as well as one can judge from the maps, some 2500 miles of travelling to reach them from Philadelphia. The Choctaws adjoin them and, it would appear, extend their laws, in some degree, over them. This seems to have been a cause of uneasiness and complaint. They are represented to have made great progress in civilization, and to be the wealthiest of the Indian Nations, having a national fund of \$1,500,000, invested in public securities. They hold slaves, cultivate cotton, and raise corn, so abundantly, that, in 1847, they had 40,000 bushels to sell. Their population is estimated at 3000, and they are said to entertain such jealousy of white men, that it would be difficult for one, not under authority, to go among them. The United States agent, resident with them, is subject, in a certain degree, to the Superintendent of Indian Affairs for the South-

ern District, and must report all his proceedings to that officer.

The Chickasaws, were, evidently, not objects of pecuniary charity, and the probability that they would cordially hail the advent of a Quaker Father did not look very strong.

On the 31st of Tenth month, the Friends again visited Washington. Soon after their arrival, they called upon the Secretary of the Treasury, who talked to them about the Chickasaw agency. He recommended an interview with the President, and that the views of Friends, upon the subject of slavery, should be explained to him. The Secretary had informed the President, that they had inquired of him, whether the Chickasaws held slaves, and he had embraced the occasion to express to Gen. Taylor, his belief, that the Friends, in their objection to slavery, were strictly conscientious, and actuated by reasonable and religious motives alone. The President had mentioned to him, that many years ago, when stationed at Fort Leavenworth, near a body of Shawpees, the care exercised over that people, by Friends, had come under his observation. His recollection of what he then witnessed—had led him to desire the aid of the Society, in Indian affairs.

The next morning was, chiefly, spent at the Department of the Interior. A copy of the laws upon the duties of Indian agents, was obtained, and part of the afternoon passed in examining them. It was evident, that a Friend could not occupy such a post, without, to say the least, considerable embarrassment. One of his duties would be the protection of the Indians from intruders, and this he could not do, in all probability, without invoking the aid of military men. There being nothing in the nature of a police establishment under his control, should it become needful to arrest an offender, soldiers must enact the part of constables, and the Fort supply the place of a prison; and although the employment of a man, who happened to be a soldier, on a civil service, might not, necessarily, be a violation of the testimony of the Society of Friends against the employment of military force, yet it would border too closely upon it to be altogether agreeable. Besides which, it did not appear quite clear, that an agent might not be called upon, under supposable circumstances, if not to aid, at least, to countenance military measures. An honest man would not willingly wink at the violation of an important principle, much less be implicated in it. We are exhorted to avoid even the appearance of evil. To be the consistent representative of a body politic, whose sole remedy against aggression, is the sword, would not be easy for one scrupulous of the use of military force.

In the evening, the Friends again called upon the Secretary of the Treasury and stated their difficulty. He inquired whether they had seen the President, and repeated, that they ought to do so, and explain to him, fully, what stood in the way.

The early part of next morning was passed at the rooms of the Secretary of the Interior and the 2nd Controller, getting the accounts through; after which, the Friends called upon Orlando Brown—the new Commissioner of

Indian Affairs—to talk about the Chickasaw agency. He remarked, that the Chickasaws were large slaveholders and, at this time, peculiarly sensitive upon the subject; that they were, at that moment, in trouble about a body of armed blacks, who occupied a portion of their territory, and had, for seven or eight years, maintained a community of their own, independent of the Indians. Many of them were slaves, who had escaped from the Chickasaws, and set their masters at defiance. The Indians, unable to cope with them, had invoked the aid of the United States, to disarm and reduce them again to servitude; that a man, going among them, at this juncture, who, by his garb, or in any other way, should excite suspicion, (which, in the South, was about equal to conviction,) might find himself in a very unpleasant situation. He thought it right to mention these things, for consideration. A messenger had just arrived in Washington, bringing these tidings. The southern Indian and the white man were one, upon this question, and their sensitiveness would be ridiculous, were it not for the momentous issues dependent upon it.

He inquired of the Friends, how they had got along with the Menomonees, and being informed of their good treatment of the Commissioner, and the general propriety of their deportment, pronounced a handsome encomium upon the mild and conciliatory principles of the Quakers, which had often exerted, upon others, a powerful influence.

That Orlando Brown did not exaggerate the jealousy existing among the Southern Indians, is confirmed by the laws upon the subject of slavery, enacted by them. The Choctaws, who are the neighbours of the Chickasaws, and very similar in character, condition, sentiment and institutions, have a law—according to a recent traveller, a correspondent of the *Norristown Register*, who dates from Doaksville, the Choctaw Capital—in which they declare, that if any citizen of the United States, whatever his occupation may be, is found to favour, in any way, "the principles and notions of the most fatal and destructive doctrines of abolitionism, he shall be compelled to leave the nation and forever stay out of it." Teaching slaves to read, write or sing, without the consent of the owner, or allowing him to set at table with him, is considered sufficient ground to convict such person of favouring the principles and notions of abolitionism.

The armed community of blacks which mars the tranquillity of the Chickasaws, originated, the Friends were informed, at the time of the Florida war. The most formidable resistance to the United States troops, in that struggle, proceeded from runaway slaves, living with the Seminoles. Dreading a return to bondage, they fought with desperation. A number of them were, finally, assured of freedom, if they would withdraw from the coast. They did so, and took refuge in the wilds of the Chickasaw country; where they formed the nucleus of the present community—refugees from the Indians flocking to their standard. They now number, it is said, 300 persons.

A fair idea may be formed of the wealth of these Indians and their advance in civilization,

from the fact, that the Choctaws appropriate, annually, out of their public purse, \$16,000 to the purposes of education. To two male academies, they give \$6000 each; to one female \$3000, and to three other female institutions, \$1600 apiece. The Chickasaws pay to the Choctaws the interest on half a million of dollars, and, likewise, apply a large sum to educational purposes. They expended \$17,000 in the erection of buildings, for three manual labour schools, and have appropriated \$18,000 per annum, to their support.

The Friends returned from the Indian Department to that of the Interior, and the finishing touch being given to the accounts, nothing remained, but to see the President, and to prepare proper evidence of the disposition the Commissioner had made of the surplus left in his hands. A Deed of Trust he thought would best answer that purpose. Such an instrument was, accordingly, executed, creating three Friends of Philadelphia trustees of the amount, for the benefit of Indians. A note of this was directed to be placed on file, by the Secretary, with the other papers pertaining to the mission.

The Friends then waited on the President. The Commissioner stated to him, that there were difficulties connected with the agency in the Chickasaws, which would embarrass Friends and might result in disappointment to the President, and that, therefore, they must decline taking part in it. The President replied, that he regretted the conclusion. He did not urge the matter further. He said, that the subject of slavery had been mentioned to him, as one cause of difficulty—a circumstance to which he had not before adverted. His object had been to do good, and he had hoped a gentleman, of the profession of Friends, might have been found, who would undertake it. He had never found Indians difficult to manage, when treated with kindness. He thanked the Friends, for the service which had been rendered, and, on being asked, if he had read the Report and Minutes, said that he had done so. A hope being expressed, that they were satisfactory, he replied, "More than satisfactory."

A copy of John Woolman's Remarks on the holding of slaves, and the account issued by the Yearly Meeting of Philadelphia, of the manner in which Friends had got rid of slavery, were then offered and kindly received by him. This closed the interview. In the afternoon, the Friends took the northern train, homeward. Shortly after, a certificate was forwarded, from the Department, to the Commissioner, stating that his accounts had been audited, found correct and passed.

Here ends the Visit to the Menomonees. Will it result in any good? We can only hope it may. For the poor Menomonees, it seems like hoping against hope. Bad accounts come from them. Unwilling to wait the expiration of the short term awarded them, the whites are crowding in upon their lands. Irritation has followed and blood has flowed. The son of Oshkosh, whose piercing voice and handsome form attracted the admiration of the Friends, has been slain by the hands of an assassin. Another member of his family—a near female relative—has fallen, a victim to

violence. Other disasters are apprehended. Lamotte lives in fear of his life. Serious conflicts are anticipated, and the old Fort sounds, once more, with the clangor of arms:—This is a sorrowful termination of a sorrowful story.

Be Watchful.—One fly, being where it ought not to be, will mar the "ointment"—one gathering of "gourds from a wild vine," and shredding into the pot, spoils the mess for the sons of the prophets. May the harms of others strike a godly fear into the minds of those who are yet mercifully preserved.

For "The Friend."

Review of the Weather for Third Month, 1850.

A changeable, blustery, disagreeable month,—varying suddenly and frequently from mild to cold, from calm to windy, or from clear to stormy—but, perhaps, it was not more changeable and inclement, than is usual in the Third month. I think not quite so many *hard blows*, as sometimes. Several snow storms occurred during the month, none of which, however, covered the ground to a depth greater than about two inches, or remained on it for any considerable length of time. On the 3rd, it snowed moderately nearly all day—estimated at about three inches, nearly half of which melted as it fell. Being damp and undisturbed by wind in the early part of the day, our forest and shade-trees presented a most beautiful appearance, particularly the evergreens, where the contrast between the colour of the branches, and their mantle of pure white, was truly elegant. But alas! for earthly splendour—we may *admire*, we may *adore* it—yet it quickly vanisheth. Ere noon, they were stripped of their beauty, by "Old Boreas," who seemed to have been suddenly aroused from slumber, and swept by, as Milton would say, with power to

"Rend the woods, and seas upturn."

It cleared off cold in the night, and a few sleighs ventured out on the morning of the 4th, but as it afforded pleasure to neither horse nor rider, they were soon satisfied. 6th.—Rained incessantly from about 6 a. m. till sometime in the following night, when the wind shifted from S. E. to N. W.; then followed two or three days of blustery weather, though not cold. On the morning of the 13th very clear—an uncommonly heavy hoar-frost—clouded over, and rained some in the evening. 17th and 18th.—Extremely damp and disagreeable; frequently raining or misting. 19th.—Snowed pretty fast the greater part of the forenoon, but melted as it fell. 23rd.—Snowed nearly all day, with a strong breeze from N. E. Since it melted nearly as fast as it fell, we had no means of measuring it accurately, but judging from the quantity of water left in the rain-gauge, we would say there were about 6 inches of snow. Large flocks of blackbirds, robins, and others of our early spring birds, witnessed this storm. Some of them did not appear to enjoy it particularly,—taking shelter wherever they could find it, beside fences, under

trees, &c., while others were hopping about as briskly, and singing as cheerfully as though it were no unusual occurrence. The last three days were pleasant, and the most spring-like of any during the month.

The range of the thermometer for the Third month, was from 14 on the 4th, to 66 on the 14th, or 52°; the same as for the Second month. The mean temperature from sunrise

to 2 p. m., was 35°, being 3½° lower than that for Third month last year. Rain or snow fell on 12 days. The amount of rain and melted snow for the month, was 3.88 inches; about 11 inches of snow. In Third month, 1849, 54.41 inches of rain, and about 10 inches of snow.

H.

West-town B. S., Fourth mo. 1st, 1850.

Days of month.	TEMPERATURE.	Direction and force of wind.	Circumstances of the weather for Third month, 1850.
1	Mean from sunrise to 2 p. m.		
2	Mean from sunrise to 2 p. m.		
3	Mean from sunrise to 2 p. m.		
4	Mean from sunrise to 2 p. m.		
5	Mean from sunrise to 2 p. m.		
6	Mean from sunrise to 2 p. m.		
7	Mean from sunrise to 2 p. m.		
8	Mean from sunrise to 2 p. m.		
9	Mean from sunrise to 2 p. m.		
10	Mean from sunrise to 2 p. m.		
11	Mean from sunrise to 2 p. m.		
12	Mean from sunrise to 2 p. m.		
13	Mean from sunrise to 2 p. m.		
14	Mean from sunrise to 2 p. m.		
15	Mean from sunrise to 2 p. m.		
16	Mean from sunrise to 2 p. m.		
17	Mean from sunrise to 2 p. m.		
18	Mean from sunrise to 2 p. m.		
19	Mean from sunrise to 2 p. m.		
20	Mean from sunrise to 2 p. m.		
21	Mean from sunrise to 2 p. m.		
22	Mean from sunrise to 2 p. m.		
23	Mean from sunrise to 2 p. m.		
24	Mean from sunrise to 2 p. m.		
25	Mean from sunrise to 2 p. m.		
26	Mean from sunrise to 2 p. m.		
27	Mean from sunrise to 2 p. m.		
28	Mean from sunrise to 2 p. m.		
29	Mean from sunrise to 2 p. m.		
30	Mean from sunrise to 2 p. m.		
31	Mean from sunrise to 2 p. m.		

FRIENDS' ASYLUM. Thirty-Third Annual Report of the Friends' Asylum for the Insane, near Philadelphia.

In conformity with the direction of the Contributors, the following account of the Institution for the past year is published.

There were 47 patients under care on the 1st of Third month, 1849; since which time 27 have been admitted, making the whole number under care 74. Of these 22 have been discharged, and four have died. Of the patients discharged, 14 were restored, 4 improved, and 4 without material improvement. The number remaining in the House on the first instant, was 45,—of whom 3 are considered restored—5 improved—and 37 stationary; many of the latter class being cases of Insanity of long standing. The accompanying Report of the Physicians will give more detailed information respecting the cases under care, and the results of their continued and watchful attention to promote the restoration of the patients.

The Treasurer's Report shows a balance in his hands on the 1st instant, of \$900.39, on

general account, and an unexpended balance of Beulah Sansom's legacy, of \$104.58.

From the Report of the Committee on Accounts, which is also presented herewith, it appears there have been paid the past year:

For Salaries and Wages, . . .	\$4401 43
Farm and Family Expenses, including \$501.4 disbursed on account of the Bathing establishment, . . .	5872 28
Medical Department, . . .	1405 17
Incidental Expenses, . . .	142 38
Annuities,	473 51

\$12294 77

In the same period, the amount charged for the board of patients, &c., is \$10,824 45; and there have been received, for Interest and Ground-rents, \$750 10, resulting in a deficiency of \$731 19.

The products of the Farm have been as follows:—101 bushels of wheat, 250 bushels of corn, 650 bushels of potatoes, 40 two-horse wagon loads of hay, an abundant supply of cream and milk, as well as a part of the butter

used in the family; 13 hogs weighing 2757 lbs. and 125 bushels of turnips. Other products of the farm have been sold to the amount of \$179—an ample supply of poultry has also been raised, and the usual abundance of the best vegetables for the use of the house.

Thirty-three years have now elapsed, since this Asylum was first opened for the reception of patients. It originated in an enlarged philanthropy on the part of its benevolent founders. At that period, there were few, if any other institutions in this country, with airy and commodious buildings, adapted for classification of the patients, where a humane and enlightened system for the treatment of the insane, could be effectually carried out. The construction of the main building, with the simple arrangement of corridors extending the entire length of both wings, with windows facing the open air, and the avoidance of a double row of chambers, has secured a mere perfect ventilation, and lighter and more airy apartments, than could otherwise have been obtained. Although the first cost is greater than in some other modes of construction, the lapse of time has not developed any other plan of building more effectually promotive of the comfort, and well-being of the inmates;—a striking proof of the sound judgment of its earliest benefactors, some of whom are still with us, and continue to feel a lively interest in the welfare of the Institution.

Although many similar institutions have been established over our widely extended country since that time, and thus the means of relieving a large amount of human suffering have been multiplied, yet the Managers are sensible that there is a field of labour open for them, and a necessity for continued exertion on the part of those who are entrusted with the care and supervision of the Asylum. The large number of Insane Hospitals in our own and other countries, mostly under the care of enlightened Medical men, must tend continually to increase a more accurate knowledge of this fearful malady, and to perfect the system of treatment designed for its cure; and it is therefore important that whatever real improvements time and experience may suggest, should be adopted in our Institution.

It is believed that the curative means now employed in it, are eminently conducive to the end in view, and under the Divine blessing, a large number of cures in proportion to the admissions have been effected. The Asylum has no ordinary Medical skill enlisted in its service, which is combined with long experience in the treatment of Insanity in all its varied forms.

There is attention to a proper classification of Patients, and the means are provided to interest them by books, lectures, riding and walking, when the weather is fine; by horticultural, agricultural and mechanical pursuits, and other moral means varied in their nature, and peculiarly adapted to direct the mind from dwelling upon its delusions, and lead it back to the possession of reason, and the enjoyment of the privileges attendant upon it. Such an Institution, administered with a single purpose of doing the greatest amount of good, with the

means at its disposal, cannot fail, in its limited sphere, to prove a blessing to society.

The improvements in the bathing arrangements, which were commenced previous to our last Report, have been completed. The advantages which have resulted to the patients, from these extended and complete accommodations, have fully justified the expense, which has been defrayed by voluntary contributions.

The Asylum Farm, consisting of 61 acres, in a retired and beautiful situation, distant about six miles north of the city, affords ample opportunities for exercise, for such of the patients as may derive benefit from moderate labour in the garden and fields. Accompanied by suitable caretakers, they frequently find a source of enjoyment in the circuitous walk of about a mile in extent, through the woods on our premises.

The Library and Cabinet of Specimens in Natural History, continue to be productive of advantage, and to excite the interest of the patients. The former has been increased by a donation during the past year, and we would invite contributions of suitable books, specimens, &c., from other friends of the Institution. The visits to the Library, (which is situated at a short distance from the main building on the south side of the garden) afford an agreeable change to the patients. During the morning hours it is occupied by the women, and in the afternoon by the men.

Our esteemed friends Philip Garrett and Susan Barton, having resigned the situations which they have acceptably filled for a number of years, as Superintendent and Matron; Dr. Joshua H. Werthington, who for nearly eight years past has satisfactorily filled the post of Resident Physician, has been appointed Superintendent; and our friends William Birdsell, and Mary D. Birdsell, his wife, have received the appointment of Steward and Matron.

During the past year, notwithstanding the prevalence of Asiatic Cholera in Frankford and its vicinity, no cases of that disease have occurred in our family. In conclusion, the Managers desire to acknowledge with gratitude to a Superintendent Providence, the many favours received, and the general exemption from much serious indisposition, among the residents of the Asylum.

Philada, Third mo., 1850.

For "The Friend."

Completion of The Britannia Tubular Bridge.

This novel and magnificent structure—composed of more than two hundred and fifty thousand plates of wrought iron, from 2 to 12 feet long and from a half to three quarters of an inch in thickness, firmly fastened together by some two millions of rivets—is now finished, or at least so far completed as to allow of the passage of the trains. Some idea of the great extent of the undertaking may be gathered from the fact, that for the construction of rivets alone there has been consumed a quantity of rod iron seven-eighths of an inch in diameter, amounting in length to 126 miles, and weighing 900 tons. The total cost of the

bridge is estimated at 600,000 pounds sterling, nearly 3,000,000 dollars.

In raising one of the large tubes to its place—which was effected by means of two hydraulic presses of enormous size and strength, one of the presses burst, and in consequence one end of the tube suddenly fell seven inches, being prevented from going further by the masonry work, which was built up under it as the tube was raised. The structure was not injured by the fall, but the hoisting was delayed until a new press could be constructed. It was only one section of the bridge that made this fearful descent. The reader should remember that the whole structure consists of two parallel tubes, (one for each track) entirely separate from each other except that they rest on the same piers and abutments; and that each tube is composed of four sections, two of 274 feet each, extending only to high water mark, and two of 472 feet extending over the water, and meeting at the Britannia Rock tower in the middle of the strait. It was one of the latter that fell. Its weight was about 1900 tons, to which should be added 200 tons, the weight of the four enormous chains—two at each end and each 145 feet long—used in hoisting the ponderous structure.

Whether both the twin aerial tunnels are now ready for use, or only one of them, the account before me does not clearly explain. However this may be, it appears that on the 5th of last month, at 6½ o'clock in the morning, three powerful engines of from 50 to 60 horse power, harnessed together, and decorated with the flags of various countries, started from the Bangor station, for the Menai straits. At 7 o'clock, progressing at the rate of but seven miles an hour, they entered the vast hollow beam that the ingenuity of Robert Stephenson had caused to be stretched across the strait more than 100 feet above the water. The total weight of the three locomotives was 90 tons. They were brought to a standstill in the centre of each of the great spans (474 feet) without producing any visible deflection. Next, 24 wagons (or cars as we call them in this country) heavily laden with coal, were deliberately drawn through the agonized bridge, locomotives included, being 300 tons. Still the observers stationed on the top of the tube could perceive no sensible deflection.

A more trying ordeal was then resorted to. A train of 200 tons of coal was allowed to rest for two hours, in the centre of one of the tubes. This was found to cause a deflection of only four-tenths of an inch. It is calculated that the whole bridge might, with entire safety, and without injury to itself, be deflected as much as thirteen inches. At 12 o'clock another testing train was prepared to be taken through the bridge. It consisted of the three engines, 200 tons of coal, and nearly 40 railway carriages, containing between six and seven hundred passengers, all eager to "go through the tube." It is almost needless to add that they made the passage safely. The sides of this structure, be it remembered, are not thicker—except where the small covering, or rather joining, plates overlap the others—than an elephant's hide, and the top and bottom, are each formed principally of but two layers of

plates (about one foot apart,) whose thickness is equally inconsiderable.

LLN.

Selected for "The Friend."

THE VIOLET.

When Spring's warm airs revive the clod,
Made soft by gentle showers,
The violet pierces through the sod,
And blossoms, first of flowers;
So may I give my heart to God
In these my early hours.

Some plants, in gardens only found,
Are raised with pains and care:
God scatters violets all around,
They blossom everywhere;
Thus may my love to all abound,
And all my fragrance share.

Some scentless flowers stand straight and high
With pride and haughtiness;
But violets perfume land and sky,
Although they promise less;
Let me with all humility,
Do more than I profess.

Sweet flower, be thou a type to me,
Of blameless joy and mirth,
Of widely scattered sympathy,
Embracing all God's earth—
Of early-blooming piety,
And unpretending worth.

For "The Friend."

JUDGE GENTLY.

Oh, there has many a tear been shed,
And many a heart been broken,
For want of a gentle hand stretched forth,
Or a word in kindness spoken.

Then oh, with brotherly regard,
Greet every son of sorrow,
So from each one of love his heart
New hope, new strength, shall borrow.

Nor turn, with cold and scornful eye,
From him who both offended,
But let the harshness of reproof,
With kindest tones be blended.

The seeds of good are everywhere,
And, in the guiltiest bosom,
May by the quickening rays of love,
Put forth their tender blossom;

While many a tempted soul hath been
To deeds of evil hardened,
Who felt in bitterness of grief,
Their first offence unpardoned.

For "The Friend."

LADY CONWAY.

(Continued from page 227.)

Before leaving entirely the subject of quackery, it may be well to say a few words on some of the many ways which the credulity of mankind have led them to follow in expectation of being cured of disease. One might think modern absurdities could not be exceeded, but we find it recorded on good authority, that Alphonsus IX. king of Leon and Castile, called the sage and astronomer, having a desperate distemper, undertook to cure himself thereof by reading the Bible. This proved inefficacious, although he read it through fourteen times. He then concluded to try reading the works of Quintus Curtius, which doing he got well. Ferdinand of Spain, we are told, on

as good authority, was cured by reading Livy. Granger the English antiquarian, says, "I was myself a witness of the powerful workings of imagination on the populace, when the waters of Glastonbury were at the height of their reputation. The virtues of the spring there were supposed to be supernatural, and to have been discovered by a revelation made in a dream to one Matthew Chancellor. The people did not only expect to be cured of such distempers as were in their nature incurable, but even to recover their lost eyes, and their mutilated limbs." "An old woman in the workhouse at Yeovil, who had long been a cripple, and made use of crutches, was strongly inclined to drink of the Glastonbury waters, which she was assured would cure her of her lameness. The master of the workhouse procured her several bottles of water, which had such an effect, that she soon laid aside one crutch, and not long after the other. This was extolled as a miraculous cure." In this case the force of her imagination did wonders, for the water which the patient took was brought to her from a common spring, the man sent not deeming it necessary to go nearly twenty miles to Glastonbury, for the poor tenant of the workhouse. Granger adds of the patient, "I need not inform the reader that when the force of imagination had spent itself, she relapsed into her former infirmity."

Many well attested cures performed by the kings of England by touching those afflicted with the king's evil might be added,—but it is needless, as the fact of the king having to give piece of gold valued at 6s. 8d. to every one that he touched, will account for much of the healing virtue found in his fingers. That most wicked and immoral man Charles II., perhaps far exceeded any other English monarch in the exercise of this prerogative. From examining the accounts of his expenses, it appears that he touched 92,107 diseased persons during his reign, and this account does not embrace those touched in 1665 and 1666. John Brown, surgeon, in ordinary to the king, has published an account of 70 wonderful and miraculous cures performed by his majesty's sacred hands."

It is needless to collect the authentic records of wens dried up by dead men's hands being applied to them, or to attempt to give even a sample of the different kinds of successful practice, in which the imagination evidently was the only instrument of cure. We may however give two incidents from the life of Elias Ashmole, the great English antiquary, a man of science, astrologer, &c. He tells us that he fell ill from a surfeit, and whilst greatly oppressed, "Mr. Saunders, the astrologian, sent me a piece of Briony root to hold in my hand; and within a quarter of an hour, my stomach was freed of that great oppression, which nothing I took from Dr. Wharion could do before." The following extract from his diary, describes the other cure. "April 9th, 1691. 11 Hor. 45 minutes post meridiem, I fell into a cold fit of an ague, which with the hot fit, held me seven hours. April 11. I took, early in the morning, a good dose of Elixir, and hung three spiders about my neck, and they drove my ague away. Deo gratias."

It is easy for us to laugh at the superstition and the absurdity of our ancestors, and yet at the same time many of us may be giving support to as great imposition, by the aid of our money paid to quacks, and the influence of our example in encouraging others to harden themselves against that honest sense of shame which would have kept them from swelling the ranks of credulous dupes.

Lady Conway continued to suffer with occasional paroxysms of increased violence. In the summer of 1686 her husband paid a visit to his estates in Ireland. He returned from thence about the commencement of the Eighth month (October), and in writing to his brother Rawdon under date of the 30th, he says, "This is the first I have written to you since my arrival in England, for at Ragley I met nothing but the sad condition of my wife, whom I could not see all the while I was there, though I stayed a fortnight." He was at London attending to his public duties, and on the 8th of Eleventh month he again wrote, "I can give you but a very bad account of your friends at Ragley, where my wife continues in great misery, extremely ill, and I believe near her last." Thus Lady Conway continued, sometimes apparently near her close, then again well enough to be with some of her friends. In or before the year 1670, Baron Francis Mercury Van Helmont, came to England and was thereafter Lady Conway's physician until the time of her death.

We have said that Henry More wrote many books. In almost all of these, he appears to have inserted paragraphs against the Quakers, whose great increase alarmed him, and whose principles he did not understand. Yet all his writings against them did not influence his pupil so as to hinder her from giving the doctrines of the new sect a careful examination, or prevent her from adopting them. We have no means of ascertaining at what time Lady Conway first became acquainted with Friends, but in the life of More it is stated that Van Helmont frequented the Quaker meetings with her.

In the Tenth month, 1670, Lord Conway writing from London is unable to say much of Van Helmont's success in his treatment of Lady Conway, but adds, "he will do for her all that is in his power; he hath sent into Germany for medicines for her, and will return to her as soon as his business will permit. My stay here is only for him, and to carry him down with me." Some amelioration in Lady Conway's symptoms occasionally took place, during which time she attended the meetings of Friends.

In the year 1673, William Penn published his work entitled, "A just rebuke to one-and-twenty learned and reverend Divines," [so called.] This was a sharp and witty examination of the conduct of certain clergymen, who had written a commendatory preface to a second edition of John Faldos's "Quakerism no Christianity." William Penn's pamphlet, whilst it abounds in pungent sarcasm, is yet pervaded with the spirit of sound Christian doctrine. This work, not only found acceptance with the members of his own Society, but even amongst some of the Episcopalianes. Amongst

the rest, it pleased the wit-loving Henry More, and he immediately conceived quite an affectionate esteem for the writer, and a willingness, if possible, to convert him to the form-encumbered, parson-paying, profession of Christianity in which he himself believed. In a letter he addressed to William Penn, he says, "Indeed meeting with the little pamphlet of yours newly come out, wherein some twenty and odd learned and reverend divines are concerned, I had the curiosity to buy and read it; and though I wish there were no occasion for these controversies and contests betwixt those who have left the church of Rome; yet I found such a taste both of wit and seriousness in that pamphlet, and the argument it was about so weighty, that I resolved to buy all of Jobe Faldo's, and all of yours touching that subject; but before that little pamphlet, I never met with any of your writings." "As to your other two books against John Faldo, whatever passages there be that may be not agreeable to my sentiments, you will perceive of what nature they are, by perusing my remarks upon G. K.'s [George Keith]. Immediate Revolution." But there were sundry passages in those two books of yours, truly Christian, and for which I have no small kindness and esteem for you, they being testimonials of that which I cannot but highly prize wherever I find it."

It would appear that William Penn retained the good opinion of Henry More, even although the latter found his arguments quite inadequate to convert the chastiser of the "One-and-twenty Divines" from Quakerism. Henry seems to have had a very high estimate of his own powers as a writer, for speaking of "Familiar and its more deformed offspring Quakerism," he says that his theological works cannot "but be very effectual for the preventing the spreading hereafter; that it will not be any longer in the power of their false teachers to beset well meaning men with false words, and make them unaware countenance a faction, the deeper arcana whereof is absolute rebellion against the person of Christ, and an utter abrogation of Christian religion."

Notwithstanding this herd language, we shall yet find that Henry More could speak very well of some of the Quakers.

(To be continued.)

For "The Friend."

Thomas Scattergood and his Times.

(Continued from page 229.)

From the house of Abiah Darby, at Coalbrookdale, at Sarah Harrison's request, her companion Joseph Birckbeck, wrote to Samuel Emilen. The letter bears date Eighth month 18th, 1793, Joseph says, "Although our beloved Friend does feel an affectionate sisterly regard to flow towards thee, yet she is more willing that my hand should convey that information than her own. . . . We have been favoured to get pretty comfortably along through some perilous roads, over a high mountainous country. At present I cannot give so favourable an account of her health, as she has been for the few days last past, more indisposed than at any time since our leaving

London; yet not so as to prevent her getting out to the meetings which have fallen out. . . . On First-day morning we were at a meeting at this place, and in the afternoon attended one at Broseley,—a general meeting held monthly in the summer season. It was largely attended by those who do not profess with us,—to whom the Gospel was preached, I think I may say, in a powerful manner. Thy dear countrywoman was commissioned to call the people to a consideration of, and a preparation for, their latter end,—as was also dear Ann Summerland, who is green and lively in old age." "We propose after meeting this forenoon to leave this hospitable mansion, many of whose kind inhabitants are absent from it, rightly so I trust, being with their and my valued relation* at Liverpool, where contrary winds keep her and companion from embarking. Richard Reynolds and wife, and Priscilla Gurney are also there. Their absence was a little trial to us, but these disappointments ought to be patiently submitted to. We have a meeting to attend this evening at Newdale, and from thence we propose going through part of Chester to Liverpool."

"Have you heard of Frances Dodson's removal? I do not know the time the event took place, but suppose it was lately."

On the 21st of Eighth month, Samuel Emilen wrote to Thomas Harrison, giving him information of the movements of his wife, and forwarding the above letter from Joseph Birckbeck. He says, "James Harford, an elder of Bristol spoke with me, last evening, and gave me a pleasing account of thy Sarah, whilst she was in Wales, he being with her. It was an evidence of the wise direction of gracious help afforded her in her ministerial movements. If she gets forward through more bodily difficulty than some others who have more health, I do believe she is often made strong in the power of an endless life. Great is the happiness of those, who with the apostle can say, that whether we live, or whether we die, we are the Lord's. The obtaining this, would be an amply adequate recompense, for all the toil and difficulty incurred in the Lord's service."

On the same date Samuel Emilen dictated the following letter to Sarah Harrison.

"My dear Friend,—When in our native land, I was convinced from experience of the truth of that declaration, 'He that soweth sparingly shall reap also sparingly'; I was apt to be very scarce in my communications to Friends in Europe; and I found that they in like manner noticed me but little in epistolary converse."

"I do love to hear from thee, not only from the pleasure I feel as a brother, but that I may have in my power to inform thy worthy husband and others in America about thee. I suppose it likely this may find thee at Liverpool; where my hope is thou wilt be strengthened, as thou often hast been, for thy own and others help in the cause of righteousness and peace, to the praise of that ever worthy name, in whom thou hast happily trusted."

* Deborah Darby, who with Rebecca Young was about to pay Friends and others in America a religious visit.

"Dear George Dillwyn and I have just been at a favoured meeting at Grace-church street, and my desire is that the gale of all may be consecrated to God, who in his own time will not fail richly to reward the true labourers who seek his honour, and not their own."

"Please give my love to Robert Benson and wife. I have not heard lately from dear Elizabeth Rathbone, but hope that she will be preserved in the patience, and therein wait all the days of her appointed time, till her happy change come. I believe that she will enrichly experience the truth of what was suggested to my beloved wife near the close of her time here: 'Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee.'"

"Rebecca Jones was visiting families at Newport, about the end of Sixth month last. Fairwell. Thy friend and brother,

SAMUEL EMILEN."

A letter to Thomas Harrison from Sarah Row, a widow with whom Sarah Harrison made her home in London, dated Eighth month 24th, gives no further account of her travels. Of Samuel Emilen it says, "S. E. complains of being poorly, but is very diligent in the attendance of meetings, going about, doing good, and has very acceptable service."

About the middle of the Eighth month Sarah Harrison and companions reached Liverpool, where she remained until the 27th. She parted with Elizabeth Wigham, and Joseph Birckbeck, and on leaving Liverpool for the north, Hannah Gaylard accompanied her. She writes that at Moorhouse she met with her brother-in-law John Harrison, who agreed to go with her through Scotland. In that country she says, "We travelled about five hundred miles, and had twenty meetings; several of them were amongst professors of other sects. The people behaved well; and I believe there are many seeking souls amongst them, that are weary of a hireling ministry."

On the 17th of Ninth month, 1793, Samuel Emilen still in London, again felt drawn to salute Sarah Harrison by letter.

"To-day I hear well of Elizabeth Drinker, and believe that through gracious help she gets forward bravely; being now in Hampshire. Job Scott is probably in Leinster, having had a laborious journey in the north of Ireland. George Dillwyn and wife at Devonshire-house meeting to-day, where a marriage was solemnized. Divine favour was richly extended through the well authorized ministry of dear George, on whom the principal public service devolved. I was graciously excused from public exposure in the ministerial line. My health in some respects is better than when I was in Ireland."

"I congratulate thee on the continuance of Divine aid in thy labours in the work of the ministry. I hope for thy steady trust in the same wisdom, mercy and salvation, which have been manifestly near for thy support, and that the offers of best help to others may continue through thee. The rock of everlasting sufficiency remains to be the foundation on which the wise in heart have ever built, and been preserved from falling in times of temptation and varied difficulties, both from within

and without. If thou, dear Sarah, shouldst sometimes meet with opposing spirits, and under a sense of thy own weakness be ready to exclaim, 'Who is sufficient for these things?' Consider him who endured great contradiction of sinners, lest thou be weary and faint in thy mind. He is the captain or author of everlasting salvation to all that trust in, believe and obey him; and his animating assurance is, 'Lo! I am with you always, even to the end of the world.'

"These latter hints unexpectedly arise in my mind, and are communicated to thee as to a sister beloved in the Lord; unto whom, if they be not instantly necessary, they may possibly, in some future day, be remembered to some good purpose, and the praise be ascribed to him who alone is worthy;—who at times assists to bring out of the holy treasury things both new and old. I am thine and companion's affectionate friend,

SAMUEL EMLEN."

It will be seen by a letter to be given hereafter that the above communication was peculiarly, perhaps we ought to say, providentially, adapted to console and strengthen Sarah Harrison under the exercises which were her portion at the time the letter reached her. It is very important that ministers should be strengthened to refuse the demand of the itching ears for words, when nothing is committed to them to deliver, and equally so, that they deliver faithfully what is given them, even though it may be disagreeable truths to those to whom it is addressed. The following account contains a very instructive moral. An honest, simple-hearted minister of the Gospel, belonging to Philadelphia Yearly Meeting, who deceased not many years since, told me this dream. He had been liberated by his Friends to pay a religious visit, and no doubt he was often exercised in secret prayer that he might perform it safely, and return with peace of mind as the reward of faithful obedience. Just before the time came for him to leave home to commence his proposed labour, he dreamed as follows. He thought that he had already started on his journey, and was carrying a white bag with him. Around him many people were collected, all anxious for a portion of the contents of the bag, but each one desiring to choose for himself what he would have. His heart was stirred up with earnest zeal, and in scripture diction, he emphatically declared, "As the Lord liveth, and as your souls live, I will not give you aught, save that which cometh to hand." The remembrance of the dream remained with the Friend on his journey, and he thought it proved of good service to him.

(To be continued.)

When the sun of righteousness has arisen in our hearts to show us the dust which defiles our own dwellings, and we can see the things which are out of place there, perhaps there are few who will not find so much to do, if well attended to, as to preclude the too common practice of seeking amusement, by finding fault with things defective and out of place in others.

They Shall Build the Waste Places.

One of the most important objects of religious Society, is the oversight of its members, particularly those of little age and experience, with the view of guarding them against temptation, and promoting their growth in the Truth. Scarcely anything around them more effectually contributes to this end, than the consistent example of the older, and those who are regarded as the most experienced Friends. As constant watchfulness is essential to enable us to furnish this example, so it has a powerful influence upon observers. Watchfulness is inseparable from inwardness of spirit—an eye continually directed to the Preserver of men. This will appear in the countenance, the spirit, the temper, and the general manner and practice. It is putting the candle on the candlestick, so that all who are in the house do see the light. Where young people have such examples before them, they feel their influence, which restrains them in some measure from doing wrong, and incites many to obey the requisitions of the Truth in the love of it. If instead of showing forth the fruits of the Holy Spirit, the active members get from under this watchfulness, and division and contention spring up, and a different spirit producing other fruits, takes the place of the Spirit of Christ, this sours the weak, and tends to turn away the younger members, from the cause of religion, to the pleasures and profits of the world.

The effect of spiritual religion is to make men "steadfast, immovable, abounding in the work of the Lord;" but where unsettlement gets into the visible church, and the inexperienced members think they see that there is little difference between themselves and their brethren, lukewarmness is induced; and they substitute temporal pursuits for their religious duties. Innovation upon the doctrines and discipline of the Society has had a very unsettling effect. Many young people have been greatly perplexed, and the enemy has taken advantage of this, to entice them to the world for their enjoyments, that he might thereby hinder the Lord's work in their hearts. But while the church keeps under the government of the blessed Head, he will lead it to look after the flock, over which he has appointed watchmen, and bring it under a lively concern from time to time, to extend a helping hand where it is needed.

How cheering to young persons, to see the devotedness of elder brethren and sisters to their Lord and Master, striving under the power of his gathering arm, to draw them into the fold of Christ. When George Dillwyn with many other worthies, occupied our galleries during the sittings of the Yearly Meeting, he often had a sweet word of encouragement for the younger and less advanced members, which spread like balm over their exercised spirits, and animated them to increased dedication to their heavenly Leader. Such evidence of love and tender solicitude in the fathers for the children, produced returning feelings of love and respect towards them, and the unity of the Spirit bound them together in true

and unfeigned fellowship. Many young people went to Yearly Meeting to participate, according to their capacities, in the general travail for the welfare of the Society, the mutual help of each other, and to receive the admonitions and the counsel of experience, dictated by the Shepherd of the sheep. Since that day we have partaken of a large share of afflictions; and were it consistent with the will of the Head of the Church, many would rejoice to witness the flowing of the healing waters, to restore the diseased, to renovate the feeble and the fainting, and to invigorate the weary with energy to rebuild the waste places. Possibly some of the hardships we have endured, have been permitted to show us, that worldly ease throws open avenues for the dangers to enter under various guises—the elements of unwatchfulness—and that nothing but a patient, confiding reliance upon the Lord, who alone can keep the city, will serve to draw down his protecting power. It may be that prayer has not been the clothing of many as it ought to be; not asking of him to undertake for us and his cause, nor putting their trust and faith in him, instead of their own wisdom and strength. Well will it be to learn by the things we have suffered, and to join in fervent, mental breathings, that he would hasten the period, when a true Gospel love and unity shall take the place of party feeling, throughout our borders, and labourers be sent forth, qualified to build up the broken walls, and to sound forth the truth so as to awaken to righteousness, many who are in danger of sleeping the sleep of spiritual death.

Could we experience in our approaching solemnity, something of the feast of ingathering, every one abstracting his thoughts from things abroad, and looking into his own condition, witnessing Christ Jesus to be in the midst, teaching us himself, and opening to the collected church the way to minister to the wants of its various branches, there would be a little harvest of comfort and Divine strength, to animate the members to discharge their respective duties, when they reached their homes. The burden-bearers would be made to rejoice, and the Lord's name would be praised by hearts, humbled in a sense of his unmerited goodness to his afflicted people. "Thus saith the Lord, again there shall be heard in this place, the voice of joy, and the voice of gladness, the voice of the bridegroom and the voice of the bride—the voice of them that shall say, praise the Lord of hosts, for the Lord is good; for his mercy endureth forever—and of them that shall bring the sacrifice of praise into the house of the Lord. For I will cause to return the captivity of the land as at the first, saith the Lord." May it prove to be our happy experience!

Prayer.—Be short in supplication; use no words not of common use, and the same words as seldom as possible. The ineffable majesty of heaven is enough to dazzle all human conception; yet the "Our Father, who art in heaven," is indeed a complete model. Stay from its simplicity as seldom as possible.—My wish is strong that the Father of all mercies may long preserve thee a choice instrument, a

silver trumpet, that gives a certain sound.—
Extract of a Letter from Dr. Fothergill to his brother Samuel.

We shall easily grant, our honour, as our religion is more hidden; and that neither are so discernible by worldly men, nor grateful to them. Our plainness is odd, uncouth, and goes mightily against the grain, and so does Christianity too, and that for the same reasons. But had not the heathen spirit prevailed too long under a Christian profession, it would not be so hard to discern the right from the wrong. O that Christians would look upon themselves with the glass of righteousness, that which tells true, and gives them an exact knowledge of themselves! And then let them examine, what in them and about them, agrees with Christ's doctrine and life; and they may soon resolve, whether they are real Christians, or but heathens, christened with the name of Christians.—*Penn.*

"If we would build a firm wall we must not hurry it up too fast; we must go on gradually, and allow the cement time to dry. It is good to let Truth create our friendships—guide us to the objects; order us as to the growth; and limit us as to the degree. Truth should be the Alpha and Omega of these intimacies, or they will not be permanent. As best wisdom dwells with prudence, however our union may be with one another, it is not well to let be too publicly manifest—it may raise jealousy in others, cause invidious reflections, and be productive of many inconveniences."

THE FRIEND.

FOURTH MONTH 13, 1850.

We feel particularly desirous to invite attention to the article on another page, headed "They shall Build the Waste Places." It breathes a bland and affectionate, yet fervid spirit, and is evidently the product of a mind deeply concerned for the support and prosperity of the Truth as it is in Jesus, and its serious pursuit, we trust, may prove a reasonable and profitable preparation for the attendance of our Yearly Meeting now about to commence.

We are obliged to several correspondents for valuable communications, original and selected, which will be published in due time. Several excellent articles furnished within a few weeks, have been already printed in "The Friend"—but we hope those who kindly sent them may be encouraged to renew their labours—this fact proving that others' judgments had coincided with their own as to the value of the selections.

To-day the interesting "Visit to the Menomonic" is brought to a close. With No. 3 of the present volume of "The Friend," its publication commenced, and the interest has been well sustained through the 27 numbers into which it was divided. Will it not—or a

considerable portion of it—be put into pamphlet form for general distribution? There are many circumstances in the narrative concerning "the poor Indian," and the management of Indian affairs, that ought to be widely known. We have become accustomed to hear of the wrongs inflicted upon the natives, till the mind regards the subject as an abstraction—as something merely wrong in theory, over which we mourn a moment, then put it aside;—we want the matter brought home to us in *facts—in practice*—to take effective hold of our slumbering sympathies.

The portion of the "Visit" relating to the supposed Dauphin of France, has been copied into the newspapers and widely distributed. One daily journal after publishing that part of the narrative concerning Eleazar Williams, found the demand for it so great as subsequently to reprint the account.

The stated annual meeting of the Bible Association of Friends in America, will be held at the committee-room, on Seventh-day evening, Fourth month 13th, at 7½ o'clock.

CHARLES ELLIS, Secretary.

Phila., Fourth month, 1850.

WEST-TOWN BOARDING SCHOOL.

The Summer Session of West-town Boarding-School, will commence on Sixth-day, the 26th of Fourth month next. To avoid disappointment in case the school should be filled, parents and others intending to send children will please make early application to Joseph Snowdon, Superintendent at the School, or Joseph Scattergood, Treasurer, No. 84 Mulberry street, Philadelphia.

Friends' Horses.

Information is given that the usual provision has been made for the accommodation of the horses of Friends who may be in the city attending the Yearly Meeting, or on other religious services of the Society, at the following places, viz.—

Dougllass's, (Pennsylvania Hotel,) Sixth below Arch street.
Ash's, (White Horse,) Callowhill between Fifth and Sixth streets.
Kellogg's, Filbert street above Eighth.
Trimmer's, Prune street between Fifth and Sixth.
English's Ferry, Camden.
Cooper's, Cooper's Point.

Friends who have horses accommodated, will please fill up and sign the printed form left at the above places, to enable the Committee to ascertain the correctness of the bills when presented.

Penn's Reflections and Maxims, published by Uriah Hunt & Son, No. 44 North Fourth street. Price 15 cents.

We are pleased to see a cheap edition of this excellent work, and hope it may have an extensive circulation.

Select Reader, No. 1.

The Select Reader No. 1, prepared by the Tract Association of Friends, is now ready for sale at the Depository, No. 84 Arch street. It is designed for the younger class of pupils. Price \$1 a dozen, or 10 cents for a single copy.

Teachers and those interested in schools are invited to examine it.

MARRIED, at Friends' meeting-house, New Garden, Columbiana Co., Ohio, on the 26th of Second month last, WILLIAM BRYANTHAM, son of Joseph and Lydia Bryant, to RENE, daughter of James Harvey and Eleanor Dean, all of New Garden.

—, on Fourth-day, the 27th ult., at Friends' meeting, Twelfth street, Joseph ECK, of East Cal, Chester county, to MARY D. SMITH, daughter of John D. Smith, deceased, of this city.

—, on the 3rd inst., at Friends' meeting-house, at Concord, Pa., GEORGE J. SMOLETT, of Willistown, Chester Co., Pa., and ALICE P., daughter of Joseph Larkin, of Bethel, Delaware county, Pa.

DIED, at his residence, in Plumstead, Bucks Co., on the morning of the 9th of Second month last, JOSEPH MACNESE, an octogenarian elder and steward of Plumstead particular and Buckingham Monthly Meetings, in the 73d year of his age. He was confined to the house most of the winter, and the last two weeks of his life to his bed, and was through much severe and much acute pain, the pangs of the thermometer falling on by one so gently as hardly to be perceived by himself or his friends. He frequently appeared under much exercise of mind both on his own and the Society's affairs. One time he said, "I am going to meet the blessed Master, the alone comforter," adding, "We are poor things, we can do nothing of ourselves." In alluding to the prospect of his dissolution, he observed, "It is a great change; yet I feel that I am not forsaken." He remained sensible to the last, and appeared to be engaged in supplication much of the day preceding his death, and quietly passed away, with his mind fixed upon Him who had been the stay and the staff of his life. Although this dear Friend will be much missed by his family and the small meetings of which he was a member, yet we must not as those without hope, believing he has been preferred to the just of all generations, "like as a sheaf of corn cometh in in his season," and the language forcibly presents, "Mark the perfect man and behold the upright, for the end of that man is peace."

—, at his residence, on Rocky River, Chatham county, N. Carolina, on the 27th of Second month, 1850, JOSEPH HOSKIN, in the 71th year of his age; a member of Crane Creek Monthly, and Rocky River particular Meeting.

—, at his residence, near Moorestown, N. Jersey, on the 22nd of Third month, MARGARET, wife of Joseph Busby, in the 59th year of her age. This dear Friend was firmly attached to the doctrines and testimonies of Friends in their ancient purity. Her illness was borne with Christian resignation, during which she inspired much tender counsel to her family and relatives. A short time previous to her departure, she remarked, "The awful crisis was approaching, and her day's work had been done in the day time;" that her death had no sting—the grave no victory. She was desirous that her end might be peaceful, which was through Divine mercy granted; and while we deeply feel our loss, we have the comforting belief that to her it is everlasting gain.

—, on the 13th ult., at Pattersonville, Louisiana, ELIZABETH A. WATSON, of Springfield, Ohio, daughter of the late Joseph Watson, formerly of this city, in the 40th year of her age.

PRINTED BY KITE & WALTON.

No. 50 North Fourth Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XXIII.

SEVENTH-DAY, FOURTH MONTH 20, 1850

NO. 31.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

JOHN RICHARDSON,

AT NO. 50, NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

All communications, except those relating immediately to the financial concerns of the paper, should be addressed to the Editor.

For "The Friend."

Recent Explorations Among the Himalayas.

Dr. J. D. Hooker, the accomplished botanist of Sir James Ross's Antarctic Expedition, has been engaged for some time past, in exploring the botanical and physical character of the Himalayas. Accounts received from him about a year since, informed of his having ascended the eastern part of this stupendous chain, within sight of the great snowy range out of which rise the two peaks of Kinchin-jow, one of them a new competitor for the first place in point of elevation among the mountain summits of our globe. Its altitude, according to Colonel Saugh, Director of the Trigonometrical Survey of India, is 28,178 English feet. Its principal rival, Dhaulagiri—or more briefly Dwalagiri—which for a few years past has enjoyed the reputation of preëminence, is, according to the height usually attributed to it, 107 feet lower, while its predecessor Schamallari—also written Chomallari—now "hides its diminished head" at only 23,929 feet above the level of the ocean. The question of priority is perhaps not yet decided. A letter from Dr. Hooker to Humboldt, dated Darjeeling, July 25th, 1848, containing information of the measurement of Kinchin-jow, states expressly that "a new determination of the Dhaulagiri leaves to the latter the first rank among all the snow-capped mountains of the Himalaya." On the other hand in the table of altitudes appended to the new edition of Somerville's Physical Geography, issued from the English press some time after the receipt of information respecting the measurement of Kinchin-jow, the altitude of Dhaulagiri is set down at 26,962 English feet.

But to return to Dr. Hooker. When he wrote from Darjeeling he was anxiously waiting for an opportunity of effecting the pass of the higher ridges to the great Table-land of Tibet, in order to determine the questions submitted to him by Humboldt relative to its elevation and snow lines. Owing to the jealousy with which the frontiers are guarded by

the Chinese and Sikkim tribes, and the difficulty of procuring provisions and guides, it was some months before he could make the pass. This, however, he at length effected; as described in the following letter.

"Tangu, N. E. Sikkim, alt. 13,500 feet,
July 25th, 1849.

"I have at length carried my point, and stand upon the table-land of Tibet beyond the Sikkim frontier, at an elevation of 15,500 feet, at the back of the great range of snowy mountains. The pass is about ten miles north of this. We have Tibetan ponies, mounted thereon à la Tartare; but I walked a considerable part of the way, collecting many new plants. The Tibetans come over the frontier in summer to feed their Yaks, and reside in horse-hair tents. I entered one and was much amused with a fine Chinese-looking girl, a jolly laughing wench, who presented me with a slice of curd. These people eat curd with herbs, milk, and Pogygyrum bread—only the richer can afford to purchase rice. They have two sorts of churn: one is a goat-skin, in which the cream is enclosed and beaten, stamped upon and rolled; the other is an oblong box, a yard in length, full of rhododendron twigs, frosted with butter—and maggots. Some miles further we reached the tents of Peppin, the Lachen Soubah, and were most graciously received by his squaw and family. The whole party squatted in a ring within the tent, myself seated at the head on a beautiful Chinese mat. The lady of the Soubah made tea, adding salt and butter to each produced our Bhotia cup, which was always kept full. Curd, parched rice, and beaten maize were handed literally round. Our fire was of juniper wood, and the utensils of clay, moulded at Djirachi, except the bamboo churn, in which the tea, salt, and butter were churned previous to boiling. * * * Presently a tremendous peal, like thunder, echoed down the glen. My companions started to their feet, and cried for me to be off,—for the mountains were falling, and a violent storm was at hand. We pursued our way for five or six miles in a thick fog; the roar of the falling masses from Kinchin-jow on the one hand, and Chomoimò on the other being truly awful. Happily, no fragment can enter the valley, by reason of the low hills which flank the river along whose bed we were journeying. Violent rain ensued, and drenched us to the skin. Gradually, as we ascended, the valley widened; and at the altitude of about 15,000 feet we emerged into the broad, flat table-land, composed of range after range of insulating stony terraces, with a little herbage, amongst which the Lachen river meanders. Five hundred feet farther we found ourselves at the top of a long flat ridge, connecting the north-west

extreme of Kinchin-jow with Chomoimò—and here stood the boundary mark.

"Happily, the weather cleared, northward the plateau dipped by successive very low ridges, overlying with a canopy of the vapours that had deluged us. Easterly was the blue sky and low ridges of the lofty table-land, which here backs the great range. To the west the spurs of Chomoimò and much mist veiled the horizon. South-east Kinchin-jow, a flat-topped mass of snow, altitude 30,000 feet, rose abruptly from rocky cliffs and piles of debris. South-west was Chomoimò, equally snow; while southward, between these mountains, the plateau dipped into the funnel-mouth head of the Lachen valley. Here I had an opportunity of solving the great problem—the Elevation of the Snow Line. Strange to say, there was not a particle of snow to be seen anywhere en route, right or left, nor on the great mountains for 1500 feet above my position. The snow line in Sikkim lies on the Indian face of the Himalayan range, at below 15,000 feet,—on the Thibetan (northern) slope at above 10,000. I felt greatly delighted, and made a hasty sketch of the surrounding scenery—somewhat rude, for at this great elevation my temples throbb, and I retch with sickness.

"Just above 15,000 feet all the plants are new; but the moment you reach the table-land nine-tenths of them disappear. Plants that are found at 12—13,000 feet on the Indian approaches to Tibet, did not ascend to the top of the pass; still, as I always expected, at the turning point when the alpine Himalayan vegetation is to be soon replaced by Thibetan sterility, there is a sudden change in the Flora, and a development of species which are not found farther south, at equal altitude in the Himalaya. We made a fire of Yak dung dried, and blew it up with bellows of goat skin, armed with a snout of Yak's horn. My poor Lepchas were benumbed with cold. I stayed an hour and a-half on the Thibetan side of the frontier, and obtained good barometrical observations, and others with boiling water,—but the latter process is infinitely the more troublesome. On our return the weather cleared magnificently, and the views of the great mountain already named rising perpendicularly, exceeded any that I ever beheld. For 6000 feet they rise sheer up and loom through the mist overhead; their black wall-like faces patched with ice, and their tabular tops capped with a bed of green snow, probably from 200 to 300 feet thick. Southerly down the glen the mountains sunk to low hills to rise again in the parallel of the great chain twenty miles south, to perpetual snow, in rugged peaks. We stopped again at Peppin's tent for refreshment, and I again took leave. My stubborn,

intractable, unshod Tartar pony never missed a foot. Sharp rocks, deep stony torrents, slippery paths, or pitch darkness, were all the same to him. These ponies are sorry looking beasts: but the Soubah who weighs sixteen stone, rode his down the whole thirty miles of rocks, stones, streams, and mountains; and except to stop and shake themselves like a dog, with a violence that nearly unhorsed me, neither his steed nor mine exhibited any symptoms of fatigue. Fever rages below from Choomin to Darjeling. My people behave admirably, and I never hear a complaint; but I find it very hard to see a poor fellow come in, his load left behind, singering with fever, which he has caught by sleeping in the valleys, eyes suik, temples throbbing, pulse at 120, and utterly disabled from calling up the merry snail with which the kind creatures always greet me. We have little rain, but much mist; and I find great difficulty in keeping my plants in order. Do not be alarmed for me about fever, for I shall not descend below 6000 feet. I have not been below 10,000 feet for the last two months. I lead a hard, but healthy life, and know not what it is to spend a lonely-feeling hour, though without a soul to converse with. Arranging and labelling plants, and writing up my journal, are no trifling occupation, and I am incessantly at work.

JOSEPH DALTON HOOKER."

The relative position of the snow line on the northern and southern slopes of the Himalayas, as stated above, does not very well accord with the observation of previous explorers. Possibly, however, the 16,000 feet given as the altitude of this line on the Tibetan side, may be a misprint for 10,000. With this change Dr. Hooker's report is not materially different from former accounts, and agrees almost exactly with his statement of the results of his first observations on this point, transmitted in a previous letter addressed to Humboldt, from which the following is an extract.

"In the 'trans-Sutlej' region in 30° latitude, we often saw the snow English feet, which at an altitude of 20,000 English feet, while in the passes south of the Brahmaputra, between Assam and Burman, in 27° latitude, where the most southern Asiatic snowy mountains are situated, the limit of perpetual snow sinks to 15,000 English feet."

The local differences, however, are very great. There may be situations on the southern declivity where the altitude of the snow line is within a thousand feet of that of the same line in some places on the northern side, or where it even exceeds it. But on the other hand, the greatest difference which has been observed is nearly 8000 feet; so that the mean difference may be assumed to be four or five thousand feet.

The principal cause of this interesting phenomenon is doubtless the great extent of very elevated land lying immediately north of the

Himalayas. It should be observed that it is on the peaks and ridges that rise out of this vast plateau, as well as on the side of the mighty chain that walls it in on the south, that the remarkable elevation of the snow line occurs. The surface of Great and Little Tibet, to the extent, perhaps, of a million square miles, has a mean elevation of several thousand feet, and much of the latter country, if not the whole of it, has an average altitude of 11,500 feet above the ocean. As the principal cause of the cold that reigns in the upper regions of the atmosphere, is the distance from the general surface of the earth, it is manifest, that where this surface is, to so vast an extent, greatly elevated, the cold of the upper strata of the air must be proportionally less. Accordingly this phenomenon is not confined to the Himalayas; it has been observed in some parts of the Andes. The great elevation of the snow limit on the Tibetan plateau, is probably in part owing to the purity and serenity of the air, and to the infrequent formation of snow, as well as its rapid evaporation, in a very dry and clear atmosphere. From some such cause as this, Aconcagua, now the acknowledged monarch of the Andes,* and probably the highest mountain in America, has been seen free from snow, although its elevation is nearly 24,000 feet. This peak "has been incorrectly designated as a volcano, a term generally applied in Chili to every elevated and snowy peak."† It offers no trace of modern igneous origin.‡ The disappearance of the snow cannot therefore be attributed to internal heat. LLN.

* Sorata and Illimani for some years past considered to be the highest peaks on this continent, now yield the palm of superiority to at least six other summits, Aconcagua in Chili, Chimborazo in Ecuador, and four in the Peruvian Cordilleras. The altitudes hitherto ascribed to the giants of the Bolivian Andes were calculated by Pentland, a distinguished geologist and explorer. He has since found, by more careful estimates, that these altitudes were some three or four thousand feet too great. Sorata now stands at 21,266, and Illimani at 21,149 English feet above the level of the sea.

† Somerville's Physical Geography.

Delusions of Heaven.

It is not on the circumstances or the scenery, the faculties or employments of Heaven, that the Scripture dwells. Some imagery taken from earthly things it necessarily employs, in order to clothe the ideas which it would present to us, and that imagery is noble and exquisitely pure beyond anything to be found elsewhere; but the nature of the figures used, and the rapid manner in which one is exchanged for another, utterly prevent the imagination from fastening upon them, as being themselves the realities of heavenly things. The mind does not rest on the thrones, and golden crowns, and kingly seats, on the white robes and palms in the hand, and the voice of harpers harping with their harps, and the living creatures, and the elders, and the Lamb as it had been slain, having seven horns and seven eyes, on the sea of glass like unto crystal, and the rainbow round about the throne in sight like unto an emerald, on the city with its twelve gates of pearl and founda-

tions of precious stones, and the river of water shaded by the tree of life. The realities which are shadowed forth in imagery such as this the spiritual mind apprehends, and fastens on them with all the fervour of desire and hope; but they are such as only the spiritual mind can apprehend. In short, the whole revelation on this subject is so constructed, as to address itself exclusively to the instincts of the renewed spirit. Much might perhaps have been revealed which would have enchanted the taste and imagination of one whose heart was unchanged. But, in that case, how trifling would have been the increase of self-delusion in men who would have delighted themselves in (what we may call) the accidents of heaven, while they were unable to apprehend its essence; and we should have been bewildered amidst a crowd of dreamers, and talkers and expectants of eternal things, whose spirit was earthly, and whose portion was with the world. There would indeed have been the appearance of a recompense of reward, which unsanctified minds could have embraced, and the hope of which might have mingled its power with low motives and selfish aims. But from all this Divine wisdom has saved us, by its concealments, as well as its announcements. Much more might have been said of the heavenly inheritance, than that it is "undefiled;" much more of the new heavens and the new earth, than that "therein dwelleth righteousness." But when these are the only points put forward, it is alone by the conscience which shrinks from "defilement," and by the mind renewed in "righteousness" and true holiness, that such anticipations will be fondly indulged. We might have been told much of the details of eternal happiness, and of the society in which it will be enjoyed; but we are told little or nothing, except the one thing which constitutes its essence and its source. "Where I am, ye shall be also!"

"The glory of God doth lighten it, and the Lamb is the light thereof. They shall see His face, and His name shall be in their foreheads." "Be God himself with them and be their God." While this is the whole account of heavenly happiness, the world can see nothing to attract it. The attraction is felt only by hearts which have already learned, under the teaching of the Spirit, to live by the love of God their Saviour, and whose fellowship is with the Father and with His Son Jesus Christ. With them, the hope of heaven is the crowning exercise of their highest aspirations. It is no mercenary calculation of future compensations, but a spirit rising directly to the fountain of holiness and truth; longing for the promised enjoyment of the presence and likeness of God; and fixing its eye, not on what Christ may give, but on Christ Himself. "It is better to depart and be with Christ." "Then shall we be ever with the Lord." "It doth not yet appear what we shall be, but we know when he shall appear we shall be like Him, for we shall see him as He is." "As for me, I shall behold thy presence in righteousness, and when I awake up after thy likeness I shall be satisfied with it."—*London Christian Observer*.

* Alexander Gerard saw the snow limit ascend on the Tibetan declivity to 20,465 English feet, (which is about 4,700 feet higher than the usual altitude of this line under the equator); and on the Indian declivity Jaquesot once saw it, north of Corali on the Jumnetri, as low as 11,519 feet.—*Humboldt's Aspects of Nature*.

For "The Friend."

THE BROWN FAMILY.

We do not know that the following interesting narrative has ever been printed. The copy before us is in the hand-writing of George Churchman, and the account was probably first committed to paper by him. It is peculiarly fitted for the pages of "The Friend," that valuable repository of records for the use of the future historian of our Society, and the editor is requested to give it a place there.

S.

An Account of the conviction, and some remarkable things relating to William Brown, (the father of William and James Brown, who came over early from England to settle in Pennsylvania, about the year —.)

His latter residence was in Bedfordshire or Northamptonshire, in a village or parish called Puddington, near Wellingborough; but he dwelt before in another part of the nation, of which we have not any clear account. He was for some time in communion with the Baptists, but growing dissatisfied with their tenets and practices, he joined with the Puritans, being a teacher among both, and a seeking religious man, whose mind was drawn into a careful search after further purity of life, and that religion which truly changes the heart from vile effections. About the first going forth of that eminent minister of the Gospel, William Dewsbury, he came to the town where this pious man dwelt; who observed him as he was passing along, and taking notice of the solidity of William's countenance, invited him to turn in and break bread with him; he accepted the invitation, and when they sat down to eat, the said Brown had a little ceremony, or grace before meat. W. D. sat still and did not join therein. He afterwards was invited to help himself, but sitting in a grave manner, he replied, "If thou wilt first partake with me, I shall be free to partake with thee;" and after a short silence was drawn forth in testimony, beginning with these words, "O earth, earth, hear the Word of the Lord!" breaching forth in a living and powerful manner, which effectually reseeded and convinced this religious man. After this, he accompanied W. D. on the way towards a neighbouring village, and recommended him to a certain man's house, who was likewise religiously inclined; this man also was effectually convinced on William's visit.

When he, the said William Brown, returned home, his wife asked him wherefore he brought that madman into their house? He answered thus: "Why woman, he hath brought the eternal Truth of God to us!" She was somewhat affected, but did not then know the meaning of it; but becoming more still, and deeply thoughtful, she was also convinced. William Dewsbury returning sometime afterwards, this friend obtained leave of the priest for him to attend at the parish church, so called; and upon his (W. D.'s) powerful doctrine there, many people were convinced; but the priests and others that were more hard-hearted, soon grew bitter, and were much enraged against

Friends: making use of cruel speeches, and hard treatment; terming the power which attended their ministry, witchcraft; and endeavouring to stir up persecution, which greatly increased in those days.

After William Brown's conviction, his landlord seat him a couple of hounds to feed and raise up for him, being a wild, airy man, given to sporting and merriment; but this Friend refused, from a conscientious such he had against giving countenance to such vain diversions. The landlord was much displeased at this refusal of his tenant to comply with his desire; and having generally paid his rent punctually at a set time every half year, to a steward appointed to settle for, and receive the rents, he had not been careful to demand receipts; the steward having appeared honest and trusty in that business. But the landlord taking advantage of his neglect, came and demanded the rent. Brown told him it was paid at the proper day to the steward. The landlord then quered if he had a receipt for it! He told him no; as he had not been in the way of asking receipts, expecting there would not be occasion for it. Yet the cruel man said, "Except you will take your oath that it is paid, you shall pay it to me;" endeavouring to compel him to swear; and for his refusal, being of a tender conscience therein, because he believed our Saviour had forbidden all swearing to his followers, this Friend had to pay his rent again, though it had been paid before. After this the landlord was bitter, and not fond of seeing or conversing with his tenant, being probably condemned in himself for such usage given; yet returned him off the farm. And Friends at that time being viewed by many other professors in an unfavourable light, because of their singularity and conscientious scruples in divers things, which differed from the corrupt ways of the world, it occasioned a considerable difficulty for him to find another farm to settle upon to his mind, and so he remained without one for some time, until he came to live with his family near Wellingborough aforesaid, which was distant from the place he before dwelt at. From his industry, and steady, upright conduct on the second farm, he was in good repute, and much in favour with his new landlord; and the Lord prospering him in his worldly affairs, his possessions enlarged; and the landlord offered him more land to occupy than he desired, till at length he had as much as amounted in rent to £100 per annum, or more.

The time of William Brown's death is computed to be about the year 1664, having been an approved and faithful minister for some time. On his death-bed, and near the close of his life, he was abundantly favoured with a sense of the Divine presence near him, greatly to his comfort, and the encouragement of his children to press after pure religion, and a holy conformity to the cross of our dear Redeemer, whereby the sting of death is removed, and the soul enabled to triumph over hell and the grave, and to witness even in time those rapturous enjoyments which follow a life spent in the fear and service of the Lord Almighty. For although for a trial of the faith and patience of his sons, and for the furtherance of

his own purpose in spreading evangelical light and glory in the earth, to discover the corruption of men in their empty forms of religion without the life and power of Christ, and to shake the kingdom of antichrist, the Lord may permit his chosen servants to pass through great tribulation and persecution, imposed on them by the men of this world, yet he manifests himself to be a rich rewarder of all those who are diligent and faithful to seek and serve him through all that is suffered to come upon them; of which we are credibly informed, this worthy faithful Friend our predecessor, was a living witness in his latter days; expressing to his wife in substance after this manner, "The Lord whom I have sought and served in my lifetime, although he hath been my staff and comfort, and hath often heretofore eminently appeared to me, yet the riches and fulness of his glory now seems to be more to me than ever; and for thy comfort he hath even showed me, that thou shalt live to bring up all our children, and they shall be blessed, and all favoured to keep their habitations in the Truth;" which was fulfilled according to the testimony and relation of his son William, who said, "I am a witness that this was a true prophecy; for I am the youngest of his nine children, (he having six sons beside, and two daughters,) who all lived, and were favoured to die in unity with Friends."

After William Penn obtained a grant from King Charles the Second, for the province of Pennsylvania, and on the proposal thereupon of many Friends removing from England to settle in America, there was a doubt in the minds of some who were valiant, about the propriety of such a removal, lest it should be deemed flying from persecution. But William Dewsbury travelling into those parts where the Browns lived, in Northamptonshire, had a meeting there, and proved as the means of settling and reconciling the minds of some that were in doubts, expressing in his testimony to this effect: "The Lord is about to plant the wilderness of America with a choice vine or apple seed, which shall grow and flourish; and in the language of a prophet divinely inspired, he added nearly thus: 'I see them, I see them, under His blessing, arising in a state of prosperity!' thereby foretelling the spreading of Truth in America."

(Conclusion next week.)

Claims on our Humanity.

"On whatever exercised, there is a sweet sensation that mercy leaves on the mind, which is imparted only by itself. It would be easy to adduce numerous instances, to show that benevolence expended, but not wasted, proportioned, but not squandered, in solicitude for the well being of every species of life, affords a pure and virtuous delight."

"Among the advantages to be derived from the pursuits of natural history, it is not the least that they have a tendency to purify the heart, and raise it above the low and grovelling desires for sensual, turbulent, and criminal enjoyments. The cultivation of innocent pleasures, is one of our best defences against indulgences in those of an opposite tendency."

'The man who can find pleasure in watching the wonderful operations carried on in a beehive, will not be reduced to have recourse to the gaming-table for amusement; and he who is familiar with the haunts of the eagle, who loves the morning song of the lark, who delights to watch the return of the rooks to their nests, will find he has pleasure within his reach, which the votaries of dissipation and folly must never hope to taste.' We are scarcely prepared to affirm that mere natural humanity includes moral virtue; but we could not, that the feelings of benevolence and kindness which are cherished towards animals, are the materials of which the higher, social, and even the Christian virtues are formed under superior auspices, and that towards these nobler and more elevated attainments they are an approximation. Humanity is the genial soil, in which the domestic affections, universal philanthropy, and heavenly charity grow and flourish, and bring forth their richest and most abundant fruits."

Selected.

'TIS GOOD TO LIVE.

I thank thee, Father, that I live!
I thank thee for these gifts of thine—
For bending skies of heavenly blue,
And stars divine;

For this green earth, where wild, sweet airs,
Like freest spirits joyous stray—
For winding stream, and tree, and flower,
Beside its way.

But more I thank thee for true hearts
That bear sweet gifts of love to me,
Whom mine enfolds, and feels that this
Is love of thee.

Warm from their spirits spreads around
An atmosphere serene—divine—
Magnetised, like golden haze,
Enriching mine.

To-day I bless thee most for power—
It draws me, Father, nearest thee;
To love all thine e'en though they give
No love to me.

In stillness deep I walk a land
Where spirit fatus my footsteps greet,
And hallowed thoughts an angel band
Chant low and sweet.

Dear hours I know will darkly come
Like April days of cloud and rain;
But thou must hearts, like wintry fields,
Grow green again.

I thank thee, Father, that I live!
Though waitings fill this earth of thine;
To labour for thy suffering ones
Is joy divine!

And even I, so weak and poor,
May bear some word of life from Thee;
A beam of hope may reach some heart,
E'en through me.

Selected.

THE EVENING HOURS.

BY H. F. LYTTE.

Sweet evening hour! sweet evening hour!
That calms the air and shuts the flower;
That brings the wild bee to its nest,
The infant to its mother's breast.

Sweet hour! that bids the labourer cease;
That gives the weary team release,
And leads them home, and crowns them there,
With rest and shelter, food and care.

O season of soft sounds and lines,
Of twilight walks among the dews,
Of feelings calm, and converse sweet,
And thoughts too shadowy to repeat!

Yes, lovely hour! thou art the time
When feelings flow and wishes climb;
When timid souls begin to dare,
And God receives and answers prayer.

Then trembling, through the dewy skies,
Look out the stars, like thoughtful eyes
Of angels, calm reclining there,
And gazing on the world of care.

Sweet hour! for heavenly musings made,
When Isaac walked and Daniel prayed;
When Abraham's offering God did own,
And Jesus loved to be alone.

For "The Friend."

Conduct in Meetings for Discipline.

As there is an individual concern in our meetings for discipline, to keep a single eye to the paintings of Truth, and the members are favoured to act from the instructions of heavenly wisdom, a moderation of expression, a due degree of deference and condescension to each other, and a forbearing each other in love will be manifested. Offerings will be made in meekness and humility, and each in honour preferring others to himself, will be enabled to realize this saying, "He that is greatest amongst you, shall be your servant." (Mat. xxiii. 11.) As Friends dwell here, they will be a help and consolation to each other in these meetings. They will be a savour of life unto life, and the circulation of heavenly love will be found to prevail in them. If there is a waiting for best instruction and a speaking from its teachings, strength, encouragement, and Christian harmony will be the happy result, and thus they may be amongst our most favoured opportunities, and we may grow stronger and stronger in the truth; while the youth enamoured by its preciousness, may be gradually preparing to enter into the Lamb's army.

But if in these meetings Friends neglect that singleness of sight and purpose, and do not seek inflexible counsel, they act in their own strength; and may almost imperceptibly be turned aside by self-interest, favour or dislike from the judgment of Truth, and then instead of a harmonious labour for its honour, a spiritual languor is induced from their expressions; "For if the trumpet give an uncertain sound, who shall prepare himself to the battle." (1 Cor. xiv. 8.) And as this state of things comes, and increase of heavenly increase, discouragement and a scattering from the Truth is the deplorable consequence.

As Friends in a body adhere implicitly to that blessed Power, which has ever been wisdom and utterance to the faithful, a sweet unity of feeling will be experienced amongst them; and we have reason to believe, that those who individually cleave to this source for instruction, and act accordingly, will be acquitted, after performing their duty, let results be what

they may. Hence the indispensable necessity of going forth in faithful simplicity, as with the stone and sling, rejecting the armour of Saul, having the name, which is the power of the Lord for their support and director. Such will feel a woe to them "that go down to Egypt for help and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord." (Isa. xxi. 1.)

Every true revival in Society must result from individual faithfulness; and if there is an increased willingness to become true laborers, this people may see better days. The very trials which appear calculated inevitably to sink us, may through Omnipotent Wisdom be so ordered, as to strengthen the devoted in righteousness, and may prove the beginning of a brighter time. Then may none turn their backs upon the Truth, no something impracticable to live up to at times of deep proofs and subtle temptations; but with confidence and an eye single to the Author and Finisher of our faith, struggle forward in the path of holiness, in which state alone we can see God, confiding in this blessed promise, which we have seen abundantly verified. "As thy days, so shall thy strength be." Such will desire ever to be alive to this injunction. "Examine yourselves whether ye be in the faith; prove yourselves, know ye not your own selves how that Jesus Christ is in you except ye be reprobaters." (2 Cor. xiii. 5.)

State of New York.

R. Shackleton to his Daughter G——.

Baltimore, 20th of Eighth mo., 1785.

Health is an extraordinary favor; I think it wonderful that the machines of our bodies should go such a length of time without being out of order, considering the complicated variety, and minuteness and delicacy of the organs which compose them. May we be enabled acceptably to acknowledge and offer return due homage for the manifold mercies which we receive ourselves, and also to intend for Divine protection and relief, to be extended to others in distress and affliction of body and mind! I doubt not thy frequent visits to such: they are more becoming a Christian society—more befitting the disciples of Christ to be exercised in, than inapud, formal, cursory visits of show and ceremony where light superficial talk, and an impertinent busying in other people's matters is indulged. This is not the intercourse which the Lord has chosen for his people, but that they should seek to visit one another in his name. Under the influence of his pure power, and therein either keep to an inward travail of spirit for the arising of it, or, in a proper freedom maintain a conversation savoury and edifying. This I apprehend, is the way to grow in service. Time is short, and is minutely to be accounted for. The work we are called to, the spreading of the holy principles of Christianity among men, is awfully important: where is the room then for idleness, supineness and indifference among those who are called to be standard-bearers among the people!

... Our poor nation is much destitute of instrumental help in many places. A living, sound ministry accompanied and corroborated by irreproachable, wise, and religious conduct and conversation, is a capital favour to the churches. . . . It becometh those who sit as judges, to feel their way in determining concerning appearances in this line. I have met with variety of opinions in these cases, but I ever found it safest for me, where I could feel nothing, to remain detached and single, and to be cautious of either encouraging or discouraging, till I had an evidence as clear as might be expected in the matter. And here, and in many occasional affairs arising among us as a religious Society, appears the necessity of Divine wisdom illuminating our understandings, and qualify us to judge right judgment. A sense of this has, at times, much humbled and prostrated my spirit with desire that whatever little, or however little I might be, I might be what the Master would have me to be—I might be right. . . .

R. SHACKLETON.

For "The Friend."

Thomas Scattergood and his Times.

(Continued from page 326.)

HANNAH GAYLORD TO SAMUEL EMLEN.

"Edinburgh, Tenth mo. 4th, 1793.

"Dear Friend Samuel Emlen,—
"Thine of the 17th of last month reached my beloved companion at Aberdeen, and was very acceptable. She desired me to say thou need not make any apology in future for the length of them, for they never prove tedious, but are often consoling to her frequently exercised spirit. Thy last came as meat in season,—and was as water to a thirsty soil. She says, she does believe it was written in the fresh openings of the Spring of life, it was so adapted to the exercise she was then under. Having had a prospect for some days of having meetings in several of the towns we had gone through where no Friends live. There was a meeting appointed that morning for those of other societies at Aberdeen, which was large, and the people behaved well. They seemed dark, and there was little openness to be felt amongst them, yet we trust the cause of Truth did not suffer. We had a sitting with Friends in the afternoon. The next morning, the 25th, had a meeting at Ury. Robert Barclay was at his seat there, but did not attend the meeting, saying that he was particularly engaged to attend a meeting of justices that day at Inverbervie. We have understood it is nothing unusual for him to make some excuse or other to be out of the way when Friends have had meetings there. He was so kind as to order his servants to provide dinner for us, which we partook of. Dear John Wigham, husband to our valuable Friend Elizabeth, accompanied us to the place. After dinner we parted, he going home, and we set forward for this place. We got to the little town called Inverbervie, that evening, about 11 miles from Ury. Next morning went to Montrose, where we held a meeting amongst the town's people at 11 o'clock. It

was mostly composed of young people and children, who were rude and disturbing. It ended better, or full as well as we could expect. There appeared a few solid young people amongst them, but the greater part seemed to have little sense of religion. From thence we proceeded to Cupar in Angus. We reached it next evening, and had a public meeting in the morning in a pretty convenient room. The people behaved very becomingly, and we had a hope, and did not doubt but that there was a thoughtful seeking people amongst them. From thence we went to Perth, the same evening, [and next day] had two meetings with the inhabitants. Not feeling clear after that held in the fore part of the day, Sarah had another in a commodious room at the inn where we quartered. They were both well attended,—that in the evening was crowded. Considering the number they were pretty quiet, and appeared in general well satisfied. There are two or three in that place who have separated themselves from the places of worship there, and sit alone in the houses of each other. They call themselves Quakers, but whether they will do much credit to Friends I know not. There was one amongst them who appeared an innocent sort of a man. Poor things, they claim the sympathy of Friends. It is a poor place; but from the accounts I have heard respecting [its inhabitants], I think they are more moderate towards Friends than in time back. They were very desirous after the opportunity was over to see what sort of beings we were. My companion pleased them so well, that they were heard [afterwards] to say, they had not given the woman any bad-words. Perhaps, I have not said it right, but it is the Scotch term for half-pence. The poor order was not for taking any thing from us, saying, he was rewarded by the preaching. On Sunday morning, we left Perth, and got to the Ferry, [which we] crossed safely next morning, through favour. Indeed we were favoured; for it was very stormy till a little before we set out, when it became more calm. We had a fine passage, the wind rather brisk, but almost as soon as we were landed, it rose higher and continued all the day. Some who crossed it in the afternoon had nearly been lost. We thought our getting over safely was a renewed cause of thankfulness, and some encouragement to my beloved companion, that she was in the way of her duty.

[Sarah] desires me to inform thee, she cannot say anything with respect to where she may be at the time of York Quarterly Meeting. Her present prospect is to leave this place the beginning of next week, and to proceed for Northumberland, and from thence to Cumberland. This she hopes she may be favoured to accomplish before the shortest days come on. . . . She has been rather poorly this day or two with a rheumatic complaint.

From thy affectionate Friend,

HANNAH GAYLORD.

The day after the date of the above letter, Samuel Emlen again visited Sarah Harrison.

"London, 5th of Tenth Month, 1793.

"Dear Friend,—If by any means I could learn much more frequently thy state and

movements, it would give me an opportunity more frequently to salute thee in this way, as well as put it in my power more frequently to inform thy affectionate husband. . . . I wish to know whether thou expects to continue travelling through the winter, or come to this great city, where I have been staying a long time, I trust, in the appointment of our ever worthy Lord and Master. Here is plenty of employment for those that are dedicated to his service. I wish thee encouraged in the faithful discharge of thy duty, wherever thy lot is or may be cast. Frequent have been the proofs that thou art under his care for good, and for the help of others through the grace given thee. So thou hast cause to thank God and take courage in pursuing the path of holy commandment, believing he will never leave thee nor forsake thee. His own declaration to Abraham, "I am thy shield and thy exceeding great reward,"—ought to be considered as a means of confirmation in times of conflict and varied discouragements.

"By a letter from Robert Benson, of Liverpool, I am told that my old acquaintance and long-loved Friend, Elizabeth Rathbone, deceased on the 30th ult. This event, though long expected, is affecting to her worthy sister Sarah's mind; but a persuasion that the close was peaceful and happy, I trust, will assuage her grief, and help to the acknowledgment that the Judge of the whole earth doth all things well.

"George Dillwyn and wife appear well. He is my acceptable companion at meetings, and a helper in Gospel labour for our own and others' benefit. I continue to lodge at Joseph Gurney Bevan's, and am treated as a welcome brother, though he and his wife lodge much out of town. I have no late accounts from Joh Scott, but suppose he was this week at the Quarterly Meeting held at Monto. If thou would favour me with a letter from thine own pen, such a rarity would be a pleasure to thy cordial Friend,

SAMUEL EMLEN."

On the 12th, Samuel having received Hannah Gaylord's letter, again addressed a letter to Sarah Harrison. Among other items of information, he says, "J. F. Jun., lately arrived in London, having obtained no valuable advantage by his four months' tour on the continent. He is sadly alienated from the simplicity of the Gospel in his general appearance. What shall we say, but that the devil is come down, having great power, and is mournfully carrying many into captivity, who if they were wise might be made as bright examples of the power of Truth, for the comfort of their best friends, and the happy instruction of others!

"My son writes me that the yellow fever has prevailed about three weeks in Philadelphia, and carried off at least fifty or sixty persons, and that some families had removed out of the city on this occasion. Loud are the calls on thee, on myself, and others, to fill up the measure of revealed duty, and to stand patiently waiting for further discoveries of the Divine will concerning us. I do hope, dear Sarah, that thy exemplary dedication to the Lord's service, and thy care for the promotion of spiritual health among the people, will be

beneficial to more than thou sometimes in thy low moments, apprehendest. My belief is that the Lord will bless the faithful in his work, and prosper it in their hands. Be not therefore improperly discouraged, although at times thou may be ready to exclaim, 'Who hath believed our report? or to whom is the arm of the Lord revealed?' If we are really and sincerely devoted to Divine appointment, there is cause reverently to hope that we shall at least 'deliver our own souls' from that condemnation which the unfaithful and negligent are incurring, to their own abundant loss and grievous disappointment. I feel that I yet love thee as a co-worker unto the kingdom of God; for thou art and often hast been a comfort to my best life. I often feel myself a poor creature, yet am not sensible that my stay in London is disapproved in the Divine Light. I am thy cordial, well wishing friend,

SAMUEL EMLIN."

London was indeed a place where other ministers beside Samuel Emlin have had to spend much time. George Dillwyn was there much of the time he spent in England. When Samuel Smith desired George to meet him in the west of England, he received for answer, "London is such a wilderness place, I seldom can see my way out of it."

(To be continued.)

For "The Friend."

INDIFFERENCE.

Indifference to important matters, those in which we are intimately concerned, and in which our peace and welfare consist, is much to be deprecated. When from want of sufficient devotedness, we neglect to embrace the never changing Truth, it might be well to reflect whether those who sincerely and faithfully cleave to it, are not the greater sufferers for our remissness. We would not willingly perhaps, add to the suffering of those, who are livingly concerned for the welfare of Zion and for the enlargement of her borders, but in our reluctance to be classed amongst a despised few, and our desire to bask in the rays of popular favour, we may indifferently regard the faithful who are labouring under the burden of Society, keeping aloof from them, instead of settling down as to the bottom of grievances, and taking a share upon our own shoulders, and pass along as one formerly did who "cared for none of those things."

Very different is the condition of all who are rightly engaged to get under the weight of things, who appreciate the necessity of faithfulness, and have always before them the danger of a spiritual torpor and indifference—they see the liability there is in this state of sleeping the sleep of death, and the great need there is, of keeping always awake to an experimental and quickening faith. They see that there must be no idleness amongst those who are rightly employed in the Master's vineyard, and the importance of observing this passage, "What ever thy hands find to do, do it with thy might," and of being "fervent in spirit serving the Lord."

Many there are doubtless, whose minds are quickened by the inspirations of Divine love, in

which they see the excellency of virtue, and who are almost persuaded to give themselves up unreservedly to a Christian course, but like Felix when Paul "reasoned of righteousness, temperance and judgment to come," are too timid in effect to adopt the language, "Go thy way for this time; when I have a convenient season, I will call for thee." When a concern prevails which would lead us in a life of usefulness, a state of indifference to the most important matters of truth and righteousness in the earth, and in regard to those who are humbly devoted in their promotion, will vanish; and a near sympathy and fellowship in the Truth, with the whole household of faith, will be experienced. Not a single individual whose concern it is rightly to live, however mean and despicable as to his outward appearance, will be despised and disregarded; and wherever righteousness or virtue is seen, to whatever extent, it will have its commensurate worth in their estimation, and nothing which is good and precious will be willingly overlooked and thrown away. "Finally, brethren," said the great Apostle to the Philippians, "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."

State of New York.

For "The Friend."

LADY CONWAY.

(Continued from page 239.)

It now began to be clearly understood amongst Friends that Lady Conway was convinced of the truth of the doctrines and testimonies upheld by them. Her uncommon bodily sufferings still continued, and, no doubt had the effect of enlisting the sympathies of many in her behalf, and of awakening their earnest desires for her preservation to the end of her race. That tender-spirited, loving-hearted friend Isaac Pennington, thus wrote to her.

"TO THE LADY CONWAY.

"Dear Friend,—I have heard both of thy love to Truth, and of thy great afflictions outwardly; both which, occasion a sense concerning thee, and breathings to the tender Father of my life for thee; that thy heart may know and be joined to the Truth, and thou mayst live and walk in it, reaping the sweet comfort, support, and satisfaction, which God daily ministers in and through it, to his gathered and preserved ones. I am satisfied thou hast need of comforts and supports; O! that thou mayst be led thither, and be daily found by the Lord there; where the Comforter doth daily delight to supply the afflicted and suffering ones, whether inwardly or outwardly, with comfort.

"And, my dear Friend, take heed of that wisdom and knowledge which is not of the seed, and which can be held in the mind, without the springing life of the seed. The first day I was convinced, I was not only convinced in my understanding concerning the seed, but I felt the seed in my heart, and my heart was

enraptured with the sense and feeling of it; and, my great cry to the Lord was, that I might faithfully travel, through all the sufferings and death of the other part, into union with and enjoyment of it; and that that wisdom, which was not of the pure living love and nature, might die in me. Now, how I have been exercised and taught since, is hard for me to utter. What poverty, what weakness, what foolishness I have been led into! how I have learned, in a sense, out of the reach of the comprehending, knowing mind, how tender I have been of every secret shining of light in my heart; how the Lord hath taught and enabled me, to pluck out my right eye, and cut off my right hand, and cast them from me, that I might not see with that eye, nor work with that hand, but be greatly maimed in the sight of men, and in my own sight too.

"O friend! wait daily to feel the seed, to feel the seed live in thee, and the most pleasing part of thy nature die, as it can live out of the seed. O that thou couldst change all old knowledge, for that which is new and living! The seed is the well; let it spring, wait for it in springing, wait to know its springing; bear all the trials and judgments, which the Father of life sees necessary, to prepare the heart for its springing. O feel that which limits and reduces thoughts, and brings them into captivity and subjection! Be not exercised in things too high for thee;—David, the man after God's own heart, who was wiser than his teachers, was not;—but, come out of knowledge into feeling, and there thou wilt find the true knowledge given,—arising, springing, and covering thy head, as the waters cover the sea. And, still wait to be taught of God, to distinguish between the outwardness of knowledge,—the notional part of the thing known, as a man is to be comprehended in the mind,—and the life of it, as it is felt and abides in the heart.

"The Lord God of my life be thy Teacher; point thy mind to the pure seed of the kingdom, and open it in thee;—make thee so little, that thou mayest enter into it; managing these troublesome times in the outward, for thy advantage in the inward; that the city and temple of the living God may be built in it, and thou mayst know him daily dwelling and walking therein.

"Thus, mayst thou be married to the Lord, and become one spirit with him; fading that daily removing from thee, which is to be removed, by the mighty arm and pure operation of his spirit, till all that is contrary be done away; then, may thy soul dwell with its Beloved, in fulness of joy, life, and peace forevermore.

"This is from the tender love, and fresh breathings of life, in thy soul's true friend, and most hearty well-wisher,

I. P."

17th of Third month, 1871.

This letter was doubtless well adapted to the condition of Lady Conway. She was convinced of the Truth as held by Friends, yet probably under some feeling of the cross, she acknowledged that she never was in love with the name of a Quaker, nor with the rusticity of many or most of those belonging

to the new Society. Nevertheless, she had become strong enough in the faith, to acknowledge in various ways herself to be one with them. Her old friend More plied her with letters to turn her away from her conviction of duty, without effect. She answered him modestly, yet discreetly. "Your conversation with them [the Friends] at London, might be, as you express it, charitably intended, like that of a physician frequenting his patients, for the increase or confirmation of their health; but, I must profess, that my converse with them is, to receive health and refreshment from them."

The time had now come for a further movement in the way of duty, and we find her changing all, or nearly all the servants in the castle, and supplying their places with Friends. This change made by her might in part be owing to the greater decorum observed by the members of that Society, but doubtless, she felt better satisfied with having those about her, who felt conscientiously restrained from using the vain compliments, and manifesting the cringing servility which characterized servants generally.

Henry More spent this summer, 1677, at Ragley Hall, probably being as chaplain to Lord Conway and such of the household as might choose to attend his lectures. He had however little intercourse with Lady Conway. There can be little doubt but that his company was no longer congenial to her, and in her weak state of health, she would desire to avoid all controversy. In confirmation of this we find her husband in a letter to Rawdon, dated Tenth month 29th, 1677, saying, "These [Friends] and all of that Society, have free access to my wife, but I believe Dr. More, though he was in the house all the last summer, did not see her above twice or thrice."

We have no means of ascertaining the first intercourse which took place between Robert Barclay and Lady Conway. When the Friends of Aberdeen erected a meeting-house, Robert paid the expenses of the building partly out of his own estate, and partly with funds furnished him for that purpose by Lady Conway. We find him at Theobald, near London, on the 12th of Seventh month, 1677. He was, as he wrote to the Princess Elizabeth, about to start for Scotland, intending "to pass by the way of Ragley." If Robert Barclay's diary, which was in existence many years after his death, could now be recovered, it would doubtless furnish us with some particulars relative to this visit.

The letter of Lord Conway's from which the quotation about Henry More was taken, was written to dissuade his brother Rawdon from sending his daughter to Ragley. He evidently feared his young relative would find the Quaker society into which she would be thrown entirely uncongenial. He declares they are an "unpleasant sort of people, silent, sullen, and of a reserved conversation; which can be no ways agreeable to your daughter." To show the extent to which she would be surrounded by Friends, he says, "In my family all the women about my wife, and most of the rest, are Quakers."

Early in the First month, 1678, George

Fox tells us he came to Worcester, "Here," he goes on to say, "I staid several days and had many precious meetings in the city, and much service amongst Friends. After which I had meetings at Pershore and Evesham; then struck to Ragley in Warwickshire, to visit Lady Conway, who I understood was very desirous to see me, and whom I found tender and loving, and willing to have detained me longer than I had freedom to stay."

It was perhaps at that time and place that George Fox first came into collision with Henry More. George has left no account of their interview, and all that More has said which is recorded, is, that "when conversing with George Fox he felt himself turned as it were into brass." What he meant by the remark, is not very apparent, but we may very readily conceive, that the plain, unlearned, unpolished, unpretending, yet firm and uncompromising advocate for the spirituality of the Gospel, would not be understood nor appreciated by the learned, philosophical, form-loving, and superstitious clergyman. Beside which he no doubt considered George as the cause of the spreading of Quakerism, in his eyes a mortal spiritual disease.

George's visit however unacceptable to one who understood him not, nor the mission he was called on to fill in this world, was very satisfactory to the poor suffering mistress of that mansion. She had been taught in the school of outward suffering and inward baptism, and was prepared to appreciate the spirituality and heart-cleansing effects of the Gospel of light and salvation; yea, and to know, that the inward testimony of the Spirit, that we are accepted of God, is of far more consequence in the prospect of death, than the most philosophical religious creed, and the most eloquent tongue to defend it.

(To be continued.)

True Gospel Liberty.

"Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."—James i. 25.

"There is a glorious liberty in the Gospel: there is a perfect freedom in the service of the life; there is a liberty in the power of the life over all the creatures. God made all things for man, and he denies him nothing, he being in subjection to him in the life, and using all in the dominion of the life. Now the devil paints a liberty like this, yea, a liberty that seems greater than this, even a liberty wherein the fleshly part, (whose very nature is eternally shut out of the nature of true liberty,) hath scope; which liberty is not surrounded, nor cannot be surrounded by the power of life, as this is; and in this painted liberty, that spirit which painted it lives, which paint the true liberty takes off, saying that which calls it liberty, and gathering in the name of liberty from this false appearance to that which is liberty indeed. And by the way, he that can read this, let him. The perfection of the true liberty lies in the perfection of bonds,—in the

perfect binding down of that which is out of the life; for the true liberty, is the liberty of the life, and of nothing else; and when all that is contrary to the life is perfectly bound down, then the life hath its full scope, without the least control of the fleshly part, and when the life lives, then that which is joined to the life lives also."—I. Penington.

For "The Friend."

DOCTOR FOTHERGILL.

Extracts from letters of Dr. John Fothergill.

"It is my fervent wish that all the professors of Christianity may be more anxious to live Christian lives, than either in advancing the consequence of the sect, or reflecting on our fellow servants, and our brethren, the sons of the same Father."

In speaking of the children at Ackworth School, he observes, "To give them an early inclination of acting uprightly, doing to all as they would desire others to do to them, even in the most trivial concerns of life, is a matter I very much wish to have kneaded into all their instruction. If they can so act as to avoid the reproaches of their own minds in the first place, and then be able to act such a part, as to feel from it interior approbation, they will never slide far from the path of rectitude. The power of heaven alone can do the rest."

The amiable and truly philanthropic author of the above quotations, appears to have been a favoured man. Immersed as he was, in the cares of an arduous profession, and much surrounded by the blandishments of wealth and courtly society; he yet appears, from all the accounts we have of him, to have maintained the character of a consistent Friend, and to have been very much preserved in the life and freshness of religious feeling. Such instances are rare, too rare among us in the present day; how many have lost strength by too free an intercourse with the world. In a short biographical sketch, contained in the memoirs and letters of his brother Samuel, it is remarked, that, "Whilst thus actively engaged in his profession, in the promotion of science, and in benevolent pursuits, his devotion to the interests and proceedings of the religious Society of which he was so valuable a member, increased with his increasing years; he had its prosperity much at heart. In the year 1776 he was nominated, one of a committee, appointed by the Yearly Meeting to make a general visit to the meetings throughout the nation." On this occasion he makes the following appropriate remarks.

"Having been nominated on this service, I accepted of it with reluctance, from an apprehension of my unfitness, as well as from the confining nature of my employment. But being desirous to acquit myself to the best of my ability, I could not avoid considering, with much and deliberate attention, the proposal made to the meeting, both in respect to the manner of it, the nature of the service, and its object; all which claim my hearty concurrence. That it arose from the simple movings of Truth, I am fully persuaded; the prevalence of a holy influence over the minds of many when it was delivered, was generally felt and

acknowledged. The nature of the service, in, to render us helpful one to another, in promoting the growth and prosperity of every individual in the Truth, and by this means to advance the great end of true religion, the glory of Him, who created us, and the comfort and happiness of all."

The complaining language of many countries having deeply affected the mind of Friends, fervent desires were raised that the life of religion might be renewed in the churches, to their help, in the maintenance of pure, unmix'd piety. And it pleased Divine Providence to open the way for a fresh labour of love amongst his people, and to make many willing to engage in this service; and oh! may it be blessed, so as to make it a memorable season of Divine refreshment, from the great Master of our assemblies. . . .

The Way to Life.

"Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."—John viii. 12.

"The way to life is very difficult, yea and impossible to that part in man which is so busy in willing and running towards life; but it is as easy on the other hand, to that which the Father begetteth, raiseth up, and leadeth. 'The wayfarer man, though a fool, shall not err.' The wisest and richest merchants in Babylon cannot set one step in it: the least child in Zion cannot err there. Therefore know that it is thyself, to which it is so hard; and know that which God hath given to thee, which will make it easy.

"Thou hast a living talent given thee by God, let not thine eye be drawn from that; but join to that, keep there, and thou art safe; and that will open thine eye to see all deccits, just in the very season and hour of temptation. For thou must expect to meet with all these temptations, as thy growth makes thee capable of receiving them. And as they come, the true eye being kept open, they will be seen; and being seen they will easily be avoided in the power of life; for in vain the net is spread in sight of the bird. Therefore, that thou mayest be safe,

"1. Know the light, the eternal light of life, the little glimmerings and shavings of it in thy soul. 'This comes from the Rock, to lead thee to the Rock; and if thou wilt follow it, it will fix thee upon the Rock where thou canst not be shaken.

"2. Keep in the light, keep within the hedge; step not out of thine own, keep out of the circumference of the spirit of deceit, the power of whose witchery and sorcery extends all over the regions of darkness.

"3. Love simplicity, love the nakedness of life, stand single in the honesty of the heart, out of the intricate subtle reasonings, and wise consultations about things; for by these means the serpent comes to wine about and deceive thy soul: but in the simplicity of the movings of life, in the light, lies the power, the strength, the safety.

"4. Lie very low continually, even at the foot of the lowest breathing and appearances

of the light. Take heed of being above that wherein the life lies; for the wisdom, the power, the strength, yea the great glory lies in the humility: and thou must never be exalted, thou must never come out of the humility, but find and enjoy the honour and glory of the life in the humility.

"5. Mind the reproofs of the light, for that will be setting thee to rights. That will still be bringing down that which would get up above, and there lies the preservation. On the chastenings of the light, the sweet chastenings of the love by the light! These are healing stripes. This brings down the exalter, and that in thee which loves to be exalted, and to be seeking the honour of the spiritual riches, before the humility is perfected."—Penington.

Mechanics.—One of our most distinguished scholars, Elisha Burritt, has expressed the opinion, that "the situation of an apprentice to mechanical business is one of the most favourable for making intellectual progress; and if he had his life to live over again he should prefer to begin as an apprentice. The labour of the day secures health and gives a keen relish for study in the hours of relaxation. The means of the apprentice for acquiring habits of reading and a taste for study are already respectable, and are constantly increasing. Application—the right use of spare minutes—are the great secrets of success in the moral and intellectual enterprises the pursuit of which is the prerogative of man."

E. Burritt very properly opposes the adoption in this country of the opinion which assigns to mechanics an inferior degree of appreciation. It will be admitted that on the score of usefulness those who practice the mechanic arts are surpassed by no portion of society, and there can be no good reason why knowledge and intelligence in a mechanic should not be entitled to as much consideration as in a professional man. Mechanical pursuits in the general interfere in some degree with the sort of social intercourse which accompanies wealth, and consequently may unfit those who follow them for frivolous indulgences, known to what is termed the fashionable world; but it must be borne in mind that these frivolities are entirely unessential to the making of a great people, and are at best nothing but the small change which passes current in society. If we look back to the history of our own and other countries, we shall find that, in numerous instances, the founders of families claiming pre-eminence have been practical mechanics, whose worth and intelligence have conferred a respectability on their offspring which possibly would never have been acquired through their own intrusiveness. This notion of graduating a man by his pursuit, instead of his intellect and enterprise, is absurd, and those who would do so, do great injustice to others as well as to themselves.—*Salem Gazette.*

THE FRIEND.

FOURTH MONTH 20, 1850.

We go to press in the midst of our Yearly

Meeting, which is largely attended. Next week we shall, probably, give an account of the business transacted.

RECEIPTS.

Received of Ed. Roberts, P. M. for Mary Roberts, Milton, Ind., \$2, to 26, vol. 23; of Joel Evans, agent, Springfield, Pa., for himself, Thomas C. Palmer, and Susan Pratt, \$2 each, vol. 23; of Jos. Haines, N. J., \$2, vol. 23; of Hannah Stapler, Wilmington, Del., \$1, vol. 23; of Joseph Gibbons, agent, Michigan, for An. U. Sutton, \$2, vol. 23; of D. Heard, agent, N. C., for Josiah Reynolds, \$4, vol. 22 and 23; of Alfred King, Leysay, N. Y., \$2, vol. 8, B. F.; of J. F. Hall, agent, Stanfordsville, N. Y., \$2, for Paul Upton, for vol. 23.

Haverford School Association.

The stated annual meeting of the Haverford School Association, will be held at the committee-room, Arch street, on Second-day, Fifth month 13th next, at 4 o'clock, P. M.

CHARLES ELLIS, Secretary.

Phila., Fourth month, 1850.

WEST-TOWN BOARDING SCHOOL.

The Summer Session of West-town Boarding-School, will commence on Sixth-day, the 26th of Fourth month next. To avoid disappointment in case the school should be filled, parents and others intending to send children will please make early application to Joseph Snowden, Superintendent at the School, or Joseph Scattergood, Treasurer, No. 84 Mulberry street, Philadelphia.

WANTED

A female to teach a school of coloured children in New Jersey, the present summer; one who has had some experience in teaching, and feels interested for the elevation of this class, would be preferred. Inquire of Josiah Tatum, No. 50 North Fourth street, Philadelphia.

WANTED

A well qualified female Friend to teach a family school in the country. Address Henry Wood, Rahway, N. J.

WANTED.

A young man is wanted in a large Retail Dry-Goods Store to learn the business. Apply at this office.

DIED, on the 18th of Third month, at her residence in Stanfordsville, Duchess Co., N. Y., Jemima, wife of Wright Smith, in the 66th year of her age. The death of this dear Friend was sudden, from a disease of the heart. She expressed a few days previous that she believed her time here would be short. She devoted much of her life to visiting the sick, and endeavoring to contribute to the comfort of the afflicted, and we trust she was prepared to receive the reward of those of whom it was said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

—on the morning of the 30th ult., in the 22nd year of her age, ELIZABETH C., wife of Alkison H. Walton, of Whitesmarsh, Montgomery county, Pa., and daughter of Richard M. Shoemaker.

PRINTED BY KITE & WALTON.

No. 59 North Fourth Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XXIII.

SEVENTH-DAY, FOURTH MONTH 27, 1850.

NO. 32.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

JOHN RICHARDSON,

AT NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

All communications, except those relating immediately to the financial concerns of the paper, should be addressed to the Editor.

For "The Friend."

The Aneroid Barometer.

This new and very convenient little instrument was invented a few years since by a Frenchman of considerable scientific attainments, named Vidi. It is now manufactured in great numbers both in France and Great Britain. The principle upon which its construction depends was developed, so long ago as 1793, by Professor Conté, of the Aeronautical school at Meudon, near Paris. In his balloon ascents during the war in Egypt, he found the ordinary barometer subject to so much oscillation as to be useless. To obviate this difficulty he constructed an instrument consisting of a bowl of strong iron or copper, upon which was fitted a convex flexible cover of thin sheet steel. Several springs were fixed inside, which pressing on the under surface of the cover, kept it at a proper elevation. The air being pumped out of the bowl, the atmosphere pressed the flexible cover inwards until this pressure was balanced by the resistance of the springs beneath. Hence, with the variations of atmospheric pressure the cover would rise and fall. These motions were communicated to an index passing over a graduated dial plate as in the common wheel barometer. The whole instrument was somewhat in the shape of a watch, and might have been made small enough to carry in the pocket. Conté soon rejected his barometer on account of the influence that change of temperature had upon its indications.

In Vidi's instrument this influence is said to be partially counteracted. This is effected, (if I rightly understand the descriptions before me,) by allowing such a portion of air to remain in the vacuum cup, that any change in the capacity of the latter caused by a rise or fall of temperature, may be counterbalanced by a corresponding change in the resistance of the rarified air within, and of the spring that sustains the flexible cover of the cup in its proper position. Thus, an increase of heat enlarges the vacuum cup, and the effect of this

enlargement, were there nothing to counteract it, would be the depression of the cover, both on account of a greater surface being exposed to atmospheric pressure, and in consequence of the increase of space for the contained air (all of which cannot be pumped out,) to diffuse itself through. But an increase of temperature also expands this rarified air, (or rather increases its elasticity,) and has a like effect upon the regulating spring. But both these changes tend to raise the flexible cover. Thus the different effects of varying temperature are made, in measure at least, to counterbalance one another.

It is to Vidi's instrument that the name at the head of this article has been applied. In it there is but one spring to sustain the cover of the vacuum cup in position, and this is outside of that cup. It is a spiral steel spring, and prasses upwards the long arm of a lever, the short arm of which, (on the same side of the fulcrum however,) is connected with the centre of the flexible cover of the cup. This cover is made of thin metal corrugated in concentric circles to render it more yielding. The movements of the lever are communicated by means of another lever and a very fine watch-chain, to the index. The cup, spring, and levers are inclosed in a brass case. The size of the instrument is about that of a ship's chronometer, it being four inches and three quarters in diameter, and one inch and three quarters in thickness. There is a screw on the back of it by which it can, at any time, be adjusted to correspond with a standard mercurial barometer; so that any error in its indications produced by a change in the tension of the spring, can be readily removed.

It is safest frequently to compare the instrument with some reliable standard; for its internal structure is such that it may become materially deranged, and yet the observer remain entirely ignorant of such derangement. In this particular—as perhaps in all other respects except its size, portability, and freedom from oscillation—the Aneroid is inferior to the old form of the instrument. "The mercurial barometer," remarks Prof. Lovering in an article in the last number of Silliman's Journal, "is in danger of being broken when exposed to the perils of mountain travel. In this case, the damage however great, is known, and no error is introduced into science. Unless the tube is broken, the instrument is so simple in its construction that it is not liable to be injured at all. It is otherwise with the Aneroid Barometer. To appearance it is stronger than the old barometer, and can bear a greater strain without being broken. On the other hand we can easily foresee that it may be materially injured without attracting the notice of the observer at the time, and in this way con-

ceal its own infirmities under its apparent strength."

The chief advantage of the Aneroid Barometer is its portability. It is by no means adapted to nice scientific measurements; but for ordinary meteorological purposes it will probably be found to be quite satisfactory. It may be considered as accurate as mercurial barometers at the same price, (about 15 dollars,) usually are, and its indications may generally be depended upon as being within 4 or 5 hundredths of an inch of the truth.

Bellisle's "Manual of the Barometer," published in London last year, contains a table of observations made twice a day for a month, with both a mercurial and an Aneroid barometer. The greatest difference between the simultaneous indications of the two instruments, as recorded in this table, is 3 hundredths of an inch, and only in one case did it amount to this much.

On the other hand, Professor Lovering's experiments, as detailed in his paper already referred to, exhibited errors much more considerable—as great at one time as one-tenth of an inch;—but the instrument he used had been previously strained and tortured to its utmost endurance, first under the receiver of an air pump and afterwards under the receiver of a condenser. One thing, however, his experiments show, that the Aneroid is by no means available for ascertaining the heights of mountains, if their elevations exceed 1500 or 2000 feet. The height of hills of from fifty to eight or ten hundred feet elevation, may be very conveniently measured by means of this neat little instrument, and the results, in general, be depended upon as correct to within from 10 to 50 feet, or perhaps less if certain precautions are taken to guard against error. Hence it is a very interesting travelling companion; and sometimes it might prove a useful one also, by forewarning its possessor, when planning the excursions for the day, of an approaching storm, or by informing him that the weather would probably be fair, notwithstanding the clouds and other prognostics might betoken otherwise.

LLN.

From the Youth's Friend.

THE LEOPARD.

The length of this animal's head and back is about four feet, and his tail about two feet and a-half. His back is about two feet and a-half from the ground. His eyes are bright and restless, and his countenance so remarkably ferocious as to appear extremely terrific. His skin is of a strong yellowish color, marked with numerous spots, each composed of four or five dark dots arranged in a circle,

and nearly similar in form to the print of the animal's foot in the sand. His general habits are fierce, cruel, and insatiable in his thirst for blood. He is swift in the chase, but usually catches his prey by leaping suddenly from some lurking place. He destroys almost every kind of beast that has strength to overcome, and is exceedingly enraged against mankind. These animals have been known to come from their lurking places in great numbers, and commit dreadful slaughter among the cattle that feed on the plains.

Leopard's skins are very valuable and are highly esteemed. The panther differs little from the leopard, either in shape, colour, or disposition.

The remarkably spotted appearance of the leopard's skin is mentioned in the Bible to show how strong evil habits become in those who indulge them; they cannot be washed away nor removed any more than a black man can wash himself white, or a leopard remove the spots on his skin. Man cannot effect the change, but God can change the heart, and blessed be his name, he does do it often. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good who are accustomed to do evil." Jer. xiii. 23.

The vigilance, fierceness, and awfulness of the leopard are likewise alluded to.—"A leopard shall watch over their cities, every one that goeth out thence shall be torn in pieces, because their transgressions are many."—Jer. v. 6. "As a leopard by the way will I observe them,"—Hos. xii. 7. "Their houses are swifter than the leopards,"—Hab. i. 8.

Sin has operated so powerfully on the minds of mankind, as to render the dispositions and manners of some persons so exceedingly fierce and cruel, that they more resemble cruel leopards and panthers, than human beings. "Their mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways; and the way of peace have they not known."—Rom. iii. 14—17. Consider how imprudent and dangerous it is to keep company with such wicked persons. Beware of them: remember cruelty is in their hearts and you may speedily become their prey. How serious is the consideration that the hearts of mankind, by reason of sin, have so much enmity and cruelty lurking in them, that their dispositions and conduct too much resemble those of evil beasts. Hence we see many children treat poor helpless little creatures such as flies, and other insects, with extreme cruelty; tearing off their wings or legs, and in an unmerciful manner depriving them of life. The rage and malice manifested by some young persons against each other, also prove how much they possess of the ferocious inclinations of the leopard. They will quarrel and fight together with such anger and fury, as frequently ends in a most disastrous manner: "But if ye bite, and devour one another, take heed that ye be not consumed one of another."—Gal. v. 15. Wild animals are a just representation of those persons who act only according to their own wills, neither thinking of, nor caring for the law of God. But real Christians have had their hearts and dispositions changed, and they are like tame

animals, who are desirous to please their Master. Christians are kept from evil propensities by the grace of God, communicated to them through their Saviour Jesus Christ. If God were to withdraw his grace, they would soon return to their natural sinful state. Where this truth is not known and felt, there can be no true religion. By this we are taught our absolute dependence on Christ to preserve us from the path of the destroyer, and to conquer our own wills by his grace, and bring them into sweet obedience to the requirements of his Gospel. Entreat, therefore, most earnestly that your Almighty Father will give you his Holy Spirit, to cultivate in you the same gentle and peaceful mind, which was also in Christ Jesus, and that as you advance in years, you may the more resemble our beloved Saviour, who when he dwelt in this world, was meek and lowly of spirit, "increased in wisdom and stature, and in favour with God and man." Luke ii. 52.

Communicated.

Sagacity of the Elephant.

The following given on the authority of Robert Caunter, seems to be a purely deliberative act on the part of the elephant; and that, be it observed, by the animal when in a wild state, and perfectly unacquainted with the devices of human training:—"A small body of sepoy stationed at an out-post, Fort de Galle, in Ceylon—to protect a granary containing a large quantity of rice, was suddenly removed, in order to quiet some unruly villagers, a few miles distant, who had set our authorities at defiance. Two of our party happened to be on the spot at the moment. No sooner had the sepoys withdrawn, than a herd of wild elephants, which had been long noticed in the neighbourhood, made their appearance in front of the granary. They had been preceded by a scout, which returned to the herd, and having no doubt satisfied them, in a language which to them needed no interpreter, that the coast was clear, they advanced at a brisk pace towards the building. When they arrived within a few yards of it, quite in martial order, they made a sudden stand, and began deliberately to reconnoitre the object of their attack. Nothing could be more wary and methodical than their proceedings. The walls of the granary were of solid brickwork, very thick; and the only opening in the building was in the centre of the terraced roof, to which the ascent was by a ladder. On the approach of the elephants, the astonished spectators clambered up into a lofty banyan tree, in order to escape mischief. The conduct of the four-footed besiegers was such as strongly to excite their curiosity, and they therefore watched their proceedings with intense anxiety. The two spectators were so completely screened by the foliage of the tree to which they had resorted for safety, that they could not be perceived by the elephants, though they could see very well through the little vistas formed by the separated branches what was going on below. Had there been a door to the granary, all difficulty of obtaining an entrance would have instantly vanished; but four thick brick walls were ob-

stacles which seemed at once to defy both the strength and sagacity of these dumb robbers. Nothing daunted by the magnitude of the difficulty which they had to surmount, they successively began their operations at the angles of the building. A large male elephant, with tusks of immense proportions, laboured for some time to make an impression; but after awhile, his strength was exhausted, and he retired. The next in size and strength then advanced, and exhausted his exertions, with no better success. A third then came forward, and applying those tremendous levers with which his jaws were armed, and which he wielded with such prodigious might, he at length succeeded in dislodging a brick. An opening once made, other elephants advanced, when an entrance was soon obtained, sufficiently large to admit the determined marauders. As the whole herd could not be accommodated at once, they divided into small bodies of three or four. One of them entered, and when they had taken their fill, they retired, and their places were immediately supplied by the next in waiting, until the whole herd, upwards of twenty, had made a full meal. By this time a shrill sound was heard from one of the elephants, which was readily understood, when those that were still in the building immediately rushed out, and joined their companions. One of the first division, after retiring from the granary, had acted as sentinel while the rest were enjoying the fruits of their sagacity and perseverance. He had so watched himself as to be enabled to observe the advance of an enemy from any quarter, and upon perceiving the troops as they returned from the village, he sounded the signal of retreat, when the whole herd flourishing their trunks, moved rapidly into the jungle. The soldiers on their return, found the animals had devoured the greater part of the rice. A bull from a field-piece was discharged at them in their retreat; but they only wagged their tails, as if in mockery, and soon disappeared in the recesses of their native forest." In general, the elephant makes less use of his strength than his address, often applying the most dexterous methods of accomplishing his ends. "I was one day," says Jesse in his *Gleanings in Natural History*, "feeding the poor elephant (who was so barbarously put to death at Exeter Change) with potatoes which he took out of my bud. One of them, a round one, fell on the foot, just out of the reach of his proboscis. He leaped against his wooden bar, put out his trunk, and could just touch the potato, but could not pick it up. After several ineffectual efforts, he at last blew the potato against the opposite wall with sufficient force to make it rebound, and he then without difficulty secured it. This is an instance of sagacity seldom to be met with among animals.

Y. Z.

"The visited of the Lord, who undergo the operations of his chastening, refining, purging, preparing hand, are subjects of rejoicing to the wise in heart; and objects of their tender solicitous care: but the unregenerate, the raw, the irreligious, and those who are as but half-baked cakes, look upon such as with a

vature's eye; they watch for their halting. The great preservative against the arrows of the ungodly, is true humility. When we lie prostrate, as with our mouths in the dust, those arrows of the ungodly are disappointed; they fly over us, and do not hurt us. The archers themselves grow weary, if not ashamed of their pursuit. 'After whom dost thou pursue? After a dead dog, after a flea.' This was the spirit which 'waxed stronger and stronger,' and which in fulness of time obtained dominion, and ruled among the chosen people."

For "The Friend."

THE BROWN FAMILY.

An Account of the confinement, and some remarkable things relating to William Brown, (the father of William and James Brown, who came over early from England to settle in Pennsylvania, about the year —.)

(Concluded from page 943.)

James Brown and William Brown, sons of the Friend above mentioned, some time after this, concluded to remove over to this country. But James came over first in a single state. William's first wife could not give up to it cheerfully; but he having a clear sense of duty therein, signified that the Lord wonderfully made way for, and assisted him, inasmuch that all difficulties relative to his removal disappeared, and his affairs were settled to satisfaction. Being marvellously helped many times and divers ways on the passage, and after her arrival. He landed at New York in or near the year 1696.

James Brown (by account) settled first at or near Marcus Hook or Chichester, in Chester county, Pennsylvania. There also his brother William, after he came in, settled for a time, but did not purchase land there, as that did not appear to be the fixed place for their residence. For about the year 1701, William apprehended it appeared to be his duty in the light of Truth to remove further westward, and accordingly the next year, viz., in 1702, he removed with his family to settle at Nottingham, about 40 miles distant from Marcus Hook; a large tract or township of land being laid out there in that year, and called by that name, being deemed in Pennsylvania, but was situated on the border of Maryland, and was accounted far back in the wilderness. His brother James after some time came and settled in the same neighbourhood, where he dwelt the remainder of his time, and deceased about the year 1715, being a religious man, and of a good character, but not favoured with a capacity or talents equal to his brother William. His wife's name was Honour, the daughter of William Clayton.

William was born in the First month, 1656, and was about 7 or 8 years old at his father's decease; and by his own relation something very remarkable occurred in his very young years, viz.: In the year 1663, persecution having arisen very high and hot against Friends, for attending their religious meetings, and a conscientious adherence to their testimony in other respects, his parents had suf-

fered greatly, and were much distressed of their property for fines, &c., and he, though a child about 7 years of age, became very thoughtful of the abuse of these things. The old adversary Satan, persuading him that such a religion was not right, that occasioned people to be brought under so great difficulties on account of it, and that he who required such things of them was a hard master, and not a good being. These insinuations became so strong in his mind, that one night after he went to bed, he was sorely tempted to curse the Almighty; under which trial a great terror came over him, wherein he was afraid to do so, and thereupon roared out aloud; which so afflicted his mother that she came to his bedside to see what ailed him. But being favoured with strength to resist the tempter, he was quickly helped so far over the temptation, as to stop crying out, being ashamed to tell his mother what happened to him; and before she came to him, he was quiet again; and his mother observing him so, she concluded he had been asleep and was afflicted by a dream, so returned without speaking to him. He kept his condition to himself, and did not discover it to any one at that time; and being thus preserved, he was not tried with the like again. It had a tendency to open his understanding, and to convince him fully that his parents were right, and that the religion they suffered for, was the Truth itself, which in the end maketh men free indeed, and enables them to wish well, and to seek the good of all men, even those who hate and persecute them.

Another circumstance worthy to be preserved in memory was related nearly as follows: While James and William Brown lived at Chichester aforesaid, and after George Keith became troublesome, having availed from the state of humility which he once stood in, and had gained a number of adherents in his fallen state, amongst whom James was in some danger of being caught, having at first a favourable opinion of Keith; who happened to come to their meeting at Chichester on a certain time, where he spake or preached largely, using some arrogant and lofty expressions, and scoring beyond the pure simplicity of the Gospel; amongst other things expressing that "heavenly might know his doctrine was right, by the power that he showed." After this meeting James and William Brown had some conversation on the subject, wherein James expressed some approbation of Keith's service, and asked William what he thought of G. Keith now? Was he not satisfied? But William being a deep feeling man was doubtful, and more cautious of joining with a spirit which he thought was lending some into a separation from the Truth; therefore replied to his brother, "I am satisfied, but it is in this, that he is in a wrong spirit;" which James rather took amiss, and thereupon was about to leave his brother hastily; but William stopped him, or stepped after him, querying of him whether he did not remember how they used to feel at their meetings when in England, though they were then but as lads, and so mentioned nearly to the following import, concerning the love and the meeting season; they were then often sensible of, under the powerful

operation of the pure living principle of love, light and life, which was felt and known to be all in all; and the Power which attended Friends even in their silent meetings, was oft times known and felt to be above, and over all the persecuting powers which opposed them, and disturbed their meetings. The living ministers advised us to a close attention to the pure principle, in the silence of all flesh, and the power and Divine savour of life attended, which seems to me not so in Keith's doctrine, but a product of the creaturely wisdom which scatters and hurts the life. Were we not, continued he, then sensible of the stream of true love flowing towards our persecutors, enabling us to pray for those that scoffed at, and abused us, throwing sometimes subtle, dust, &c., after us. The fulness of joy that was experienced in the possession of the Truth, obtained through a faithful submission and obedience to its dictates, was a rich reward for all that we suffered, and was far beyond all outward possessions. Since that time we have come under a different dispensation, having been released from those trials, and are come over to a place where employment of another kind has taken up our time. We have been looking out, and allowed to provide towards an outward inheritance, and settlement for ourselves and families, free from disturbance or persecution; but let us remember that the Truth is still as precious and as powerful as ever; and perhaps it is now time for us more fully to resume our former exercise of spirit, that we may be preserved safe from harm, and become deeper and more fully grounded; so as not to be drawn aside or shaken by blasts, which may be suffered to rise for a trial of our foundation. This conversation had some reach on his brother James, so that he appeared more calm and settled in his mind.

The next day Keith had a meeting at the house of Henry Reynolds, and he knowing that James Brown had rather favoured him, on his way to the meeting called at James's house, and asked if he was going to meeting; at which James hesitated, whereupon G. K. alighted and went in, intimating, that if he began to be dissatisfied, he would satisfy him; and though he used many words, all did not avail, for James went not to the meeting, and was favoured with preservation from further harm by that wily, separating spirit.

Some of the sons or descendants of the person first mentioned, we have understood, removed from Northamptonshire to Bedford, and were a numerous family there, inasmuch that when William Brown from Pennsylvania, (who was his great grandson) was in England in the year 1792, he mentioned that the members of the meeting of Friends in the town of Bedford were many of them of that name, or descendants from that stock of Browns.

The memorandums of the above occurrences were taken down the 22d of the Third month, 1785, the substance thereof were then related by a great grandson of the Friend first named, viz., William Brown who is last mentioned, in the 89th year of his age, whose father's name was William, son of the aforesaid James; he retaining the same faith and lively in his memory, having divers times heard it related by

William Brown Sen., who was his grandfather's brother, and lived until the 91st year of his age, remaining tender and lively in spirit, and retaining till near the close of his life, a clear sense and remembrance of the power and workings of Truth in the time of severe persecution in his minority. He died in West Nottingham, Pennsylvania, the 23rd of the Sixth month, 1746, having lived there about 44 years, in good repute for his integrity, being an elder in the church, and a substantial Friend. May the preservation of the foregoing passages be of benefit and encouragement to his posterity and successors, especially those near the place where he lived and died, to endeavour to imitate him in piety, that their end may be peace, as no doubt his was, which is the desire of the person who wrote the above account.

G. C.

For "The Friend."

Reliance Upon the Almighty.

What a continual comfort and liberty of mind do those possess, who repose their trust in their Maker. Amid all the care and anxiety which through our path, whether of worldly matters, or of still more important concerns relating to the affairs of the church, it is an unspeakable relief to feel that we have a friend who is indeed touched with a feeling of our infirmities, and was never foiled in battle; and who can administer the needful cup of consolation when we may almost conclude that no eye can discern the complexity of our trials, and the depth of our grief. There is no situation in life in which the faithful cannot see many evidences of the workings of an Almighty hand, which has oftentimes cleared the way for them, and so controlled and regulated events, relating to their preservation and well-being as to inspire them with confidence, that while they continue in the paths of righteousness, all things will yet work together for good; and are ready at times to adopt this grateful language. "Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life." (Ps. xlii. 5, 6.)

In this sweet frame of spirit, they can also see the inability of man unassisted, to bring about anything good, and though they may be called to mourn over the desolation of Jerusalem, when the wall is broken down, and the gates thereof are burned with fire, yet the necessity is fully seen of being led by the directing hand of an Almighty power, that through faithfulness, we may be instrumental in rebuilding the wall and repairing the waste places. Amongst all the troubles which arise in the Christian's path, if his primary desire is, that he may not stumble; but keep a humble and straightforward course, looking to him who is emphatically styled, "the Repairer of breaches," and the Restorer of paths to dwell in," this language may sometimes revive to his refreshment and consolation: "When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire,

thou shalt not be burnt; neither shall the flame kindle upon thee." (Isa. xliii. 2.)

But unless there is a heartfelt concern to live righteously and godly in this present world, and so to walk as to meet Divine acceptance in every action, and a disposition is still unsubdued which renders us seekers of pleasure more than seekers of God, contenting ourselves in a state of forgetfulness and negligence, and even in open rebellion against those gentle intimations which would regulate our conduct and conform us to righteousness, what right have we to expect, that the supervision and guardian care of Israel's Shepherd, so signally experienced by the devoted and lowly follower of a crucified Redeemer, will be extended over us? There is reason to fear that some when not sufficiently given up to their Master's will, may lull themselves in a false security, or repose in Providence; and look for prosperity and blessing from that hand against which they contend every day. Man must expect that his part must be done—that he must close in with the offices of redeeming love and mercy—that his talents are required in his Master's service,—and that he alone who is diligent in his employment, conformably to Divine direction and assistance, will be permitted to stand before his heavenly King.

State of New York.

R. Shackleton to John Thorp.

21st of Ninth month, 1784.

How little, how nothing is at our command! However, it is our duty to endeavour to be always ready, that if a ministering angel of good has in charge to impart any to us, we may be found in a state capable of receiving it; and if the prince of this world should also come with his temptations, that he may be baffled in his designs. One and the same state is necessary in both cases—a state of emptiness, nothingness and abasement of self. This is our centre; and as each of us industriously acts within his proper circle, and fulfils his reasonable duty, we shall know (I believe) an extension of the cord of Divine love and authority, an increase of holy zeal and stability, and a wide field of labour. For my part I never expect to be worth calling anything; I am satisfied to be nothing, so I be not preserved from anything that is evil; but I want there, and such as there, to be what you ought to be, or, in other words, what the Master would have you to be. Now I believe it is the Master's will, that his servants should be more and more acquainted with his good pleasure, and the ministers of his word, as burning and shining lights. I am, indeed, sometimes astonished at the beauty and excellence delegated to some of this class, though like the planets, they have no light of their own—none, but as they derive it from the sun of righteousness. And yet how liable are even such to become dim and suffer eclipse, "shorn of their beams," and while they are preaching in words to others to become castaways themselves; so that "watch and pray" remain to be the words of counsel and indispensable injunction to all, without respect of persons.

Retired.

"MY SON GIVE ME THY HEART."

Leave watch behind: bring God thy heart—how light
To guide thy wandering steps through life's dark night:

God spurns the riches of a thousand coffers,
And says, "My chosen is he, his heart who offers:
No gold nor silver seek I, but, above all,
All gifts, the heart, and say it with my love;
Yea! one sad, contrite heart, which men despise,
Next to my throne and he'd decree I prize!"

Then think not lowly of thy heart, though lowly.
For holy is it, and there dwells the Holy:
God's presence-chamber is the human breast—
Ah! happy spirit with such inmate blest! F.

One who possesses a talent for reparation, and lays the reins on the neck of his imagination, and gives utterance to his sallies as fast as they present themselves, will not be long without giving offence, and inflicting wounds which he may bitterly regret, but cannot easily repair.

"The hint malevolent, the look oblique,
The obvious satire, or implied dislike;
The sneer equivocal, the harsh reply,
And all the cruel language of the eye,
The trifling jest, whose venom is so dart,
Scarce wounds the hearing, while it stings the heart;
The guarded phrase, whose meaning kills; ye said
The list'ner wonders how you thought it could.
Small slights, neglect, unkindness, perhaps with hate,
Make up in number what they want in weight;
These, and a thousand griefs minute as these,
Corrode our comfort, and destroy our peace."

Come Out of the World.

"Come out of the world more and more—out of the nature—out of the spirit—out of the fruits, and out of the fashions of the world. They are all for the fire. Christ said, the world loveth its own. Search with the light of the Lord Jesus, what there is in you that the world owns and loves; for that is its own. And consider what it is that the world is offended with; not with that which cometh from itself, of its own making and inventing, but that which crosses its inventions; that is of another nature, and springs from another sort. O be not conformed to the fashions of the world, that please the lust, which grieves the Spirit of God; but be ye renewed in your minds, and being so *within*, you will be as new people *without*. They who have been truly with Christ, are quickly discerned; they cannot be hid. So it was of old. The Jews said of the disciples, these men have been with Jesus; their speech and carriage betrayed them—their outwards were not like the outwards of other men—they were not current with the fashions and customs of that time. Nor can they that have been with Jesus, conform to the vain fashions and customs of this world. Wherefore be not you, in any sort of this world, but give diligence to make your holy high calling and election sure; for many are called and few are chosen. The reason is, they are slothful servants, they hide their talents in a napkin, neglect the day of their visitation, and work not out their salvation with fear and trembling; and then the night overtake them, in which they can never work the works of repentance; and the things that

belong to their peace, are hid from their eyes forever. But the Lord forbid that it should be so with any of you. No. I hope, yea I believe, better things of you. And I am assured that as you keep your hearts chaste to the light and grace, that with which you have been visited of the Lord, you shall be kept to eternal salvation. For they are saved that walk in the light. Into the light the enemy cannot come; for the Light is Christ Jesus, and the enemy hath no part in him."—W. Penn.

For "The Friend."

TRACT ASSOCIATION.

At the Annual Meeting of the Tract Association of Friends, held Third month 13th, 1850, the following Friends were appointed officers for the ensuing year.

Clerk.—Nathan Kite.

Treasurer.—Joseph Scattergood.
Managers.—John C. Allen, Edward Richie, Joseph H. Newbold, Horatio C. Wood, Samuel Bittle, Jr., Joseph Kite, William H. Brown, Charles Evans, Israel H. Johnson, Charles J. Allen, Joseph Walton, Jr., William L. Edwards, Samuel Allen, Charles Canby, Anthony M. Kimber.

ANNUAL REPORT.

To the Tract Association of Friends.

The Managers report, That during the year ending Second month 28th, 1850, they have had printed

The number on hand Third month 1st, 1849, was	137,409 Tracts.
	154,677

Making a total of	292,086
There were on hand Third month 1st, 1850,	180,789

Showing a distribution during the year, of	111,297
--	---------

Of these, according to our monthly record, there were taken for distribution in Philadelphia and its immediate vicinity, 17,463, of which 4,061 were for the State Penitentiary, the County Prison, the House of Refuge, the Almshouse, the Pennsylvania Hospital, the Houses of Industry, the Widows' Asylum, and the several Soup-houses; 2,836 were for seamen, boatmen, and others along the Delaware and Schuylkill; 2,050 were for schools, chiefly those for coloured persons; 3,121 have been given to the Universalists and the members of an Infidel Association; and the balance, 5,440, have been variously distributed, at the corners of the streets, at a public meeting, and among medical students, factory operatives, labourers in the suburbs, firemen, and others. For other parts of the State of Pennsylvania, 10,499 have been taken; for New England (chiefly Connecticut and Rhode Island), 2,314; for New York, 2,999; for New Jersey, 3,156; for Delaware, 204; for Maryland, 692; for Virginia, 212; for Washington, District of Columbia, 1,234; for North Carolina, 286; for Georgia, 192; for various Southern States, 954; for Ohio, 3,344; for Indiana, 296; for Illinois, 755; for Tennessee, 480; for Missou-

ri, 96; for Iowa, 1624; for the North-west Territory, 384; for California and passengers going thither, 309; for Canada, 351; for the West Indies, 205; for Great Britain, 112; and for Upper Assam, India, 192. In addition to these, 806 have been taken for circulation among Jews, chiefly in Philadelphia and New York, 462 for the Mormons near the Great Salt Lake, in Upper California, and 384 for the Shawnee Indians. 23,590 are recorded as taken for general distribution. Auxiliaries have received 10,612, and 11,422 have been sold for cash.

From the above statement it will be seen that about twenty-eight thousand tracts have been taken for Philadelphia and other parts of Pennsylvania. To this amount there should probably be added a large proportion of those set down as taken for general distribution; so that we may estimate the number circulated within the limits of our own State at between forty and fifty thousand, or considerably more than one-third the whole distribution. As it is desirable that the varied and instructive matter contained in our series of tracts should be extensively and judiciously disseminated, we should feel encouraged by the more general co-operation of Friends in other States, and in some parts of our own State also, in this unpretending but useful work. In many neighbourhoods, particularly in new countries where good books are scarce, much advantage might result from the labours of Friends in this way, either individually or by forming auxiliary associations. Numerous auxiliaries have been formed during the thirty-four years of the existence of the parent association, but many of them, we regret to say, are now entirely inactive. May we all be more diligently engaged to observe the injunction, "To do good and to communicate," and as we endeavour thus to discharge our duty in Christian simplicity and humility, we shall in some measure, be favoured to experience the truth of the declaration, "He that watereth shall be watered also himself."

One auxiliary has been formed since our last report, in Washington county, Indiana, under the title of "The Blue River Auxiliary Tract Association."

The number of juvenile books disposed of during the year is, according to our record, 2,408. There were on hand on the first of the present month, 20,736, of which 11,034 were in sheets.

An edition of 10,000 copies of the Moral Almanac for 1850 was printed, which has been mostly disposed of; that for next year will probably be published in a few weeks, our committee on the subject having been engaged during the winter in selecting and preparing suitable matter. This task is becoming every year more and more difficult, and we now call the attention of our friends to the subject, in hopes that when they meet with striking and interesting anecdotes, well authenticated, and of an instructive, moral or religious bearing, or short didactic paragraphs, pithy, and sound in sentiment, they will remember our wants, and forward such extracts to one of the managers, or information where they may be found.

During the past year we found it necessary to call upon our friends for donations to our funds, in order to enable us to proceed with the publication of our tracts. 275 dollars were collected by a committee appointed for the purpose, chiefly from members of the association, which, with a number of contributions received by our Treasurer from Friends in the country and others, have made the donations amount to 407 dollars. We believe there are Friends in neighbourhoods where no auxiliaries are in operation, who would willingly become annual subscribers and members of the Association. We hope such will be encouraged to send in their contributions to our Treasurer, with an intimation of their willingness to become regular subscribers. In this way the necessity of frequently calling on our members and others for donations, might be avoided.

Our receipts during the year, including donations, have been \$1157 32 cents, and our expenditures \$935 60 cents. The balance in the treasury on the 1st instant was \$294 64 cents; which will be nearly or quite all required to pay outstanding debts. Agreeably to the direction of the Association at the last annual meeting, we have examined the state of the Juvenile Book fund, and finding that nearly the whole of the original subscription for the publication of juvenile books is permanently invested in stereotype plates, engravings, &c., we have authorized our Treasurer to merge this and the general tract account into one.

Our Juvenile Book committee have been engaged, for some time past, in preparing and selecting matter for a series of school readers. The first of the series, intended for the younger classes of readers, is now in the hands of the stercotype, and in a few weeks will be ready for sale. It is entitled "Select Reader, No. 1." It contains a variety of pieces both in prose and verse, which are believed to be adapted to the purpose for which they are designed. The price of the book will be put as low as the cost of the paper, printing, and binding will justify.

Signed by direction and on behalf of the Board of Managers.

JOSEPH H. NEWBOLD, Clerk.

Philada, Third mo. 12th, 1850.

"We unto them from God, who make and adorn images, as well of things in heaven, as upon earth. Wherefore examine and try yourselves by the light of the Lord Jesus Christ, who alone gives the true understanding, what your knowledge is. For the knowledge that is overlasting life, is a lively sense, enjoyment and possession of things, which we see inwardly; and into this, man of himself can by no means come by all his strivings. This is only obtained by judgments, deep humiliation, patience, daily watching, and by bearing the cross of the Lord Jesus Christ, and that not only against Satan, but also against our own selfishness. And I testify that he who attains his knowledge another way, is a thief and a robber. For Christ is the door, and through Him all must enter; nay, through Him only

we can come to God; namely, by faithfully receiving him into the heart, and embracing him. First, as a light discovering corrupt nature, with all its evil fruits; then as a judge condemning the same to the death of the cross; that such may come to die with him to the spirit of the world, and to the bad and vain fruits of it; as also the spiritual powers in high places; and finally to know him as the resurrection and the life, and as one who raiseth the soul, by the same power, whereby God the Father has raised him from the dead. Here is the pure and living knowledge obtained; this is to know and to put on Christ, and through him to come to God, and to enter through the strait gate—the strait gate that is too narrow for flesh and blood; and all that is not born of the eternal Spirit is flesh, and shall wither away as grass before the glorious Sun of Righteousness, which is now arisen. For his work alone can undergo the judgment, and endure the trials; namely, that which is born of him, which is not by the will of man in his own time, nor by his running and willing, but by the will of God, and by the holy overshadowing of his pure Spirit.”—*IV. Penn.*

For “The Friend.”

The Good Old Way.

The only place of safety for any of the Lord's children, is a patient, watchful reliance upon him, that he may lead them forward in their religious duties, to their own peace, and to the exaltation of his ever excellent Name. Whatever station they may fill in the church, these have an abiding sense of the truth of that saying of our holy Redeemer, “Without me ye can do nothing.” Hence they see the necessity of an entire dependence upon his un-failing mercy, not only in an individual application, but of the church at large. No trials or distresses are permitted to attend his people but which his watchful eye beholds, and in his own time and way he will work their deliverance, bringing about his blessed will, which is their sanctification. Is there not cause for those who are concerned for the preservation of our religious Society on the true foundation, Christ Jesus the Rock of ages, and who feel ardent desires that the members may obey the exhortation, “Stand ye in the way and inquire for the ancient paths, the good old way,” and walk therein, to believe that our ever-merciful and good Shepherd is not unmindful of the present peculiarly tried state of the church, and will open a way for her in his time to the rejoicing of her faithful sons and daughters?

O then for an increase of faith in His protecting care, and for a willingness to fill up the measure of suffering which may be permitted, and which truly has been abundantly paraken of on the part of the faithful, who have been favoured to experience something of the living sustenance which our holy profession leads unto! These were not afraid nor ashamed to be found in the good old way of the cross, and the ancient paths of obedience, testifying against false doctrine within our borders, and which has occasioned a divided state of feeling, so that in many instances, those who have stood for our ancient faith and discipline,

have been looked upon with a distrustful eye, as being promoters of the disunity, in a separating spirit, when at the same time they have had no by-ends in view, nothing but to be found faithful to the Lord their God, in this state of trial which has come upon us, because of our unwillingness to be crucified with Christ. The minds of many it is to be feared, have become so estranged from the ancient paths, that deviations have sorrowfully crept in both in principle and in practice, from that which has been believed in and upheld by us as a people from the beginning hitherto. May we strive to turn our afflictions to the best account, being willing to suffer the appointed time. We have reason to believe, that the Lord is still watching over us, unworship as we are, and that the clear views of Gospel truth which were opened to our forefathers, will not be suffered to fall to the ground, nor his faithfulness toward us to fail. May we then be encouraged in believing, that He whose is the cause will still watch over us, and enable us to stand in his holy light, upholding in their primitive purity the doctrines of the Gospel, ever held most dear by the faithful members of our religious Society. No compromise of principle will do any good, either to ourselves or the cause of Christ; but will be prejudicial to individual growth, as well as to the church at large. We may instructively remember the upright zeal of Friends in the beginning; what grievous persecutions, what bonds and imprisonments they patiently bore, and no stratagems whatever could induce them to compromise any part of the doctrines of the Gospel, made dear to them by the insinuating of God's Holy Spirit in their hearts, nor to deviate from a strict adherence to those Christian testimonies which spring from this heavenly root, and which have distinguished us as a people from age to age. May we seek to be clothed with a portion of this heavenly zeal, in the meekness and gentleness of Christ, with holy firmness, always bearing in mind that the weapons of our warfare are not carnal, but spiritual. There is no easy possibility in times of great excitement, if the watch be not duly kept, of getting hold of the wrong kind of weapons,—something that is not spiritual, but carnal, and we may be greatly the losers ourselves. Such efforts will be found a disservice to the good cause; but if the living in our Israel are favoured to keep their ranks in righteousness, not daring to go forth with Saul's armour, any thing which is not of the Lord's own preparing, but with the smooth stone from the brook, that spirit which has been defying the armies of the living God, will in his own time be put to flight, and it will be in such a way that the victory will be known to be the Lord's.

O that a word of encouragement might be effectually spoken to the members of our beloved Society, to recur to first principles, the good old way, and walk therein! Then would a consistent upright walking before the Lord be seen more conspicuously among us, and that which has sorrowfully broken the unity within our borders, even those unsound writings which have been in circulation, containing sentiments at variance with the doctrines of Friends, would be judged down.

As the lives and conversation of the members adorned the doctrine of God our Saviour in all things, primitive beauty and primitive holiness would be restored to the church.

For such a day as this, the secret prayer of many concerned brethren and sisters is different parts of the heritages are put up to the Lord of heaven and earth, and that he would remember the vine which he has brought out of Egypt spiritually, and which his heavenly rain has many times refreshed, that its roots might indeed turn towards him, from whose living virtue fruit would be brought forth unto holiness, the end thereof being everlasting life. Then should we witness in our meetings for worship, more of the arising of that power, which is a crown of glory and diadem of beauty to the residue to the Lord's people. Being inwardly gathered unto Christ, by his Spirit in our hearts, there would be no dependence upon man, but a deep and reverent waiting upon him in the silence of all flesh, that we may come to experience a feeding upon the bread of life. And so in our meetings for discipline, both yearly, as well as those of a subordinate character, there would be a living engagement to gather to the inward life, whereby the solid weight and dignity which become these occasions, would be experienced and preserved, and the truth of the saying of that faithful servant of Christ, George Fox, recalled: “The power of the Lord God is the authority of your men's and women's meetings.” But how affecting to the truly baptized members of the body, when a contrary spirit grew up, and instead of gathering to the Divine gift, and therein waiting for God's power to arise, and to give them an understanding of the mind of the Spirit, in relation to the cause or causes before the meeting, efforts are made in the time, wisdom, and will of the creature, in elaborate discourses and reasoning of the human powers, to carry on the Lord's work, bringing death, darkness and confusion over the meeting. All such activity is so far from the ordering of the Head of the church, that it is no part of the solid judgement of a meeting, come to by his direction. As we are brought more upon primitive ground, individually engaged to serve the Lord in the beauty of holiness, who has watched over and preserved from one generation to another, so he will leave nor forsake his own inheritance, but will enable to display his own luster in the sight of the nations to his glory; and many who are not of this fold, will be brought in through the power of the Holy Spirit, that there may be one fold as there is one Shepherd.

Belmont county, Ohio.

For “The Friend.”

ISRAEL SMITH.

The following notice of the closing period of a man in early life, is commended more particularly to the younger class of those who are readers of “The Friend,” in the hope that it may tend to awaken such a feeling sense and concern, relative to the things that

* Compiled from the papers of the late John Phillips, of New Garden, Pa.

accompany salvation. It will be seen that at that awful period when a just sense of his situation and of his religious obligations was fully before him, he was impressed with a deep conviction of the obligation of children to be subject to, and to obey their parents in the Lord, saying, that "a blessing would attend such as were attentive to this duty." A very clear conception too was granted him of the nature and necessity of religious worship, as distinguished from the formal or indolent attendance of meetings, saying, "I often presented myself, but not in a right manner." Oh! how beautiful and becoming is the subdued manner of those dear youth, who on retiring from our solemn meetings, show that they do not attend in vain, but that they too have "been with Christ."

Some account of the last sickness, and death-bed expressions of Israel Smith, late a member of New Garden Monthly Meeting, Chester county, Pa.

1803, 20th of Ninth month, Fifth-day, he said, "When I saw my dear father laid on this bed, little did I think my lot would be the next. But time is in the Lord's hand. Oh! the anguish I feel. Could I get to meeting once more—a duty I have too much neglected! But if it is the Lord's will to raise me up again, I hope I shall be more careful." After a short pause, he added, "Oh, that I had the company of some of my good Friends that would strengthen me; although it is not man that is to be depended on, but the Lord alone. Oh, that I could attend to a place of true prayer!"

"To his sisters he said, 'It is a great satisfaction to have you with me at this awful season. You have been kind to me, and I cannot do anything in return. I hope the Lord will reward you. I freely forgive all meo; and humbly hope I shall be forgiven.' To a young lad (a relative) he said, 'I wish you, brothers and sisters, to be good and obedient to your mother. Oh! his disobedience to parents. If I had my days to live over again, I would be more obedient. I fear I fell short in that.' After laying sometime still, he exclaimed, 'That old reasoner, how he breaks in and causes the mind to wander; but I will trust in the Lord for he is worthy.'

Sixth day.—He felt great conflict of mind, saying, "Oh, this doubting! my temptations are more than I am well able to bear; but the hand of the Lord is udderneath." In the evening, after expressing the kindness of his sisters, he remarked, "My heart is all love;" and queried if his burial clothes were ready; and of what kind; saying, "Let my coffin be plain; let all things be done in that plainness our profession calls for."

Seventh day.—A friend coming to see him, mentioned his belief that his sins had not been of the gross kind, and that he was frequently seen at meeting; when he said, "I often presented myself, but not in the right manner!" On taking leave of a nephew, he said, "Be a good child, be dutiful to thy father and mother, and a blessing will attend." First-day morning, he remarked, "What sweet peace I feel! O Lord, thy will be done, come life,

come death; I am resigned." Second-day morning he said, "I think I never felt such heavenly unity. The work it is short, but there is nothing impossible with God." He then mentioned some expressions which he once heard from a vain young man, which he said, "made my soul to shudder, notwithstanding I was vain myself, and had often made use too much of such language,—which is a dreadful evil! May all take warning that are in the practice, for this hath lain the heaviest upon me. But I trust I am forgiven."

Fourth-day he said, "Yesterday I felt easy and gay, but now the old adversary breaks in and troubles me; my temptations are almost as great as Joab's, but I will trust in that power that can save." After a pause, he added, "How hard to change mortality for immortality;" and a little after cried, "Glory, glory to God in the highest; he hath forgiven all my sins, and blotted out my transgressions; praised be his great name forevermore!"

Fifth-day, seeing his sisters in tears, he said, "I cannot go while you weep. Praises to our heavenly Father, he doth abundantly pardon repenting sinners."

Seventh-day morning being asked how he was, he replied, his mind was composed and easy—that he had a hope of entering into peace and rest, saying, "There is joy in heaven over one sinner that repenteth." After a pause, he remarked, that some entered into the labour at the ninth, and some at the eleventh hour. After being helped up, he petitioned, "O Father, be pleased to be with me to the end. Thou knowest the sincerity of my heart." On a friend taking leave of him, he remarked, "I feel easy both outwardly and inwardly; if I never see thee more, be faithful in the attendance of meetings." After some time (being nearly speechless) he said, "O holy Father, into thy arms I commit my soul;" and departed the 8th of Tenth month, 1803, in the 20th year of his age.

From the Annual Monitor for 1805.

ANNA DYMOND.

Anna Dymond, of Exeter, an elder, widow of Jonathan Dymond, deceased First month 20th, 1849, aged 50 years.

This valued Friend survived her husband nearly 21 years. Her consistent Christian deportment during that period entitled her to be ranked among those honourable women, whom the apostle styled "widows indeed." A series of domestic afflictions marked her progress; but mournful as she often was, her humble, silent acquiescence with the dispensations of Divine Providence, and her efforts not to allow her sorrows to interrupt the active duties of her every day life, were deeply instructive. Her removal at a period of life when her ripened judgment and experience rendered her influence and example very valuable, not only in the social circle, but in the church, is felt to be a great loss. She filled the stations both of elder and overseer in the meeting to which she belonged, and she discharged the duties of these important offices with uprightness and integrity.

Her health for many years was delicate.

Her last illness, which confined her to her own house about four months, was of such a character as to leave little ground to hope for her recovery; and she soon became aware that it would probably terminate fatally. On one occasion she remarked, she thought there were cases in which we could scarcely feel liberty to pray for benefit from medicines or for restoration to health; for if our prayer should be answered, we did not know that the same merciful assurance of acceptance would be granted at a future time; intimating that such was then, in measure, her favoured experience. She said, "It feels a very awful thing to be standing, as it were, with one foot in the grave; but it is a great favour not to feel much fear." Her references to her prospects for the future, while manifesting a state of calm confidence and quiet hope, were always associated with a sense of her entire unworthiness, and of her having no ground of hope for acceptance but in the mercy of God through her dear Redeemer.

The resignation and even cheerfulness which she manifested, and, above all, the Divine support, with which she was sustained, were deeply instructive to those whose privilege it was to be her attendants. On one occasion she remarked, "Sometimes in the midst of so much suffering, there is a feeling of sadness; but I know that the body weighs down the mind, and I can trust in the mercy and goodness of God, through Jesus Christ my Saviour and Redeemer;" and in answer to a question, she remarked, that "her sufferings were of the body and out of the mind;" adding, "I hope to be preserved from murmuring or repining."

The progress of the disease was very gradual; but about the 18th of First month, she appeared to be considerably weaker and to suffer much from oppression, and she said to her attendants, "I hope that you will be enabled to pray for me, that I may be speedily released." On the morning of the 20th, she petitioned, "Oh gracious Lord be pleased to take me home;" and soon after, on a beloved relative calling to see her, she said, "Oh, I trust all will be well in the language, 'Be of good cheer, I have overcome the world,' has occurred to my mind, and I can take comfort from it." Towards evening, it was remarked to her, "This is like passing through the 'dark valley';" when she replied, "It is indeed;" and on a hope being expressed that she was sensible of feeling the Holy One near, she said, that at times such was her blessed experience.

Her mental faculties continued clear, and the deep quietness of her spirit was undisturbed, until at the hour of midnight, her redeemed and purified spirit passed away.

A Noble Boy.—A touching incident occurred recently at a steamboat sinking, in the Missouri river, near St. Louis. Among the persons who were swept overboard, were a woman and a boy about 12 years of age. A man on the steamer seeing the boy buffeting the waves just beyond the boat, threw him a rope, and called to him to take hold of it. The little fellow replied, "Never mind me—I can swim; save mamma." They were both rescued.

For "The Friend".

Address to Friends of Rahway.

Among the papers of a valuable Friend, deceased, the following address was found. It was written by a man in New Jersey, not a Friend, who had read George Fox's Journal. His feelings were so reached by it, that he went to a neighbouring town (Newark) to inquire where he should find the followers of George Fox; they directed him to Rahway, and he went and sat with Friends three several sabbat meetings. After he returned home, he sent the following address.

To the little Flock of Christ in the town of Rahway greeting.

There have fears arisen in my mind that there are some who are unfaithful in the time of your silent waiting before the Lord. There is a careless silence which is easily attained; but this silence that God requires, is attained by great wrestling against every motion of the enemy, wherein he stiveth by every art and cunning, to keep Christ out of our hearts, and like the flaming sword turns every way to keep the way of the tree of life.

The apostle Paul exhorts Timothy to stir up the gift that was in him; and if we would have the gift of the Holy Ghost stirred up in us, we must strive constantly and earnestly against every thought. "Ye have not resisted unto blood striving against sin," saith the apostle. This striving, wrestling and resisting of sin, and all the powers of darkness, must be kept up till sin be slain: keeping the eye of our mind steadily towards God, till he graciously please to bind the strong man, and our minds become the peaceable habitation for God alone to dwell in. Finally, I exhort you all to be faithful with all diligence, and in so doing (if you so continue) I make no doubt, God will bless with an increase; which is the earnest desire of your sincere friend.

JOSEPH SANB.

Grafting Grape Vines.—Curtis stated at one of the agricultural meetings in Albany, that he had been successful in grafting the Isabella on the wild grape. He takes about fifteen to eighteen inches of the root of the wild vine, and inserts in it a scion. It is done in the ordinary mode of cleft or "split" grafting. The vine is planted so the connexion of the stock and scion will be just below the ground. The operation is performed in the Spring before the vines come into leaf.—*Late Paper.*

THE FRIEND.

FOURTH MONTH 27, 1850.

THE YEARLY MEETING.

Our annual assembly was long. There was an unusual number of young persons of both sexes in attendance, and it was gratifying to observe the plain appearance presented by them generally. Friends were present with certificates or minutes, from New York, Baltimore, North Carolina, and Indiana Yearly Meetings.

Epistles, as usual, were read, except from North Carolina, (which had not come to hand.) The subject of reading the replies received from New England in answer to the document adopted by our meeting last year, a copy of which was directed to be sent to each of the two bodies claiming to be New England Yearly Meeting, was before the meeting, and its consideration deferred.

By the minutes of the Meeting for Sufferings it appeared that that body had given diligent heed to the various concerns affecting the interests of our religious Society, which had transpired within our limits during the past year; and had also been engaged in seeking information relative to the slave trade, and in pleading the cause of the free blacks in the State of Pennsylvania, whose rights and liberties are placed in jeopardy by the proposed repeal of part of the law passed in 1847, for preventing kidnapping.

The report of the Book Committee was interesting and encouraging, and there is evidently an increasing demand at the Bookstore by serious people of other persuasions for Friends' books.

In reviewing the state of Society as presented by the answers to the Queries, the minds of many Friends were brought under exercise on account of the deficiencies apparent among us, and pertinent counsel and encouragement were extended, for the purpose of stirring Friends up to a more faithful performance of their individual duty in supporting the doctrines and testimonies of the Society, and also in discharging the obligation resting upon them, to watch over one another for good.

An interesting report from the Committee having charge of the Boarding-School at West-town was presented to the meeting, by which it appears that during the past year there has been a large attendance of pupils, order and harmony have generally prevailed throughout the family, and a comfortable evidence is afforded that this valuable seminary not only bestows important benefits upon those sent there to receive their education, but continues to be a blessing to the Yearly Meeting at large. The whole amount of the funds required for erecting the necessary buildings on the farm, not being yet obtained, an additional subscription was recommended.

The report of the committee for the gradual civilization and improvement of the Indian natives, informed that the two schools under its care are still kept up, and though the attendance at them is small, yet their influence upon the children is highly valuable. A Friend and his wife, together with a female Friend, are now residing on the farm belonging to the Yearly Meeting, and engaged in imparting instruction to the natives in agriculture, in housewifery, and the arts of civilized life. The committee was encouraged to persevere in its benevolent labours, and should any feasible plan for more effectually aiding that poor people in acquiring a suitable education suggest itself to them, to propose it to our next Yearly Meeting for consideration.

The reports received from the Quarterly Meetings on the subject of the use of spirituous liquors, showed that the number in that prac-

tice was steadily decreasing, and Friends were encouraged to persevere in their endeavours to reclaim those who still use or give to others that pernicious article, and were directed to report as usual next year.

The subject of the education of Friends' children being brought before the meeting, the great importance of its being conducted in schools under the care of Friends, where they could be properly guarded and trained while receiving literary instruction, took hold of the minds of many; and it was concluded to send down a minute in the extracts requesting the subordinate meetings to send up next year reports of the number of children of a suitable age to go to school, and the manner in which they are disposed of in that respect.

Memorials for our late beloved Friends Margaret Hutchinson and Sarah Emley were read; reminding us of the many valuations we have been removed from our midst within a few years past, and we, truest, exciting some to a renewed endeavour to walk by the same rule, and to mind the same thing which made those servants of Christ fit to be employed in his church.

The committee appointed for that service, having prepared epistles to the several Yearly Meetings, they were read and approved, and the meeting concluded in much quiet and solemnity; and was favoured, we humbly believe, with the overshadowings of ancient Goodness.

Haverford School Association.

The stated annual meeting of the Haverford School Association, will be held at the committee-room, Arch street, on Second-day, Fifth month 13th next, at 4 o'clock, P. M.

CHARLES ELLIS, Secretary.

Phila., Fourth month, 1850.

DIED, of erysipelas attended with typhoid fever, at her residence in Baltimore county, Md., on the 24th of Third month last, REBECCA C., wife of John Hopkins, after a few days illness. She was taken from amongst us in comparatively full health, and so soon afflicted with the silent dead, has caused many a one that knew and loved her, to mourn their loss; but, as we trust, not without hope, that He who doeth all things well, bath in his wisdom done this; and we doubt humbly to say, God is thy will!

Also at the above place, on the 11th of the same month, JOHN HOPKINS, after suffering much with erysipelas in his arm, which finally attacked his chest, and caused his dissolution.—During his suffering, which he bore with a good degree of patience and resignation, it appeared to be the concern of his spirit to have his mind centered on things of an enduring nature; and as he anticipated the result of the complaint, he was favoured to view the prospect with calmness, desiring those around him, as it was not likely that any human aid could afford relief, that nothing might be done that would augment his suffering. After a confinement to bed of about two weeks, his change came; and in a good degree of composure he yielded up his spirit to him who gave it. He was aged about 73 years. Lonely do these things were those of us who have time and opportunity afforded, to prepare for our latter end.—Be ye also ready, for at such a time as ye think not, the undesirable messenger may visit your dwellings.

PRINTED BY KITE & WALTON.

No. 50 North Fourth Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XXIII.

SEVENTH-DAY, FIFTH MONTH 4, 1850.

NO. 33.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

JOHN RICHARDSON,

AT NO. 50, NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

All communications, except those relating immediately to the financial concerns of the paper, should be addressed to the Editor.

FRIENDS' ASYLUM.

Extracts from the Physicians' Report.

To the Managers of the Asylum:

In compliance with the obligation resting upon us, we present the thirty-third Annual Report of the state of the Institution under our charge, and the result of the treatment pursued, upon those who have been entrusted to our care. There were in the Asylum Third month 1st, 1849, forty-seven patients, and twenty-seven have been received since, making seventy-four in all who have been under care during the year.

Sixteen of the forty-seven patients in the House at the time of the last Annual Report, were then under particular medical care. Thirty-seven cases within the past twelve months have been under special medical treatment.

Fourteen of these thirty-seven patients are still in the Institution, and eighteen have been discharged, fourteen of whom were restored to the use of their reason; three were improved, and only one left the Asylum without improvement. The three cases discharged improved—two of whom were from the second class, and one from the fourth—were removed by their friends whilst under treatment, and without sufficient time having been allowed for the remedies used to produce their full effect. One of these, however, who was brought back to the Asylum a few days after her removal, finally recovered, and has been discharged.

The greater proportion of cures obtained in the cases comprising the first two, when compared with those of the remaining classes, is sufficient evidence of the advantage to be derived from a resort to medical aid, in the early stages of the disease. The results of treatment, however, in chronic cases, as exhibited in the classification, are interesting, as showing, that when the more favourable periods for treatment have been allowed to pass by without a resort to proper remedies, the disease should not be, as there is reason to believe is sometimes the case, too hastily considered as

having gone beyond the reach of medical assistance. It is certain, that in many instances, the peculiar irritation of the brain, from which insanity often arises, may be continued for a long time without passing into permanent structural disease, and the records of the Asylum will show, that many such patients, by being withdrawn from the influence of injurious impressions, which tend to keep up this irritation, and being subjected to medicinal and moral treatment, may frequently be restored to the use of their reason. It may be difficult sometimes to decide, what will be the probable event; but under the most doubtful prognosis, the patient ought always, by being placed under the fostering care of an Institution, to be allowed the opportunity of having those means employed which may result in his recovery. Even when the hope of complete restoration can no longer be indulged, the patient's condition may be materially improved by a residence in an Asylum; and there are, perhaps, no cases which ought to be considered beyond the hope of relief, without the benefit of such a trial.

Although the Cholera prevailed at Frankford and in the vicinity of the Asylum, yet the inmates of the Institution, were mercifully preserved from its fearful visitation, but during the last summer, and first fall months, Epidemic Dysentery prevailed to a considerable extent, among the patients and their attendants. With this exception, the general health of the residents in the Asylum has been good throughout the year, especially of those who remain here permanently—no death, and (with the exception of dysentery,) no case of serious illness having occurred in that class. Among those who have entered the Institution during the year, we have met with the various forms of mental disorder, which are usually presented, and which call for constant and assiduous attention from all who are entrusted with their care. All of the cases which have terminated fatally, were of patients who have been admitted within that period. Two of them entered the Asylum in that state of extreme prostration, which is incident to continued maniacal excitement, when it is accompanied with almost entire want of sleep, and prolonged abstinence from food. While in this condition, the first of these cases was attacked with obstruction of the bowels, and died from the effects thereof on the tenth day after his admission. In the second, the patient was so far restored to the use of his reason, by the treatment he received, including the regular administration of his food by means of the stomach-tube, as to give hopes that his final recovery was near at hand. He remained feeble, however, and seven weeks after he entered the Asylum, was attacked with acute bronchitis, which terminated his life

in about thirty-six hours. A third case was that of a female, who for many years had been subject to attacks of derangement, and who had been admitted eighteen times into the Asylum. She died of typhoid fever. The last was the case of a young woman who committed suicide, notwithstanding close and vigilant care was exercised.

In the Asylum Third month 1st, 1849,

Received since, -	47
Discharged or died, -	27—74
Remaining, -	26
	48—74

Of the twenty-six patients discharged, there were

Restored, -	14
Much improved, -	1
Improved, -	3
Stationary, -	4
Died, -	4—26

Of the forty-eight patients remaining, there are

* Restored, -	3
Much improved, -	3
Improved, -	37
Stationary, -	48—48

Of the fourteen patients discharged "Restored," eight were under care not exceeding three months, two for more than three and not more than six months, two from six months to a year, and two for more than a year.

Of the eight discharged not restored, two were in the Asylum from three to six months, five from six months to a year, and one about two years. Of the forty-eight remaining—sixteen have been less than one year in the Institution, seven have resided there for more than one and less than two years, nine from five to ten years, seven from ten to twenty years, and four for more than twenty years.

The year just passed, has not been marked by the introduction of much that is new in the treatment of our patients. A detailed description of the means that have been employed, would consequently be little more than a repetition of the matter of previous Reports, and we apprehend is not at present necessary. It will be sufficient to state, that the general principles which have heretofore been expressed as regulating our intercourse with the objects of our care, have continued to be adhered to. The avoidance, as far as possible, of every thing calculated to wound their morbidly sensitive feelings, a considerate attention to all their wishes and requests, and uniform kindness of manner towards them, have been impressed upon all concerned in their management.

* Two of these have been well for some time, but have remained in the Asylum of their own choice, in order to test the permanency of their cure.

ment, and systematically carried out. Employment suited to differences of habit, or inclination of the patients, which the experience of all Institutions for the Insane, has shown to be indispensable to their well-being, has been freely participated in by those under our care. Daily exercise in the carriage, or excursions on foot to the distance of a few miles; amusements for in-door entertainment for the evenings, consisting of a lecture or exhibition with the Magic Lantern, on one evening of each week, during the winter; a school for the women, throughout the year—and one for the men, during a portion of the time, together with labour on the farm, are the principal means which have been employed for promoting mental and physical health and activity amongst the different classes of our patients. The experiment of delivering lectures to the patients, was first tried in this Asylum in the winter of 1840, and having proved highly useful as a means of interesting them, a course has been given annually since that time. The subjects embraced, have generally been connected with Chemistry, Electricity, Caloric, Pneumatics, &c., and have been illustrated by the use of a neat collection of apparatus, procured for the purpose. During the past winter, the course has consisted of ten lectures on "Animal Mechanism and Physiology;" two on Optics, explaining the construction of Optical Instruments,—and two on Zoology, illustrated by means of the Magic Lantern. They have been attended by an audience of about fifty persons, by far the greater number of whom were insane, to whose enjoyment they have materially contributed; and it is believed they have been the means, in some instances, of fixing the attention, and calling into exercise the other faculties, in such a manner, as to promote recovery. The Library with its books, and collection of stuffed birds and quadrupeds—now numbering about one hundred and thirty specimens—and Cabinet of Minerals, Shells, &c., continues to afford a pleasant retreat for the convalescent and quiet, and is found a useful addition to the other means at command, for carrying out our system of treatment.

It is impossible fully to set forth the benefit bestowed on those, who, under the treatment pursued, have been restored to the use of their reason. Insanity is justly esteemed one of the heaviest afflictions to which our fallen race is liable; and when the means employed for its removal or relief, prove, under the blessing of Divine Providence, to be effectual, it is a cause for gratitude and rejoicing, which perhaps, those only can appreciate, who, either themselves, or in their nearest and dearest friends, have suffered from it.

We look forward to the coming year with the hope, that the many advantages possessed by the Asylum, may be participated in to the extent of its means for the accommodation of patients, and that He who has heretofore blessed our Institution, will continue to bless it.

CHARLES EYRE,

Attending Physician,

JOSUAH H. WORTHINGTON,

Resident Physician.

Phila^a, Third mo. 1st, 1850.

Hunger and Thirst Patiently.

"As we cannot add one cubit to our stature, as natural men, so neither by taking much thought can we add to our religious growth; this is the work of God, as saith the scripture. In this day, there is so much revolting from the genuine spirit of Christianity, and those who are soured in the faith, and alive in the root, are so rejoiced at the prospect of any of the visited youth coming forward in stability and service, that there is sometimes a danger lest such be carried off their own legs, and pulled forward into action beyond their proper strength, and the right requirements of duty. Let us be inward and diligent in our spirits, keeping to our own particular exercise, and attending to the account current, which is between the great Lord of the household and our own souls respectively; making short reckonings, and taking up no false rest till Infinite Mercy forgive the debt:—so shall we, though poor, witness content—and though not abounding, yet have a little sufficiency. Those who have opportunity of being much in the society of religious, experienced Friends, and heap up to themselves teachers and the good things which they teach, are like people who cut a figure in trade, but the stock is not their own—they borrow here, and borrow there; appear to be useful and liberal, and yet there is more of show than real sustenance. It is much the best, to be content to be among the little and lowly, and in the lower class of disciples, yet renewedly feeling after the evidence of being disciples indeed; waiting diligently to hear the Master's instructions, and to learn each our own lesson in our own book. We should strive to be more and more weaned from every dependence short of that hope which the psalmist speaks of, 'Let Israel hope in the Lord from henceforth and forever.'"

For "The Friend."

EXTRAVAGANCE!

The tragical occurrence at Boston which has been, recently, so agitating the public mind, has given rise to reflections that might be profitable to young and old. If the private history of every family could be known, we cannot doubt but it would be seen, that Pride with all her varied brood, fashion, equipage, dress, costly furniture, expensive entertainments, balls, parties, &c., is really one of the greatest tyrants that oppress the human family; destroying in numberless instances the peace and tranquility of domestic life. She imposes more exorbitant taxes upon the time, attention, and resources of different classes of the community, than people are generally aware of; and however blindly we may be led in take her yoke upon us, and however cheerfully, at the time, we may pay every tribute she imposes, it will be found sooner or later, that ruin is in her train, in some shape or other. Her course is destructive. She appears to be rising, when, in fact, she is falling; and how often, at the very moment, when she is crying "Peace and plenty," sudden destruction overtakes those who are deceived by her. The honours that attend her are vain and fictitious.

She cripples the hand of benevolence,—turns liberality into a curse instead of a blessing,—and excites a contempt and disdain for the self-defending religion of Jesus. Pride forces parents into large and entangling concerns in worldly business; and if reverses and disappointments attend, the families of such mostly disqualified, both by their feelings and habits, to contend with adverse circumstances in life: and how often in this condition are they tempted into some discreditable and degrading course to secure a livelihood!

The Society of Friends ought to esteem it a great privilege, that they are trained and instructed in the restraining truths of the Gospel in these matters, and that the Truth, when obeyed, does set them free from all such bondage and hard servitude. But though many among us are still mercifully preserved faithful and clear-sighted in these respects, yet it must be acknowledged that the fruits of extravagance are too manifest even among ourselves.

I was well acquainted with a young woman, whose happy and peaceful death was an honourable testimony to the purity of her life, which was, indeed, most exemplary, for several years prior to her decease. She was remarkably conscientious in every respect. She knew her father, though pretty well off as to the things of this world, had an expensive family, and was often anxiously concerned to guard against those habits of extravagance that involve so many in ruin. It was therefore her practice, whenever she was furnished with money on any occasion, to keep a strict account of what she expended, which, with the balance, if any, was always returned to her father. In her case, such a care hardly seemed necessary, nor did her father desire it; but the tenderness and consideration it manifested was very endearing, and was a worthy example to the rest of the family. How would such a conscientious concern turn the hearts of the parents to the children, and the children to the parents, and avert the evils that pride and extravagance are entailing upon the peace of families!

I knew another case, of the mother of a large and expensive family. The father, during his lifetime was liberal to a fault,—lived up to his means, and sometimes beyond them; so that when he died, the widow was left with a considerable debt to pay, an expensive family to provide for, and the liberal supply from her husband's professional resources entirely cut off. Oppressed and discouraged with the prospect before her, her affectionate heart took all the blame to herself; and she observed to a friend, "Oh! if I had only known my dear husband's situation, how many little expenses, and how much anxiety I might have saved him!" She was a worthy and a good woman in many respects, but her experience taught her when it was too late to profit by it, the value of strict frugality.

These are cases of the private history of families, but none can suppose that the last one referred to is a rare case; and I would tenderly and affectionately commend the subject to the serious reflection of all—of our mothers and youth especially—who I am confident

have it in their power often to alleviate in this way the anxiety of well-concerned fathers. We are well aware that fathers are not always exempt from a share of the blame, when calamities overtake them, but as they generally furnish the means, it must be supposed that they are the most affected by the drains that are made upon their resources, and therefore may have less need to be appealed to and admonished. The employments of our young women too, are not always such as can be commended: some are very industrious, but not in a way substantially useful nor calculated to relieve, so much as to increase a father's expense.

But I forbear to particularize further. My chief object is affectionately to persuade our young people, particularly, to consider well, and profit by the errors and failures of others—reflect how far they may be the remote, and perhaps unconscious cause of the temporal weal or woe of a beloved parent. Such examinations of ourselves would not so much incline us to condemn our poor disappointed fellow-creatures, as to pity them,—because of the blinding influences that are thrown around them, and the precipice to which the great deceiver is urging them, by the powerful currents of Pride and Extravagance!

For "The Friend."

Additional Letters and Papers of John Barclay. No. 6.

[The following letter was written when John Barclay was about twenty-one years of age; and was addressed to a person then unknown to him, who had left the Episcopalians and joined the Baptists, but was still unsatisfied, and in this state being touched through the perusal of a tract of Geo. Fox's, "To all who would know the way to the Kingdom," wrote to John Barclay (supposing him to be the editor) respecting the exercises and doubts which attended her mind. This was his second letter to her. A third, in the form of a dialogue, answering her objections, closed the correspondence.]

TO MARY B.

In taking my pen to reply to thy letter of the 28th ult., I have felt the occasion of it to be no small trial of my little measure of faith, and have desired greatly to be in that pure and precious fear, which is said to be the very "beginning of wisdom:" to have my own mind renewedly subjected to, and seasoned by, and stayed upon that, which can alone qualify and enable availingly to lift up a finger in the cause of Truth.

And as much as this I must express my earnest desire for thee also, my friend, to experience and partake of, in the reading of what may follow, being fully and afresh persuaded in my own mind, that though thou mayst be favoured with ever so great natural powers and faculties, though thou mayst have improved and cultivated thy mental endowments, yet if thou dost not endeavour to centre down to a very lowly spot, seeking after the meekness and gentleness of Christ, that *humble, teach-*

able, tender state of mind, in which it is best prepared to receive and understand and apply rightly and profitably what is handed, it had been possibly better for thee that I had not written. And that I may yet a little further urge and press this matter home to thee, well knowing that on this depends and hinges all the satisfaction (if any) that I may be able to afford thee in this way or in any other, I would in the freedom that I feel (for I trust I have not taken it) give thee, by way of preliminary, a little of my own experience, (though it be but small in comparison of many that are more grounded and grown up in the root and life of religion,) in regard to what is touched on above. And if in so doing I should a little wander from my text, or enlarge in the current of feeling, a little more than I intended, thou wilt, I know, "bear with me in my folly," as the apostle himself pleaded for forbearance from those to whom he was induced to say somewhat concerning himself. Though but a very stripling in the holy warfare, and, comparatively speaking, only just buckling on the invincible breastplate and armour of the Lord, the shield of faith and sword of the Spirit,—which I find is yet handed and offered to such as lay hold thereof in uprightness and singleness of heart,—though but of late concerned, and I humbly trust, rightly engaged to handle or to hold up that bright and glorious banner which is indeed given them that fear Him, that they may be displayed because of the Truth,—yet seeing that wisdom is said to be as the gray hair unto man, and an unspotted life, as it were old age, even to the young; I may tell thee that I have had no little experience of the long-suffering loving-kindness that has followed and been with me, even as long as I can remember, unto this day, through no small and so few difficulties, discouragements, dangers, distresses, and what if I add *deaths*, (for he that liveth in pleasure is dead while he liveth). Born indeed a member of that religious Society, into the bosom of which I have been favoured to see my way back, after a long wilderness travel among most of the toys, and trifles, and gilded baubles, which this world and its wickedness proffer to the unwary, I did not enjoy the many privileges which that circumstance usually brings with it, among which I reckon a guarded and religious education not the least. But having been put forward into those channels where such requirements are to be had, as are usually deemed needful or advantageous, I became tolerably proficient in most matters of common concernment, except it be the knowledge of the one thing needful, a knowledge of God and my own soul. So that when it pleased Him, "whom to know is life eternal," to reveal his Son in me, (for "no man knoweth the Father but the Son, and he to whom the Son will reveal him,") and when it pleased him in whom are hid all the treasures of wisdom and knowledge, and who said, "Seek and ye shall find," to give me an understanding that I might know him that is true, (for the inspiration of the Almighty alone gives us understanding,) then it was I was given to see, (for to the blind he gives sight, and also to the deaf hearing,) that "God resisteth the proud, and giveth grace to the humble;" that

"the secret of the Lord is with them that fear him, and he will show them his covenant; the meek will he guide in judgment, and the meek he will teach his way."

But I found these things were and are hid from the wise and prudent of this world, and that the scribes and Pharisees of this day, as in old time, are spoken unto in parables; because they *looking, see not, and listening, hear not*, neither do they understand; so also they ask and receive not; for the same reason, even because they ask amiss; and they look with that eye of reason, which can never see, and listen with that ear of pride, prejudice, or passion, which is shut out from any capacity to hear the things which God hath prepared for them that seek him. So that of all things I was very solicitous that I might have mine eye rightly anointed with the eye-salve of the kingdom, and be sent to the pool of Siloam; for I met with many whose eye had been touched, and they seemed satisfied with seeing only men as trees walking; and others, who not having known the scales of mistaken zeal removed from their eyes, were going about seeking *some one to lead them by the hand*, and if the blind lead the blind, will not both fall into the ditch together! And I concluded that blessed are the eyes that truly see things as they really are, in regard to religious truths, and those ears that indeed hear, and hearing obey him that speaketh from heaven; these I considered indeed to be the babes, unto whom these truths are revealed; and unto whom it is given to know the mysteries of the kingdom; whose ears are not dull of hearing, nor their eyes have they closed, neither have hardened their hearts; nor are they the stiff-necked generation, that do always resist the Holy Ghost; but unto them is given the *spirit of wisdom and revelation* in the knowledge of Him, the eyes of their understanding being enlightened by Christ Jesus; who said, "I am the light of the world," and told his disciples, that he would be with them by his Spirit, even unto the end of the world,—a Light to lighten them who were Gentiles, and the glory of the people of Israel.

Now mark, my friend, no sooner did the enemy of my soul's peace and welfare, perceive that his power of darkness was broken in upon by the dawning of the "day spring from on high," and that he the god of this world, could no longer keep me in *blindness* and bondage unto him, and thus prevent the light of the glorious Gospel of Christ from effectually and availingly shining in my heart, thereby giving in some measure the knowledge of the glory of God, than he as it were assumed the appearance of an angel of light, and thus laid a more subtle snare and gilded bait for my poor weary soul than ever I had known before. For the unwearied adversary, observing that through the precious powerful *visitation* of the Almighty, my mind was quickened and awakened to a lively sense of the exceeding sinfulness of sin, and desired *rather* to know what the Lord required of me (which is, to do justly, to love mercy, and to walk humbly before Him), began himself to *art me at work* in this great undertaking; which indeed can only be begun, and carried on, and accomplished, by

God, through the agency and operation of the Spirit of his Son Christ Jesus, who remain to be the only sacrifice for sin, and Saviour from sin, and Sanctifier of sinners. And now, being by little and little led away and envied in try in my own will, wisdom, and way, to get to heaven, and having led in the reasoner, the serpent, in this his refined transformation, I soon forgot that it is not to be attained by works of righteousness which we have done, or can do, in our own *creatively ability, strength and activity*, but by an unreserved and simple submission and subjection to the *forming hand of Him, who made all things good in the beginning, and can alone restore and bring back man into the holly heavenly image, in which he was created.* So that instead of being created in Christ Jesus unto good works, having the understanding darkened, and being alienated in some degree from the life of God, I became vain in my *imagination*, and my foolish heart would be exercising itself in things too high for me in my present growth, and buying itself with my own deceivings, speaking evil, or at least thinking lightly of things which as yet I knew not. Thus, though I professed myself wise in the knowledge of religious truths, I became foolish; for all the fine show of doctrines, and of duties, and of ordinances, and of prayers in the market places, and as it were in the corners of the streets, and in the synagogues, and all the giving of one's body to be burned, and one's goods to the poor, or such of these great performances as were not the product of His holy aid and influence, *reverently* extended in the time of need, were found to be but, at best, a hindrance to the free course of that well-spring and water of life, which had been opened as in high places within me. For the Spirit, as the outward wind, bloweth where and when and as He listeth, who hath gathered the wind as in his fists, and whom even they obey.

(To be continued.)

For "The Friend."

LADY CONWAY.

(Continued from page 247.)

Henry More could not fail to perceive that many of the Quakers were exemplary in every relation of life, and were earnest seekers after spiritual Truth, and true-hearted lovers of the Lord Jesus Christ. Of some of these he thus wrote, "For my own part I have ever had so right a sense and touch upon my spirit of their condition, that I think none more worthy of a man's best directions than they; the most important secrets having put such unhandsome vizards upon Christianity, that they have frightened and driven away these babes that seem to me very desirous of the 'sincere milk of the word.' Which having been every where so sophisticated by the humours and inventions of man, it has driven these anxious melancholics to seek for a Teacher *within*, and to cast themselves upon Him, who they know will not deceive them,—the voice of the eternal Word within them; to which if they be faithful, they assure themselves he will be faithful to them again. Which is no groundless pre-

sumption of theirs, it supposing nothing but what is very closely consistent with the nature of God and his providence. And truly as many of them as do persevere in that serious and impartial desire of such knowledge as tends to life and godliness, I do not question but that God will in his due time lead them into the Truth, and that they will be more confirmed Christians than ever."

Henry More had a clear perception of some truths. Hear how sharply he speaks to those who are endeavouring to justify themselves in *allowable Christian infirmities*, and who failing in real sanctity, are trusting in impulsive righteousness and justifying faith.

"Is not this a mere mockery and confronting of the Divine Majesty, when as he has sent Christ into the world on purpose to *redeem the world from their vain conversation*, and to abolish or destroy the works of the devil, to tell God in our devotions a long story of our *fleshliness of devilishness*, and to intimate to Him to his face, that his free graciousness is content it should be so, and that in the application of Christ's righteousness, God cannot nor will see any unrighteousness of our's; and therefore, which is worst of all, after many long and tedious narrations, of which the greatest part is a very foul and black catalogue of our faults, to depart out of his presence without either hope, resolution or endeavour of amending our lives, or becoming anything better than we are. Is not this, I say, to pervert and make ridiculous the good counsel of God, even in his own hearing, and to jeer Him in his face?"

He will not always be put off with solemn whimpers, hypocritical professions, rueful faces, sore arms and legs, tied up and set on wooden stumps, with doleful acknowledgments of but wilful misery and poverty, of feigned and counterfeited maimedness and inability. If his indignation be kindled, yea but a little, it will burn off our wood, and force us to find our legs, yea and use our arms too, to fly or fend off, if it were possible, the strokes of Divine vengeance that will justly find us out."

It is evident that many clear evangelical truths were felt and enunciated in that day of religious thoughtfulness and controversy, by persons who in many things fell far short of the spirituality of the Gospel dispensation. We find the Puritan Owen, thus speaking of the formally-exact, and dryly-precise speakers and writers; those who thought that no good could come of a discourse unless it contained the whole body of divinity nicely fitted together.

"God puts not such value on men's accurate methods as they imagine them to deserve. Nor are they so subservient to his ends in the revelation of himself as they are apt to fancy; yea, often when they think they have brought truths into the strictest propriety of expression and order, they lose both their power and their glory. Hence is the world filled with so many lifeless, artificial declamations of Divine truth. We may sooner squeeze water out of a pumicestone than one drop of spiritual nourishment out of them."

In the year 1678, Lady Conway's disease was aggravated, and her sufferings were increased. In this time of extremity she received

the following letter from her friend Isaac Penington.

"Dear Friend,—As I was lately retired in spirit, and waiting upon the Lord, having a sense on me of thy long, sore, and deep affliction and distress; there arose a Scripture in my heart to lay before thee, namely, *Heb. xii. 5, 6, 7*, which, I entreat thee, to call for a Bible, and hear read, before thou proceedest to what follows.

"O my friend! after it hath pleased the Lord in tender mercy to visit us, and turn our minds from the world and ourselves towards him, and to beget and nourish that which is pure and living, of himself, in us; yet, notwithstanding this, there remains somewhat at first, yea, and perhaps for a long time, which is to be searched out by the light of the Lord, and brought down and subdued by his softening hand. When there is, indeed, somewhat of an holy will formed in the day of God's power; and the soul, in some measure, lightened and brought forth to live to God, in the heavenly wisdom; yet, all the earthly will and wisdom is not thereby presently removed; but there are hidden things, of the old nature and spirit, still remaining; which, perhaps, appear not, but sink inward into their root, that they may save their life; which, man cannot possibly find out in his own heart, but as the Lord reveals them to him. But, how doth the Lord find them out? O consider! his 'fire is a Zion, and his furnace in Jerusalem.' By his casting into the furnace of affliction, the fire searetheth. The deep, sore, distressing affliction, which rends and tears the very inward, finds out both the seed and the chaff, purifying the pure gold and consuming the dross; and then, at length, the quiet state is witnessed, and the quiet fruit of righteousness brought forth, by the searhing and consuming nature and operation of the fire. O that thy soul may be tried unto victory over all that is not of the pure life in thee! and, that thou mayst wait to feel the pure seed, or measure of life in thee, and die into the seed, feeling death unto all that is not of the seed in thee! and, that thou mayst feel life, healing, refreshment, support, and comfort from the God of thy life, in the seed;—and nowhere else, nor at any time, but as the Lord pleaseth to administer it to thee there. Oh! the Lord guide thee daily, and keep thy mind to him; at least, looking towards the holy place of the springing of his life and power in thy heart. Look unto him. Help, pity, salvation, will arise in his due time; but, it will not arise from any thing thou canst do or think; and faith will spring and patience be given, and hope in the tender Father of mercy, and a meek and quiet spirit will be witnessed; and the Lamb's nature springing up and opening in thee, from his precious seed, which will excel in nature, kind, degree, and virtue, all the faith, patience, hope, meekness, &c., which thou, or any else, otherwise can attain unto. O! look not at thy pain or sorrow, how great soever; but look from them, look off them, look beyond them, to see the deliverer! whose power is over them, and whose loving, wise, and tender Spirit is able to do thee good by them. And, if the outward afflictions work out an exceeding weight of

glory, O what shall the *inward* do for those who are humbly, brokenly, and faithfully exercised before the Lord by them! O wait to feel the seed, and the cry of thy soul in the breathing life of the seed, to thy Father, with its sweet, kindly, and natural subjection to him. And, wait for the risings of the power in thy heart, in the Father's seasons, and for faith in the power; that thou mayest feel inward healing, of all the inward wounds which the Lord makes in thy soul, through his love to thee for thy good.

"If thou wilt receive the kingdom that cannot be shaken, thou must wait to have that discovered in thee, which may be shaken; and the Lord arising terribly to shake the earth, and it removed out of its place as a cottage; and the heavens also rolled up like a scroll. And, while the Lord is doing this, he will be hiding thee in the hollow of his hand, (thy mind still retiring to the seed,) and, wilt, in these troublesome and dismal times, inwardly be forming the new heavens and the new earth, wherein, when they are brought forth and established, dwells righteousness. The Lord lead thee, day by day, in the right way, and keep thy mind stayed upon him, in whatever beliefs thee; that the belief of his love and hope in his mercy, when thou art at the lowest ebb, may keep up thy head above the billows; and that thou mayest go on in the discipline, state, learning, righteousness and holiness of him, who teacheth to deny and put off unholiness and unrighteousness, and to know, embrace, and put on newness of life, and the holiness and righteousness thereof.

"The Lord God of my life be with thee, preserving and ordering thy heart for the great day of his love and mercy; which will come in the appointed season, when the heart is fully exercised and fitted by the Lord for it, and will not tarry.

I. P."

(To be continued.)

From the Annual Monitor for 1860.

ANN ALEXANDER.

Ann Alexander, died 10th of Ninth month, 1840, aged 82.

Respecting a friend who has been so long and generally known in our Society, and so much connected with the Annual Monitor, a somewhat extended notice will not, probably, be deemed out of place in its pages. The materials for the following little memoir have been supplied principally by her own papers.

She was the daughter of William and Esther Tuke, and was born at York, on the 10th of Fifth month, 1767.

In very early life she appears to have been made sensible of the visitations of Divine love; and "The personal of John Woolman's journal," she remarks, "and some others which I met with about the same time, when I might have attained the age of seven years, greatly strengthened these secret feelings; and led me to look still more earnestly towards him, whom J. W. so emphatically styles, 'The Fountain of Goodness'; and who, I was early impressed with a belief, was happy in himself, and created all mankind with the view of their being so

likewise, both here and hereafter. Hence much reasoning assailed my infant mind, in seeing so much misery and oppression as I was soon convinced abounded in the world; and concerning which I had so feeling a sympathy, that I could frequently make this acknowledgment of his, even with tears, in my solitary moments: 'I felt the misery of my fellow-creatures, separated from the Divine harmony, and it was heavier than I could bear,' till the overflowings of my heart relieved me of my sorrows."

"About this time I began to be very sensible of the influence or stirrings of the two seeds, that of Christ and that of the serpent, in the inward recesses of my own soul, each of them continually endeavouring to counteract the operations of the other; but so clear and distinct was the voice of Omnipotence, when not obstructed by giving way to that of the tempter, so fully to answer the prophet's description of the word behind thee, saying, this is the way, walk ye in it; when ye turn to the right hand, and when ye turn to the left." I took great delight in reading the Holy Scriptures, and in opportunities of retirement, where I might meditate on them, and passages in other religious books which arrested my attention; and though, at times, I could unite with my associates in play, and for a short season give way to a great flow of spirits, it was seldom unimpaired with a feeling of sorrow, and a secret intuition that this was not the source whence it was intended for me to derive much comfort. Indeed the company of those advanced in years, and especially of religious characters, who would sometimes converse on religious subjects in my hearing, was much more congenial with my feelings; for such were my secret conflicts and exercises of mind in very early life, that I could subscribe to the truth of the expression, that wisdom will even torment with her discipline; till by further degrees of experience, and further submission to her dictates, I found her ways gradually to become ways of pleasantness; and that in "all her paths there is eventually peace."

She was favoured with the watchful care of judicious and affectionate parents, and in allusion to this privilege observes: "I did not often, that I remember, incur my parents displeasure, so far as to be more than severely reprehended; but when correction was resorted to, I dreaded much more the serious conversation that followed, than even the stroke of maternal chastisement; which being mostly for a stubbornness of temper, would indeed have proved very ineffectual, had not my dear mother's appeal to the secret convictions with which she was fully aware I was favoured, and her apparent distress at any disregard of the dictates of this Divine Monitor, operated with the religious feelings manifested on such occasions, even as the fire and the hammer, to melt my hard heart into tenderness, and break down for a season every thing that obstructed its free circulation."

Her education, as was usually the case at that period, especially with children of her sex, appears to have been of a very limited character. After having for some time attended a day-school in York, kept by a pious female

of the Methodist connexion, and subsequently, our knight by a friend at Sh. field, during a few months spent in a visit to some relatives at that place, she was, in the 13th year of her age, together with her younger sister, placed in the then infant establishment at Ackworth, being the 116th child admitted into that valuable institution; the rules of which, in regard to age, did not admit of her continuing more than a year. In reference to this period she remarks: "The tendering visitations of Divine love and goodness were mercifully, and at times, powerfully renewed while sheltered in this enclosure; and I was afresh induced to enter into constant, that if the Lord would be with me in this time of separation, and bring me back again to my father's house in peace, He should be my God, and I would serve Him."

"We had often religious opportunities, in which these resolutions were strengthened; and I well remember the affectionate and parental care extended to the children by the superintendents, John Hill and his wife, and their valuable daughter, Ann Hill, our governess." She also makes grateful mention of another Friend in the family, William Sowerby, who occupied the humble position of a labourer on the farm, and an inmate of the kitchen, but who appears to have been rich in spiritual gifts. "This Friend," she continues, "was in the station of a minister, and sometimes had a short testimony in meetings; but his private labours were more particularly impressed on my memory; as he would frequently during play hours come amongst the children; and when little groups had gathered around him, and perhaps been engaged in conversation, silence would ensue for a few moments, and he would then have a word of exhortation, reproof, or consolation, much suited to their several necessities."

In the year 1784, her parents undertook the superintendence of a school opened in York, for about thirty girls, which had originated in a concern on the part of her mother, in conjunction with several other Friends, to provide a guarded and religious education, on very moderate terms, for those who, for various reasons, might not be admissible at Ackworth. In allusion to this change of residence, she remarks: "Our family before that time was much lessened, by the marriage of two of my brothers and my eldest sister; and the prospect of entering into so new and arduous a field of labour was, to some of us who were left, very humiliating. It was so to myself in particular, from various considerations. Quietness, and retirement from public observation, where I might have pursued the path to a better and more enduring substance, in silence and obscurity, was what would have accorded the most with my natural inclination; but how different a path was now opening before me, will be exhibited by the sequel of my steps along through this tribulated pluming ground. I was also very conscious, that my limited education had but little qualified me for usefulness in the proposed seminary."

The services not only of the superintendents, but in the early period of this institution, those also of most of the teachers, were ren-

dered gratuitously; and among the estimable young females who took so disinterested a part in carrying out the views of its founders, was one with whom Ann Tuke contracted an intimate and lasting friendship—Jane Taylor, afterwards Jane Jacob. Her own employment was at first in the domestic department; but she was afterwards, associated with her friend in teaching; and both of them feeling their want of qualification for imparting a knowledge of grammar, an arrangement was made for their receiving instructions from Lindley Murray, who had recently settled in the vicinity of York, and who, with his amiable wife, took a lively interest in the welfare of the school. Their visits at his house for this purpose, during a succession of winter evenings, were occasions of no small enjoyment to the two pupils; and were the means of directing the attention of their kind preceptor, to the compilation of the work, with which the name of Lindley Murray has become so identified.

"The new institution," Ann Tuke remarks, "I believe I may venture to say, was eminently under the Divine blessing. Seasons of religious retirement were frequent; and those on First-day evenings, after the reading of the Scriptures, when several not of the family usually attended, proved many times seasons of peculiar instruction, not only to the dear children, but their care-takers; my dear mother, and brother Henry Tuke, having often to communicate to our varied necessities."

About this time, she appears to have had a clear but deeply humiliating view, that the exercises of spirit which she had experienced, were not entirely on her own account; but designed to prepare her for a timely submission to the work whereto she believed herself called: and in the year 1786, a little before attaining the age of nineteen, after passing through deep preparatory baptisms, her mouth was first opened as a minister, in one of the evening meetings just alluded to. A few weeks afterwards, she felt the call of her Lord to utter a few words in a First-day meeting for worship; and having been strengthened to overcome the strong reluctance she felt to yielding to this humiliating service, she ventured to repeat the words of her blessed Master to his disciples: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." A degree of peace following this renewed act of dedication, she was encouraged to press forward in the path of simple obedience to the voice of the Heavenly Shepherd.

Her first journey in the work of the ministry was, a visit to Scotland, in the year 1788, in company with her brother, Henry Tuke; at the conclusion of which, she writes: "Though on looking over it, I was ready to charge myself with some omissions of duty, yet the mantle of love seemed cast over them; and I was favoured with a degree of that peace which passeth all human understanding."

In 1790, she suffered a very painful bereavement, in the death of her eldest sister, Sarah Grubb; to whom she was most tenderly attached, and united in spiritual as well as in natural bonds. This event, occurred just after her brother, Henry Tuke and herself had laid

before their Monthly Meeting a concern to visit Ireland, where their sister resided, and Ann Tuke having looked forward with much comfort to the prospect of "uniting with her, and sharing her sisterly, or rather maternal care and sympathy, during such an arduous engagement," was peculiarly affected by it. Yet she was so mercifully sustained under the trial, that she writes, in reference to the first night passed from home on this journey: "I gratefully remember, that on retiring to my solitary chamber, my mind was so seasonably replenished and comforted by the presence of Him whom I was endeavouring to serve, that I could adopt the consoling language: 'I will both lay me down and sleep, for the Lord sustaineth me.'"

During part of this journey she had the company of her beloved friend Jane Taylor, who had removed about a year and a half before, to the school on Suir Island, Clonmel, established by Sarah Grubb, with similar views to those which had led to the formation of that at York. She was absent from home about five months, and travelled principally on horse-back upwards of 1700 miles; and on her return appears to have been favoured, in an unusual degree, with the feeling of Divine consolation.

(To be concluded.)

For "The Friend."

Antiquarian Research in the East.

Ur of the Chaldees.

A scientific Englishman who has accompanied a commission which is now employed in running the frontier line between Turkey and Persia, has thus had an opportunity of visiting the most remarkable ancient sites in lower Chaldea. The ruins now called Werka which represent Ur of the Chaldees, have been carefully examined and found to be of great extent and extraordinary interest. A vast number of ancient coffins of baked clay, highly glazed and covered with figures of men in relief, were discovered in one spot, the coffins being about six feet in length, adapted to the shape of the human body, and with an oval ornamented lid, which closed the upper part; a moderately-sized water-jar was also attached to each coffin. Gold ornaments and other Chaldean relics were said to be frequently found in them, but those now examined had been already rifled. Numerous bricks covered with the arrow-headed characters, pieces of terra cotta moulded in the shape of a bull's horn, and clay cylinders, all bearing inscriptions, were brought away. Werka is still traditionally known in the country as the birth place of Abraham, and its identity with Ur of the Chaldees is established beyond the reach of cavil.

A Chaldean Portrait.

At a late meeting of the Asiatic Society was exhibited a golden mask, found a few years since in an ancient coffin disinterred on the banks of the Euphrates, by Captain Lynch. It is formed of a thin sheet of pure gold, is of life size, and was apparently moulded from the face of the deceased occupant of the coffin in

which it was found. The grave appeared to have been rifled at some former period; but the fear of pollution, and perhaps a superstitious respect for the dead body, had prevented the discovery of this curious relic, which was in close contact with it. The character of the face bears a considerable resemblance to that of the Assyrian portraits which are sculptured on the Ninevite monuments recently discovered; and the very few details we could gather respecting the accompaniments of the coffin, would seem to favour the belief that it is really the portrait of an illustrious Assyrian, buried more than twenty-six centuries ago.

The Throne of the King of Assyria.

Very recent accounts have been received from Layard, the explorer of the Nimrod mound. He has made fresh and extensive excavations in parts of the eminence not previously explored, and the result is said to have been the finding of nothing less than the throne on which the monarch reigning about 3000 years ago sat in his splendid palace. It is composed of metal and ivory, the metal being richly wrought, and the ivory beautifully carved. The throne seems to have been separated from the state apartment by means of a large curtain, the rings by which it was drawn and undrawn having been preserved. No human remains have come to light, and every thing indicates the destruction of the palace by fire. It is said that the throne has been partially fused by the heat.

From the *Freemysters*.

The Ruins of Nineveh.

A correspondent has favoured us (*London Times*) with the subjoined extracts from the letter of Stewart Erskine Rolland, who is now at Nimrod with Captain Layard, assisting him in his endeavours to bring to light the hidden antiquarian treasures of Nineveh. The difficulties which the gallant and enterprising discoverer has to contend with, owing to the limited pecuniary resources at his disposal, are dwelt on by our correspondent, who fears that the French antiquarian agent recently despatched will, with his much larger funds, (£30,000, it is stated), materially encroach on the harvest of antiquities which would fall to the lot of the English nation, were Captain Layard's exertions backed by more ample means:

"The first two or three days at Mossul I spent in examining the excavations at Koyunjik, where fresh slabs are every day brought to light. Two new colossal bulls and two colossal figures were discovered while I was there, at the entrance of the city gates; and the pavement at the gateway, marked with stars by chariot wheels, was also uncovered. I accompanied Layard a day's journey to the villages of Barsabek and Barmynah, and to the mound of Karsabad. We took grylls-hounds with us, and had a day's hunting, catching seven antelopes. After our return, Captain Layard, Charlotte, and I, and our servants, embarked on a raft, and floated down the Tigris in seven hours to this little village of Nimrod, close to the large mound, which was the first excavated, sending our baggage

and horses by land. We have since been residing in his house here; it is, in fact, little more than a mud hut, but he has put in glass windows, a table, and some sofas, and made it as comfortable as circumstances will admit.

Layard has placed a party of the workmen under my control, and allowed me to dig where I please. I am sinking wells in all directions, and am not without hopes of discovering subterranean chambers, which I am convinced must exist. In one place, considerably below the level of any of the hitherto discovered monuments, a brick arch between two walls of brick has been uncovered; it is a puzzle to us all. Another great discovery is an immense stone wall of most solid masonry inside the brick pyramid. The workmen are labouring to force an entrance into it; but their progress is necessarily very slow, not exceeding a foot or two in a day. But the greatest discovery yet made since the earth was first turned remains to be told. I will give it to you in due order. You must recollect that I commenced my letter on Christmas day, and am continuing it at intervals.

"January 3d, 1850.—On the 28th of December, Layard and I, with our attendants and two or three Arab Sheikhs, started off to pay a visit to the 'Tai,' on the other side of the 'Zab.' We were the first Europeans who had ever visited that country. Three hours' galloping from Nimroud brought us to the banks of the stream, which is as rapid and broad as the Tigris, and nearly as deep, but here being divided into four branches is fordable. With some difficulty we swam our horses across it, getting, of course, very wet in the operation. Our visit here has a three-fold object—first, to explore the mound of Abou Sheela, which appears to contain a buried city; secondly, to make friends between two rival chiefs of the Tai; and thirdly, to promote a reconciliation between them and their implacable enemies the Jibours, which will much facilitate Layard's future operations. Our first visit was to the camp of the Hawar, who is considered by all the Arabs to be the throne of the great African desert, to be the highest born and noblest among them. He is probably the man of most ancient descent in the world, reckoning his genealogy far above the time of Abraham. He is supported in his pretensions to the chieftainship by the nobles of the tribe, while his rival, Feras, is supported by the Turks and the greater number of the Tai. His brother, the handsomest man I have ever seen, came out to meet us with one hundred horsemen, most of whom had come to our village to plunder the other day. They galloped madly about the plain, brandishing their long spears, shouting their war-cry, and escorted us in great state to the camp of the Sheikh, where he stood to receive us. I never saw so noble or dignified a figure; he is eminently handsome, though advanced in years and suffering from ill health. In stature he is gigantic—six feet four or five inches at least, and erect as a pine tree. His tent was a spacious one, a load for three camels, with the women's tents on one side and that of the horses on the other, all under the same covering. Mats and cushions were spread on the

floor of the tent, on which the Hawar, Layard, and I sat, as did his brother, his uncle, and others of the magnates of the tribe, while the rest stood in a semi-circle at the door. A noble hunting hawk stood on his perch in the centre. We partook of spiced coffee, discussed the business on which we came, and dined in the tent on a capital stew of mutton, pumpkins, rice, and sour milk. After we had partaken, the rest of the tribe made their repair, a certain number sitting down together, each man rising when he was satisfied, and a sort of master of the ceremonies calling out the name of the man who was to succeed him. There was no bustle or indecorum. After dinner they all said their prayers. We had sent on our tents, which, by the way, got very wet crossing the river, and we pitched them close to that of the Sheikh. The next day the encampment changed its quarters. I have seldom seen a more picturesque sight. The Sheikh's tent was struck first, and the long procession of laden camels, horsemen, donkeys, and cattle stretched as far as the eye could reach. I calculated that there were about two thousand persons with their camels, horses, and cattle. We paid our visit to Feras, the rival Sheikh, taking with us the brother of the Hawar. We were well received, though not with the same dignified courtesy.

"While we were away the workmen had opened a trench by Layard's direction, to show my wife a certain slab which he had buried; in doing so they uncovered three copper cauldrons of immense size, and some huge dishes of metal. Layard carefully removed the earth from one cauldron, which was partially filled with it, and discovered an immense variety of ivory ornaments, an iron axe-head, and innumerable other articles, which for the present I must forbear to mention, having promised secrecy. Layard removed as many as he could, and covered the rest with earth. It is by far the most important discovery that has yet been made. He has placed them under my charge, and given me the direction of the workmen, as he is obliged to go to Mosul to make preparations for the removal of the two finest colossal lions that have yet been discovered, which will, I trust, be on their way to England in a month or two. After that, we shall cross the Zab with our tents, encamp there, and pass our time alternately in hunting and digging in the mound.

"You can have no idea of the difficulties Layard has to contend with, or the energy, talent, perseverance, and shrewdness with which he surmounts them, or the exquisite tact and good humour with which he manages the different people he has to deal with. In the first place, he has nothing but conjecture to guide him in his researches; it is literally groping in the dark, and all sorts of buried treasures may lie within his reach, while from the very small amount of funds placed at his disposal he is unable to make any thing like a proper search, and contents himself with sinking trenches almost at hazard, as it were.

"January 6.—Yesterday we removed more than thirty metal vases, bowls, and saucers, most beautifully embossed and engraved, some shields and swords, of which the handles re-

main alone, the iron blades being decomposed, and a small marble vase. The cups and bowls and other ornaments are of some unknown alloy of metals, but they are all so encrusted with decomposed and crystallized copper, and so fragile, that they cannot be handled without great danger, and Layard is sending them home in the state in which he found them, without attempting to remove the rust.

"I spent eight hours yesterday scratching them out of the clay with my hands, as the operation was too delicate to allow even a knife to be used. My wife was employed the whole night in picking them. We may now congratulate the British nation on being possessed of an entirely unique collection, the value of which is inestimable. The ornaments and sculptures on the vases denote a very advanced stage of civilization.

"Not the least curious of the discoveries are several hundred mother-of-pearl studs, in form exactly resembling our shirt buttons."

For "The Friend."

Schools for Adult Coloured Persons.

To the Association of Friends for the free instruction of Adult Coloured Persons, the Managers report:

That the Schools for Coloured Men and Women were opened in the house on Knappery street, the 1st of Tenth month last, and were continued on five evenings in each week until the 25th ult., when as usual they were closed for the season.

There were registered as pupils 212 men and 240 women, and the average attendance for the season was 117; being in the Men's school 62, and in the Women's 55.

More than 100 women were in attendance on each of five evenings in the Eleventh month, the number on one evening being 120. In the Men's school 103 pupils were assembled on one occasion.

The usual course of instruction was pursued, varied by a few lectures on Electricity and Anatomy, delivered by a member of the Board.

As heretofore, Moral Almanacs and Friends' Tracts were distributed in both schools; and 189 Testaments from the Bible Association of Friends were sold to the scholars at a low price.

The Managers mention with satisfaction the industry of the Teachers, in the arduous duty of imparting knowledge to minds mostly unacquainted to study, and the good conduct and assiduity of the pupils.

Amongst a class of learners gathered in from a much neglected portion of the community, it could not be expected that instances would occur of striking advancement; yet many of the scholars have made commendable improvement, and all, we trust, have been benefited.

This neglected and oppressed class of our fellow beings must often feel their degraded position, and among them are many struggling to elevate their moral and social condition.

We believe, these may be often assisted in this good work by the manifestation of Chris-

lian sympathy extended to them by this Association; which, while it places within their reach the means of improving their minds, does not lose sight of the more important culture of the moral and religious feelings.

At the close of the school the Teachers and Managers received the sincere thanks of the scholars for the efforts of the Association in their behalf, and some parting counsel was given to the pupils, encouraging them to hold fast to what they had gained, and further to pursue their studies as they find opportunity for it through the coming season.

FRANCIS BACON, Clerk.

Philada., Third month, 1850.

Communicated.

An Encounter with a Panther.

We have been favoured by a person who was formerly in the civil service at Ceylon, with the following description of an encounter with a leopard or panther, which in India are popularly called tigers:

"I was at Jaffna, at the northern extremity of the Island of Ceylon, in the beginning of the year 1819; when one morning, my servant called me an hour or two before my usual time, with 'Master, master! people sent for master's dogs—tiger in the town!' Now, my dogs clung to be some very degenerate specimens of a fine species, called the *Poigudog*. I kept them by not bad jacksals; but tigers were very different things: by the way, there are no real tigers in Ceylon; but leopards and panthers are always called so, by ourselves as well as the natives. This turned out to be a panther. My gun chanced not to be put together, and while my servant was doing it, the collector, and two medical men who had recently arrived in consequence of the cholera morbus having just then reached Ceylon from the continent, came to my door, the former armed with a fowling-piece, and the two latter with remarkably blunt leg-spears. They insisted upon setting off without waiting for my gun, a proceeding not much to my taste. The tiger (I must continue to call him so) had taken refuge in a hut, the roof of which, as those at Ceylon hats in general, spread to the ground like an umbrella; the only aperture into it was a small door, about four feet high. The collector wanted to get the tiger out at once, I begged to wait for my gun; but no—the fowling-piece (loaded with ball of course) and the two leg-spears were quite enough. I got a hedge-stake, and awaited my fate, from very shame. At this moment, to my great delight, there arrived from the fort an English officer, two artillery men, and a Malay captain; and a pretty figure we should have cut without them, as the event will show. I was now quite ready to attack, and my gun came a minute afterwards. The scene which follows took place within an enclosure, about twenty feet square, formed on three sides by a strong fence of palmyra leaves, and on the fourth by the hut. At the door of this the two artillery men planted themselves; and the Malay captain got at the top, to frighten the tiger out by worrying it—an easy operation, as the bushes there are covered with coco-nut leaves. One

of the artillery men wanted to go in to the tiger, but we would not suffer it. At last the least spring; this man received him on his bayonet, which he thrust apparently down his throat, firing his piece at the same moment. The bayonet broke off short, leaving less than three inches on the musket; the rest remained in the animal, but was invisible to us: the shot probably went through his cheek, for it certainly did not seriously injure him, as he instantly rose upon his legs with a loud roar, and placed his paws upon the soldier's breast. At this moment, the animal appeared to me to almost reach the centre of the man's face; but I had scarcely time to observe this, when the tiger, stooping his head, seized the soldier's arm in his mouth, turned him half round staggering, threw him over on his back, and fell upon him. Our dread now was, that if we fired upon the tiger we might kill the man; for a moment there was a pause, when his roundabout attacked the beast exactly in the same manner as the gallant fellow himself had done. He struck his bayonet into his head; the tiger rose at him—he fired; and this time the ball took effect, and in the head. The animal staggered backwards, and we all poured in our fire. He still kicked and writhed; when the gentlemen with the hog-spears advanced and fixed him, while some natives finished him by beating him on the head with hedge-stakes. The brave artillery man was, after all, but slightly hurt; he claimed the skin, which was very cheerfully given to him. There was, however, a cry among the natives that the head should be cut off; it was; and in so doing, the knife came directly across the bayonet. The animal measured scarcely less than four feet from the root of the tail to the muzzle. There was no tradition of a tiger having been in Jaffna before; indeed, this one must have either come a distance of almost twenty miles, or have swam across an arm of the sea nearly two in breadth; for Jaffna stands on a peninsula on which there is no jungle of any magnitude."

Y. Z.

THE FRIEND.

FIFTH MONTH 4, 1850.

The hint of our correspondent from Poplar Ridge we shall endeavour to profit by. We were not aware of the fundamental depravity to which he alludes.

We have several times of late been obliged to decline inserting advertisements in our paper. Our friends must bear in mind, that we do not publish a newspaper, in the common acceptance of the word, and make no charge for any insertion. We publish freely what we believe to be strictly Society matters, or information generally interesting to Friends, such as Friends' Schools, &c.; but houses to let, farms for sale, &c., we must be excused from publishing. We have received several notices of late, that we would gladly have inserted, if it were not necessary to draw a line to

strengthen our own hands. Our friends will readily perceive that we must restrict this kind of matter to a very small space.

Each fresh indication, in the face of the nations, of the exaltation of the banner of the cross, inscribed "Peace on earth, good-will to men," in place of the blood-stained implements and ensigns of war, is cause of gratification to every sincere Christian. The following is a copy from the "Presbyterian" of 27th instant.

"Saltpetre and War.—Professor Beck, of New Brunswick, New Jersey, recently lectured before the Smithsonian Institute, at Washington. The Washington Republic says:—

He spoke of the manner of obtaining saltpetre, and related an incident occurring during the French revolution, when the want of gunpowder led to the discovery of this material in France. He commended the ingenuity of the chemist who pointed out the means of obtaining it, but remarked, 'My we never wait for such a purpose.' A narrative of approbation ran through the vast assembly, and a round of applause expressed the concurrence of the audience in the sentiment of the speaker. There is surely a steady, and firm and growing conviction in the popular mind, that wars are unwise, and warlike wicked. The wars of men will yet be fought in diplomatic chambers and in a congress of nations."

Haerford School Association.

The annual meeting of the Haerford School Association, will be held at the committee-room, Arch street, on Second-day, Fifth month 13th next, at 4 o'clock, P.M.

CHARLES ELLIS, Secretary.
Phila., Fourth month, 1850.

WANTED

A well qualified female Friend to teach a family school. Inquire of Henry Wood, Railway, N. J., or at Friends' Bookstore, No. 84 Arch street.

DIED, in the interior of Louisiana, on the 12th of the Third month, 1850, aged 23 years, ELIZABETH A. WARDEN, daughter of the late Jeremiah Warden, of Springfield, Ohio. She died as she had lived, in the faith of the Gospel of Jesus Christ, on whom she relied in deep humility, expressing her belief that her death would be near to sustain her through the dark valley of the shadow of death, and soon after quietly breathed her last, saying, "There is joy and peace in believing."

—, on the 7th of Fourth month, 1850, in the 70th year of age, REBECCA STEWART, a member and elder of Christ's 6th Monthly and Trwyst N. J. particular Meeting. This dear Friend passed through much bodily suffering for many months. At one time she said, "How much it takes to make us old we ought to be!" and in a time of deep conflict of mind petitioned, "Oh, merciful Saviour! be with me, and grant me thy sweet presence. Be with me through the valley and shadow of death. To thy children, she said, "Oh give me up! don't hold me!" Her family and friends have the comforting assurance, that her redeemed spirit has joined the just of all generations.

—, in this city, on the morning of the 1st inst., GEORGE WILLIAMS, a member and for many years an over-seer of Philadelphia Monthly Meeting, aged 54 years.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XXIII.

SEVENTH-DAY, FIFTH MONTH 11, 1850.

NO. 34.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

JOHN RICHARDSON,

AT NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

All communications, except those relating immediately to the financial concerns of the paper, should be addressed to the Editor.

From the Annual Monitor for 1850.

ANN ALEXANDER.

(Concluded from page 962.)

In the month, 1791, Ann Tuke again left her home, under an impression of duty, to assist her brother-in-law, Robert Grubb, in the care of the school at Sur Island; which, in addition to the loss it had sustained by the death of her sister, was likely to suffer still farther by the removal of its valued superintendent, Jane Taylor, on her proposed connection in marriage with Isaac Jacob, of Waterford. Her removal to Ireland was also connected with the prospect of religious labour in various parts of that land, which continued to be her residence till the Third month, 1794.

About six weeks after her return to York, she was liberated by her Monthly Meeting for extensive religious service in various counties in England; and during the course of this engagement, which occupied her about sixteen months, she sustained a severe loss in the decease of her justly beloved and valued mother. This event, the intelligence of which reached her at Exeter, took place after eight days' illness, in great quietness and peace. "I felt for a time," she writes, "as was natural on such an occasion, as if every nerve was unstrung, and the floods of affliction ready to overflow their banks; which, by my remote situation denying me the privilege of surrounding the dying bed, or of administering one drop of consolation during the illness of my endearing parent, was indeed greatly increased. But the feeling of that holy, invisible Arm, which led me from my father's house, and which had supported through a variety of trials, that, in the course of my probationary stepsings thus far, had been my appointed lot, again lifted up my head in hope, and anchored my soul in the depths of resignation to Him, who, in His infinite wisdom and goodness, had taken the gift He had so long spared to us and the Church; and who enabled me, I trust, in humble acquiescence, to bless His holy name."

In the Ninth month, 1796, she was united

in marriage with William Alexander, then residing at Needham Market, in Suffolk. The retirement of that location, enlivened by domestic ties, was very congenial to her feelings; she was, however, frequently called upon to leave her agreeable home in the service of her Lord, and, during the next seven years, in the course of which time she became the mother of two sons, she visited various parts of England and Wales. In 1803, she apprehended the time was fully come for her to avow a prospect which had, for some years, been before her mind, of religious service on the American continent. After receiving the usual testimonials of the unity of her Friends, she embarked at Liverpool; and on board the vessel in which her passage had been engaged, she thus describes her feelings: "My mind was sweetly favoured with the incomes of peace, as I came to the vessel this morning, which greatly alleviated the trial of this separation from my dearest husband, and enabled me to utter the language, 'All within lies peaceful, all composed.' The gratification of approaching the desired haven, after a passage of five weeks, 'had,' she remarks, 'its mixture of alloy; not only from my recollecting it was not the country which contained my greatest earthly treasures; but from the painful intelligence brought by the pilot, of the yellow fever prevailing in New York, which occasioned so small anxiety to most or all of us; though I have to acknowledge, at the same time, a feeling of secret and sustaining confidence, which is not very easily interrupted or disturbed." She visited most of the Meetings of Friends throughout the United States, and attended all the Yearly Meetings. Her heart was enlarged in love to all, of whatever name, in whom she found the marks of true discipleship to her Lord; and in her ministerial services (especially in public meetings) she was led chiefly to dwell on the great truths of the Gospel—the blessings freely offered through Jesus Christ to all who truly repent, and the standard of holiness to which all who believe in him are called. Her services appear to have met with the cordial acceptance of Friends, and to have left an impression on many minds, which the lapse of nearly half a century has not been able to efface. In reference to the last meeting she attended on that Continent, she records, "I was measurably strengthened by my great and good Master, not only in conveying what appeared to me the counsel of God to individuals, like that to the Church formerly, who thought herself rich and full; but, in humble commemoration of his goodness and mercy, to cast down all crowns at his footstool, and intercede for the different states of his Church and family."

On the 26th of Sixth month, 1805, she em-

arked at New York and landed in Ireland on the 21st of the following month. After visiting some meetings in Ireland and Scotland, and her relations in Yorkshire, she reached her own home, with a grateful heart, for all the mercies which had been so abundantly vouchsafed to her. In the year 1808, William and Ann Alexander removed from Suffolk, and undertook the superintendence of the girls' school at York, in which the latter had formerly been engaged; but the state of her health, which had suffered considerably from almost unremitting exercise of mind, and hard travelling on horseback, during the latter part of her residence in Ireland, and subsequent labours and travels in America, was at this time such as to disqualify her from taking a very active part in the concerns of the institution. The death of her youngest son, in an attack of typhus fever, whilst at school in Lincolnshire, was a severe trial to her maternal feelings, and increased the feebleness of her health, so that in 1812, the establishment was relinquished by its original proprietors, to two female Friends, who continued it on their own account, till the marriage of one of them a short time afterwards, when it was finally relinquished.

About the year 1811 her thoughts appear to have been directed to the desirableness of attempting a little Annual for the use of Friends, who had not then any periodical publication devoted to the interests of the Society. In a memorandum penned during her recovery from an attack of illness, she says, "After getting well enough, I employed my time upstairs, in writing, &c., and also in a little prospectus for a pocket and memorandum book for our own Society; which might also contain an obituary of its members, with such accounts of them as might prove instructive and interesting. Such a work, I had long thought, was much wanted; and it was undertaken by my dear partner, then commencing the book-elling business; and the Annual Monitor prepared for 1813, under much discouragement. This continued several years, the sale being very limited; but as interesting matter increased the sale did also; and I had no cause to regret being the first mover and encourager therein; as it seems by many documents we have received, to have been made, under the Divine blessing, a source of comfort to many weary travellers, in tracing the footsteps of their fellow probationers towards the 'City which hath foundations, whose builder and maker is God.'" Such was the object of the present publication, in the form in which it appeared for thirty successive years; and to the earlier pages of which its projector furnished frequent little contributions.

The love and commemoration, which had in

early life led her to weep over the miseries of her fellow-creatures living in a state of alienation from God, continued remarkably to pervade her mind, and she was ever ready to unite in objects for promoting their temporal, moral, and religious welfare. The poor slaves, some of whom she had seen labouring on the plantations in America, and the degraded children employed by chimney-sweepers in our own country, alike called forth the tender feelings of her heart. And such was her commiseration for the latter class, that she seldom passed one of them in the streets, unnoticed or unpitied; and encouraged by some efforts which had been made for the improvement of their condition, in 1817 she published a little tract in furtherance of that object, which it is believed was not without its effect in strengthening the current of public feeling, which resulted in the abolition by law, of a practice which had entailed no small degradation and cruelty on that class of our fellow subjects.

From the year 1816 to 1835, she was much occupied in the work of the Gospel, sometimes holding public meetings in York and the villages adjacent; at others, visiting many parts of the nation, including the attendance of the Half-year's Meetings of Scotland and Wales, and the Yearly Meeting for Ireland; participating, doubtless, in feelings similar to those which animated the apostle, when he accosted his fellow-labourer with the words,—"Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do." In returning from a journey in Lancashire, in 1835, she makes the following memorandum:—"I reached home with the feeling of peaceful poverty of spirit, under which, reviewing my earlier labours in that and other counties, I could gratefully commemorate the Lord's kindness in youth, his support during the meridian of life, and his fatherly regard now, as the shadows of the evening of my days seem to be stretching out."

In the following year, accompanied by her relatives, Hannah and Maria Middleton, (afterwards Maria Fox,) and Cornelius Hanbury, she embarked for Rotterdam, and after some religious service in Holland, and visiting the few professing with Friends in Germany, she remarks in closing their labours at Minden, it was with the feeling and ascription of praise and thanksgiving to that Almighty Power, which had again opened a door of utterance in their public and more private assemblies; and they had humbly to believe, a door of entrance into the hearts of many.

Notwithstanding increasing debility, and her own apprehension that this journey might prove to be the close of her public ministerial labours, she was in the year 1839, engaged in holding some public meetings in the neighbourhood of York, and also in visiting the families in that Monthly Meeting in conjunction with her nephew, Samuel Tuke, and her friend, Sarah Baker; and occasionally, during the succeeding thirteen years, in religious services in various parts, mostly in connexion with social visits to her relatives.

In 1811, she was deprived, by death, of her

valuable husband, soon after which event, she removed her residence to Ipswich, and during her remaining days, occupied a small house near to that of her son, who, with his family, were to the last, objects of her lively and affectionate interest.

Before again becoming a member of the Monthly Meeting to which she had thus returned, she felt constrained to visit, in the love of the Gospel, the families of Friends at Ipswich; and in the following year, she paid a like visit to most of the remaining members of Suffolk Quarterly Meeting; the last sitting, she remarks, "was one to be remembered with thankfulness to the Author of all our sure mercies, and left me at liberty to return in peace to my own habitation." For some time afterwards, she was able occasionally to attend part of a meeting; but during the last six years of her life, she was quite precluded from testifying, in this way, her continued love and allegiance to her Lord and Master.

Her closing years were marked by many infirmities of the flesh and of the spirit, yet there was in her heart, a chord that ever vibrated to the sound of truth, and of aught that was good; and the occurrence of any striking incident, or the visit of a long-loved friend, would recall a measure of her wonted power and liveliness; and on these and other occasions, she would often conclude the expression of her grateful feelings in the words of the poet:

"What thanks I owe Thee, and what love,
A boundless, endless store,
Shall echo through the realms above,
When time itself shall be no more."

And it was remarked by her attendants, that during the last few weeks of her life, she seldom retired to rest without repeating a favourite piece, "The Star of Bethlehem;" often hymning the last stanza again and again:

"Now safely moored, my perils o'er,
I'll sing, first in night's diadem,
Forever, and for evermore,
The Star, the Star of Bethlehem."

Although a greater degree of feebleness had been apparent for a few days, yet on the morning of her decease, she pursued her usual occupations of reading and knitting; coming down stairs and walking a short time in her little garden; and about one o'clock, after taking some refreshment, she was attempting with the assistance of her servant, to rise from her chair; but unable to do so, fell back into it; and in about ten minutes, breathed her last; thus peacefully and gently passing away, through the mercy of that Redeemer in whom she had believed, to her everlasting home of joy and peace.

Insect Life.—Professor Agassiz says more than a lifetime would be necessary to enumerate the various species of insects and describe their appearances. Meiger, a German, collected and described 6000 species of flies, which he collected in a district ten miles in circumference. There have been collected in Europe 27,000 species of insects preying on wheat. In Berlin, two professors are engaged in collecting, observing and describing insects

and their habits, and already they have published five large volumes upon the insects which attack forest trees.—*Late Paper.*

Millions of Pigeons Roosting.—Letters from Indiana complain that some of the *Pigeons* roosts cover the forests for miles, destroying the timber. A letter from Laurel says:

"I am completely worn down. The pigeons are roosting all through our woods, and the roost extends for miles. Our neighbours and ourselves have, for several nights, had to build large fires and keep up reports of fire-arms to scare them off. While I write, within a quarter of a mile, there are thirty guns firing. The pigeons come in such large quantities as to destroy a great deal of timber, break limbs of large trees, and even tear up some by the roots. The woods are covered with dead pigeons, and the hogs are getting fat on them. Our old friend Hendrick killed 50 at four shots."

Vermion on Cattle.—A Connecticut correspondent of the Albany Cultivator, furnishes the following:—"It has long been known that a tincture of the seeds of the common blue Larkspur (*Delphinium Consolida*) will destroy lice on the heads of children immediately and effectually. Having tried on cattle, with partial success, every thing recommended in books, (except preparations of mercury,) I used larkspur seed in diluted alcohol, and the insects appear to be entirely destroyed. The labour of applying it is much less than most other remedies, and it appears to have no injurious effect on the cattle to which it is applied."

Communicated for "The Friend"

Manufacture and Importation of Straw.

Directions for Cutting, Whitening, and learning to Braid Straw.

Cut rye near the ground when the grain is in the milk; tie it in small bundles, cut off the heads, then dip it in boiling water; (if you cannot dip it, pour boiling water over it, though dipping is best,) dry it in the sun thoroughly, taking it in at night, so that no dew falls upon it. Cut out that part of the straw that is under the husk, and tie it in small bundles to make fine braid for nice bonnets. For coarse baid, the whole length between the joints may be taken and used.

To bleach or whiten straw: Take a barrel with one head out; take the bundles of straw you have cut, wet them with soap-suds; tie them in the barrel as near the head that remains in as you can. Dig a hole in the ground, a few inches deep, a little larger than the barrel, put some ashes in the middle of the hole, then heat some iron vessel, and put some coals upon the ashes, and put the hot iron vessel upon the coals. Put into the iron vessel two ounces of sulphur (or brimstone) for every pound of straw. Set the barrel with the straw in it over the iron vessel, and heap up some dirt around it to make it tight. Let it remain all night, and if it is not as white as you want it, repeat the operation, taking care to wet the

straw every time you smoke it, or the smoking will do no good. Old straw, Leghorn, or palm leaf hats or bonnets, may be whitened in this way, if they are thoroughly washed with a brush or sponge and soap-suds, before smoking. Straw must always be wet when it is braided, to prevent its breaking. An ingenious person can learn to braid or plait straw by taking a piece of old braid, and wet it, and pick it to pieces, and then braid it again. Short pieces of braid may be obtained at the bonnet-makers. As the straw will soon be large enough to cut, I hope every person who has a family of children will procure some straw and try it. I have heard of children who earned their clothes, when four years of age, braiding straw.

It has been recently stated in the newspapers, that the farmers' daughters of Massachusetts sold straw hats and bonnets, last year, of the value of \$1,046,596.

Since writing the above, I have learned that the fine straw used in Italy for braiding is procured by sowing rye very thick upon poor land, so that the straw does not grow to half the usual size. There have been various kinds of grass used for braiding, and the straw of any kind of grain may be used, either with or without curing as above described.

The tool used for splitting straw is a piece of wood five inches long with a series of sharp spurs near one end, with a wooden or metal spring over the spurs—or rather, one side of them—which is pressed down upon the straw to keep it spread flat while it is drawn over the spurs and split.

In travelling through the southern portion of the United States, I observed that the inhabitants did not practise those household arts, such as braiding straw, palm-leaf, &c., which are so generally practised in the Northern and New England States. I also observed that very few of the poorer class of white people could read or write; and I came to the conclusion, that in those portions of the country where the masses of the people are educated, there industry and the household manufactures prevail. I also concluded, that like causes produced like effects in other countries. As the distinguished and public-spirited Horace Mann has visited several of the countries of Europe, to examine the condition of schools, &c., I stated to him the observations I had made, and the conclusions I had come to. He said, "that I was correct in supposing that where education prevailed, the household arts were practised; and stated, that as far as his observation extended, the one accompanies the other, and the two are inseparable." And as it is admitted that the education of the people is essential to the preservation of a republican form of government, and the free institutions of our country; and as it appears that education cannot be disseminated except in conjunction with industry and household arts and manufactures,—how important it becomes to the welfare of the nation, that the knowledge of those domestic household arts and manufactures should be disseminated among the people.

The effect of education and manufacturing upon the people, is to make them averse to

war. If my recollection serves me, those portions of the United States where education is most diffused and manufactures prevail, furnished but few soldiers for the Mexican war, in comparison with those portions, where the poorer classes or mass of the white people are but little educated, if at all; and where manufactures are extremely limited and but little practised. The people that compose an industrious and intelligent community, are not easily enticed away to fight those who never have injured them, at the peril of their lives.

Statement, exhibiting the value of hats, caps, bonnets, flutes, builds, plaited, &c., made of Leghorn, straw, grass, chaff, &c., and palm-leaf, reeds, willow, &c., imported, exported, and consumed annually, from 1810 to 1819, inclusive.

Years.	Imports.		Exports.		Consumes.	
	Straw, grass-tan, chip, &c.	Palm leaf, reeds, willow, &c.	Straw, grass-tan, chip, &c.	Palm leaf, reeds, willow, &c.	Straw, grass-tan, chip, &c.	Palm leaf, reeds, willow, &c.
1840	438,000		70,815		367,183	
1841	440,817		66,738		374,079	
1842	440,817		66,738		374,079	
1843	570,626		55,611		515,015	600
1844	713,463	24,200	26,134	10,906	687,349	13,344
1845	112,293	51,765	32,655		680,268	51,153
1846	865,289	74,901	97,352		840,777	74,381
1847	982,293	106,701	106,701		942,593	107,340
1848	1,150,964	159,771	40,065	323	1,101,457	18,584
1849			40,065			

Year 1840 } ending on the 30th September,
 1841 } annually.
 1842 }
 1843—nine months, ending June 30.
 1844 }
 1845 } ending on the 30th of June, annually.
 1846 }
 1847 }
 1848 }
 1849 }

Emigration from Ireland.—According to some of the Dublin papers, it would appear that the emigration in progress since the opening of the spring has been very considerable, although by no means equal to that of last year, when the agricultural population seemed to be affected by a complete mania. Such vast numbers have emigrated since the commencement of the famine, that a decline was to be expected; but the chief cause of the decrease at present is the renewed confidence in the potato, now cultivated to as great an extent as at any former period. Besides, there is a manifest improvement in the condition of the rural population in various districts of the

south and west, owing to the cheapness and abundance of food, and the increased employment in spring work in all quarters; and there is, therefore, less anxiety amongst the peasantry to "try their fortune in America."—*Late Paper.*

For "The Friend."

LADY CONWAY.

(Continued from page 261.)

Lady Conway continued to decline during the year 1878. It was, probably, during this year that she wrote thus to one of her friends: "From the redoubting of my afflictions, the continuance of my great pains, increase of weakness, with new additional distempers, I might fancy my release not far off, from those weighty sufferings I have groaned under so many years. But, life and death are in the hands of the Almighty; and what he designs for me, I desire I may be enabled to give myself up to willingly, without murmuring; who only knows what measure of suffering is most necessary for me."

Amidst all her suffering, her mind was keeplv alive to the inconveniences and troubles of others, and she manifested great meekness as well as patience. Who able to converse, she was not so wrapt up in herself as to make her own afflictions the one subject of remark, but could speak on other matters, so that her company was pleasant and agreeable to those about her. She seemed to participate richly in love,—and kindness, condescension and forbearance, characterized her to the end of her life. Towards the close of the year she received the following letter from her friend Isaac Pennington, manifesting his continued sympathy with her.

"Dear Friend,—In tender love, and in a sense of thy sore afflictions and exercises, I do most dearly salute thee; desiring for thee, that the work of the Lord in thy heart may not be interrupted by any devices of the enemy; but, that it may go on and prosper in thee, in the springing up of the pure seed of life in thy heart, and in the powerful overturning, by the mighty arm of the Lord, of all that is contrary thereto in thee. O that thou mayst daily feel that holy birth of life, which is begotten by the Father, and lives by faith in him—I say, O that thou mayst daily feel it living in thee, when temptations and trials on every hand increase—feel the birth of life, which will cry to the Father, 'Lord, increase my faith!'

"Though sorrows, heaviness, and faintings of heart ever so much increase; yet, if thy faith increase also, it will bear thee up in the midst of them. I would fain have it go well with thee, and that thou mightst not want the Reprover, in any thing that is to be reprov'd in thee; nor the Comforter, in any respect wherein thy soul wants comfort; nor the holy Counsellor and Adviser, in any strait or difficulty which the wise and tender God orders to befall thee.

"Ah! that thou mightst come to feel the daily wasting of sin and death, and the daily springing of life and holiness in thy heart. The pearl is worth thousands of worlds, with the greatest earthly glory and pleasure imagi-

nable. O that thou mayst be taught of God to discern it more and more, and to buy it, and to come into the enjoyment and possession of it! The Lord manifest Zion more and more to thee, and show thee the glory of it, and set thy feet towards it; and put into thy heart to seek of him the way to it, renewing thee more and more in the spirit of thy mind, whereby the way comes clearly to be discerned, and faithfully walked in; that thou mayst witness, daily, the everlasting covenant of life and peace, even the sure mercies of David.

"The desire of my soul is, that thy afflictions, which bow grievous soever, yet are but momentary, may sit thee for, and work out, an eternal weight of glory, for thy soul to inherit in another world, forever.

"I remain a sympathizer with thee in thy sufferings; who desires all the advantage and blessings from the God of my life, may come to thee, which hardships, temptations, and trials, prepare the heart and make way for.

J. P.

* 14th of Twelfth month, 1678.

POSTSCRIPT.

"My dear Friend,—

"Some time after writing the foregoing, this arose in me to thee. If the Lord, in thy waiting upon him, to search and try thy heart and ways, shall please to show thee any thing amiss therein; mind this counsel on my heart to thee. Be not looking at it too much, on the one hand, or excusing it, on the other hand; but sink down beneath thyself, retiring thither, where thou mayst receive from the Lord true judgment concerning it, and also strength against it. And know this, in the holy experience; that thou must be weakened by the Lord, and be contented in or with thy weak and distressed state, if thou wouldst receive mercy and strength from him. And the more thou art weakened and distressed, the more thou art fitted for, and the more abundantly shalt thou partake of, his mercy and strength; waiting upon him in the meek, quiet, patient, and resigned spirit, which he will not fail to work thy mind into; that, in the issue of all, thou mayst reap the quiet fruits of righteousness and heavenly peace from his hand. Amen, so be it from the Lord to thy soul!"

Her end was very near. Yet the increase of pain neither diminished the clearness of her intellect, nor her meekness and patience. Her inward tranquillity was undisturbed, and at last she sank quietly away, dying as though she was passing into a sweet sleep on the 23d of Twelfth month, 1678. One of her friends, on learning the manner of her close, made this remark: "I perceive, and bless God for it, my Lady Conway was my Lady Conway to her last breath; the greatest example of patience and presence of mind, in highest extremities of pain and affliction, that we shall easily meet with; scarce anything to be found like her, since the primitive times of the church."

Lord Conway was in Ireland at the time of the decease of his wife, and intercourse between the two islands being then far from frequent, it necessarily took some time before he could learn what had taken place. In consid-

eration of this circumstance, Van Helmont had the body placed in a coffin in spirits of wine, in which it was kept until Lord Conway's arrival. The whole was made perfectly airtight, and a glass plate was fitted over the face, to enable him once more to gaze upon features once animated by bright intellect, and ardent love.*

Lord Conway designed to print some of the memoranda left by Lady Conway, of her religious feelings and experience, and Henry More prepared a preface for it. The work, however, appears never to have been published, except the preface, which is to be found among the writings of Henry More. The memoranda of Lady Conway were written by her with a black lead pencil, during the latter part of her life. On the inside of the book in which these notes were made, she placed this inscription, "Ignorance is better than Pride."

Van Helmont in 1690, had published in Amsterdam a book without the name of the author attached, which he told Leibnitz was written by Lady Conway. It bears this title.

"Opuscula philosophica, quibus continetur principia philosophi antiquissimi et recentissimi de Deo, Christo, et Creatura, l. e. de Spiritu et Materia in genere, &c. Opusculum posthumum, et lingua Anglicana Latinitate donatum."

In the preface, evidently written by Van Helmont, these words are found, "Opusculum hoc conscriptum fuit ante annos haud ita multos a Comissâ quadam Anglicana, femina ultra sexum erudita, Latine Graecoque literature peritissima, inque omni philosophandi genere quam maxime versâ."

So closes our meagre account of the life of a very learned, a very afflicted, and a very pious woman. Henry More speaks of her inward comforts during the intervals of her illness, and also of the remarkable spiritual illumination granted her, whereby she had a "fore sight of things future." We who now study her character and history, may derive comfort and encouragement therefrom. She was faithful to the Lord, and he was with her to the end. Through a life passed in bodily agony, he supported and consoled her,—and al- though he had tried and proved her in the furnace of suffering, he in mercy gathered her into his fold of everlasting peace.

* The body was interred at Arrow, in Warwickshire, Second month 17th, 1679.

"While some are driven through life as over a stormy sea, incessantly tossed and thwarted by the restless billows till they arrive, faint and weary, at the haven of rest, others are permitted to ramble at leisure through a pleasant vale, till they gradually ascend the everlasting hill; and of how little consequence is it by which course we are led, so our wanderings terminate in the same blissful country. We all receive that kind of discipline which our peculiar dispositions require, and if it is severe, we may be sure it is necessary too. When we ask neither for length of days, riches, nor honours, but only for some favourite comfort, we are almost ready to suspect that such a reasonable request will be

granted; and it is well if we are taught, either by being disappointed of it, or with it, that eager desires for anything short of the favour of God are displeasing to him, and injurious to ourselves. There is a sweet feeling of security in committing our future way to him, with an entire dependence on his wisdom and goodness, and a cordial acquiescence in his appointments."

Related.

THE YOUNG MOURNER.

Leaving her sports, in pensive tones,

"Twas thus a young mourning maiden said,

"How sad we are now we're alone,—

I wish my mother were not dead!

"I can remember she was fair;

And how she kindly looked and smiled,

When she would fondly stroke my hair,

And call me her beloved child.

"Father, I can remember when

I first observed her sunken eye,

And her pale, hollow cheek; and then

I told my brother she would die!

"And the next morn they did not speak,

But led us to her silent bed;

They bade us kiss her icy cheek,

And told us she indeed was dead!

"Oh, then I thought how she was kind,

My own beloved and gentle mother!

And calling all I knew to mind,

I thought there ne'er was such a day!

"Poor little Charles, and I! that day

We sat within our silent room;

But we could neither read nor play,—

Their very walls seemed full of gloom.

"I wish my mother had not died,

We never have been glad since then!

They say, and is it true," she cried,

"That she can never come again?"

The father checked his tears, and thus

He spake, "My child, they do not err,

Who say she cannot come to us;

But you and I may go to her.

"Remember your dear mother still,

And the pure prayers she has for us;

Like her, be humble, free from ill,

And you shall go to her in heaven!"

Late Eruption of Mount Vesuvius.

On the 6th day of last February, (1650) old Vesuvius, after many internal mutterings, which lasted about two weeks, began to send up sheets of lurid flame, and on the 7th the lava made its appearance, running down the mountains on the side of Torre Annunziata. The lava at a white heat bent its way in the direction of Pompeii, and during the night the scene was grand and terrible. On the night of the 6th and 9th, the roaring and bellying of the crater was appalling to the citizens of Naples. On the night of the 9th, about four hundred of the natives and foreigners (Americans, English, &c.) left in a special train for the place mentioned above, and then with guides to Bosco Reale to view the advancing lava. The government had previously sent forward strong bodies of troops, to preserve order and protect property. The sight that met the eye at that place was sublime. The lava presented a front of a mile and a half

and kept advancing slowly, devouring every thing in its way. From the villages and cottages the peasantry were flying from the devouring element, and the women and children rent the air with shrieks to San Gennaro, their patron saint. It was in vain—the lava drove them from their homes penniless. Above Bosco Reale, the lava (about 9 o'clock p. m.) took complete possession of a wood, and the trees fell in columns like the ranks of soldiers before a withering artillery. Some large trees offered their ponderous trunks to breast the hissing stream, but the resistance was but momentary, for the fiery fluid first consumed the lower parts, then they would explode and leap into the air, to be consumed to ashes on their descent. The large trees gave out hundreds of jets of steam from different places, and those trees which contained a great quantity of sap, were those which generally exploded, while those which were dry at their trunks, soon consumed there, then they bowed their heads and lay down in dignity on their fiery beds. At about 3 o'clock on the morning of the tenth, the eruption was at its height. The sky was clear, cold and starry, affording a contrast to the red rolling mountain. The roarings of the mountain were like the broad-shoulders of a three-decker, and the ground beneath the feet of visitors trembled and groined in awful convulsions. There was a strong stone farm-house situated a short distance from the village; when the lava came to it a stout resistance was offered, and it commenced to rise like water in the lock of a canal, pouring in through the windows and destroying it in a short time. The proprietor of it, together with his servants, instead of labouring to save as many of their effects as possible, yelled and tore their hair, preferring to cry to San Gennaro.

The lava next attacked a small church of Franciscan friars, embosomed in the wood. The edifice was solid, and seemed to breast bravely the stream, but as conscious of its irresistible power, the lava dashed to the attack, despite the chants of the friars and their heartfelt sorrow. The friars and parishioners were filled with grief to see the sacrilegious lava insinuate itself into the crypt and undermining its base; when it soon tottered and fell into the burning sea, the bells shrieking a doleful dirge as the belfry toppled into the sulphurous surges. Sometimes green flames would shoot upward the advancing stream, then they would become deep blue, playing fearfully and grand. The crater threw up some huge and hissing rocks, one of which, several tons in weight, struck a brave but rash Polish officer, fracturing his thigh, and he being at a distance from any other person, bled to death. One of the most afflicting accidents was the death of Charles Carrol Bayard, U. S. Navy, and belonging to the squadron at Naples. With that daring peculiar to young Americans, he approached too near the crater, and received a mass of calcareous matter on the shoulder, which stripped the flesh to the bone down to the elbow. There was no fracture, but so long a time elapsed before he received proper medical treatment, that all the skill exerted to save his life afterwards proved unavailing. He

was only twenty-two years of age. Many accidents occurred, but the two mentioned created the greatest sensation, and it will be long before the terrible events of this eruption are forgotten.—*Latte Paper.*

Popularity—A Snare—William Dodd.

[A subscriber has furnished the following, cut from a recent newspaper, with a suggestion that it would be read with interest by the readers of "The Friend" at this particular juncture.]

William Dodd, with whose name so melancholy a history is interwoven, was the eldest son of a laborious country clergyman, who, for many years, held the vicarage of Bourne, in Lincolnshire. Sent at the early age of sixteen to the University, he was admitted to a sizarship at Clare Hall, Cambridge, in 1745. In 1749–50, he took the degree of B. A. in honours, his position in the Tripos being that of fifteenth wrangler.

His eloquence, usefulness, and apparent devotion to his sacred calling were now so generally recognized, that the highest honours which his profession could bestow seemed far from unattainable.

A crowded church, a decided hold on the affections of his congregation, large collections whenever he pleaded the cause of charity, a general and growing impression that he was a superior man; preached from the heart and to the heart—were, in the opinion of the masses, so many indications of future eminence and usefulness.

Dulcive all! The promise seemed fair. But a blight was at hand; and fatal.

A passion for the society of the titled and the wealthy—a desire to mingle in circles far above him—involved this unhappy man in debts which his stated income was inadequate to defray.

His necessities suggested a base expedient, and his impatience of his situation, and eagerness for preferment led him to adopt it. A vacancy occurred in the Rectory of St. George's Hanover Square—the position was influential, and the income large; could he but secure it, his pecuniary difficulties would be ended. Repeated musings on this point, issued in his adopting the strange and culpable idea, that a bribe might procure him the coveted preferment. A letter was written to the lady of the lord chancellor, in which the sum of three thousand guineas was offered her if she would use her influence to secure the nomination of a certain party to the vacant rectory.

Innocent at this attack on her probity, the chancellor's lady submitted the letter to her lord. The chancellor read it, and viewed its contents with kindred feelings of indignation. The proposal he regarded as an attempt to induce him to tamper with the patronage and privileges of his high office. Steps were taken forthwith to detect the offender; they were successful. The letter was traced to William Dodd. To mark the sense which the sovereign and the government entertained of his conduct, his name was at once erased from the list of the king's chaplains. Merited and

public opprobrium overtook him. From its expression he shrank, went abroad, and for some time sojourned with his pupil at Geneva. From him he, ere long, received the living of Winge in Buckinghamshire.

Would that by the diligent discharge of his duties as a country pastor, the remainder of his checkered life had been alone distinguished.

Undeterred by the warnings of the past, fresh schemes for raising money—alike foolish and criminal—were resolved upon. Forgetful of his position—the of the force of his example—of the degradation he would bring upon his order,—of the slur he would cast upon religion—he forged a bond purporting to bear the signature of the Earl of Chesterfield.

Consequent upon this act are the following proceedings.

Soon after ten o'clock on the morning of the 22d of February, 1776, the judges, Gould, Willes, and Perryn, and aldermen to the number of sixteen, being seated, Dodd was placed at the bar of the Old Bailey. He was led into court by his curate and intimate friend; and, shortly after his reaching the dock, read a paper to the following purport.

He submitted to the judges that Robertson, the stockbroker, who was committed with him as a principal, had, by an order from the Court—surprisingly obtained—been conveyed before the Grand Jury, to enable them to find the bill. This he (the prisoner) was informed was a thing unprecedented. He therefore prayed that he might, by counsel, be heard upon this point.

Howarth, Cooper and Butler then distinctly objected to Robertson's evidence; and cited cases in support of the view they severally took of its inadmissibility. Their objections were replied to by Mansfield and Davenport.

Baron Perryn expressed his regret that so much time had been needlessly wasted. *Ill-judged lenity had been shown to the prisoner.*

The baron was of opinion either that a new indictment should be preferred, or that the trial should proceed upon the indictment as at present formed. If the latter course was taken, then in the event of the conviction of the prisoner, that the point raised in his favour be left to the determination of the twelve judges.

The prisoner's counsel elected that the trial should proceed.

The indictment being read, the Earl of Chesterfield was the first witness called in support of the prosecution. But as it was necessary to prove a release from — Fletcher to his lordship, before his evidence could be received, — Manly was sworn, and produced the said release.

The Earl then was examined.

He declared most solemnly on oath that neither the signature to the bond, nor the receipt for the money, were written by him; in fact, that both signatures were forgeries.

His lordship's gentleman usher swore that the signatures—that to the bond and that to the receipt—were neither of them in the handwriting of his lordship.

Manly was then called.

He gave in evidence a minute and succinct

detail of the whole transaction, from the period the bond came into his hands up to the time of the commitment of the prisoner. He averred that the bond had been in his possession from the 4th of February up to the morning of the trial; that *blot by which the forgery was discovered* appeared to him not to have been done by accident, but purposely with a pen; that, enterprising doubts whether the bond was a good one, he applied to Fletcher to advise him what course to take; that he likewise waited on Lord Chesterfield, who denied all knowledge of the bond; that on going to Sir Charles Raymond's, the banker, Robertson accidentally came in, and was immediately taken into custody; that subsequently he proceeded to Dodd's residence, having previously stationed Richmond, the Bow street officer, at a house close at hand; that on seeing Dodd he told him his business, and asked him "how he could be guilty of such an act?" That the doctor seemed much shocked, and as soon as he could recover himself, said, "*Urgent necessity was the cause.*" That the witness then asked the prisoner if he had any of the money left, as "*restitution would be the only means of saving him!*" To this inquiry Dodd made answer, that he had six drafts on Sir Charles Raymond of £500 each; that he had also £500 in the hands of the bankers, all of which he would willingly give up. That he, the witness, then asked Dodd if he would give a bond in judgment upon his furniture and personals for the remainder, to which Dodd replied, "That, or anything else." Manly further added, he *had been told that another execution had been in the prisoner's house*, but had been withdrawn. He believed there was sufficient to answer the demand.

—Innes, who accompanied Manly to the prisoner's residence, corroborated the evidence of that witness as to what passed during the interview between Dodd and Manly. He also read, from notes taken at the moment, Dodd's confession before the Lord Mayor, and his unqualified declaration that Robertson was innocent. The notes given in payment of the bond were next produced.

These Fletcher swore were the identical notes paid.

—Leecroft was called to prove the handwriting of the prisoner. In this he failed. He could not swear to Dodd's handwriting positively.

—Neale, treasurer to "The Society for the Relief of Small Debtors," was next called to the same point. He swore, unhesitatingly, that the signatures "*CHESTERFIELD*" and "*WILLIAM DODD*," which occurred both in the bond, and also in the receipt, were both in all in the handwriting of the prisoner. On being asked by the judge how he "could be so positive?" he replied, "from his long and intimate acquaintance with the character of Dodd's handwriting, and from having so repeatedly seen him write."

Robertson deposed to the prisoner's bringing the bond to him, in the first instance, *unassigned*—that he next day brought it signed "*CHESTERFIELD*," and "*WILLIAM DODD*;" that he, the witness, also signed it, received the money and paid it over to Dodd. Being asked if it

was "usual for him to sign a bond without seeing the principal sign it," his reply was "Sometimes."

No witnesses being brought forward to give testimony in favour of the prisoner, or to throw any further light on the transaction, he was called upon for his defence.

That was to this effect.

He said he "was fully sensible of the heinousness of the crime of forgery, but presumed the guilt solely centered in the intention. He called God to witness that he meant no injury to any one, and that he should have been able to replace the money—which was his real intent—within a very few months; that this was a most cruel prosecution, inasmuch as *Manly had given him hopes, if he made restitution, that no further notice would be taken*; that he considered a person committed as principal, and subsequently admitted as evidence against him, as without precedent in law; as constituting, in fact, an entire new case, and therefore it afflicted him the more; that life to him, after being exposed to shame, was of no value, he would willingly resign it—but he had a wife."

Here tears flowed from his eyes, and, with few exceptions, all in that crowded court shared visibly in his emotion. After a pause, he begged pardon of the court and jury for this weakness, and proceeded.

"A wife with whom he had lived seven-and-twenty years in the most perfect conjugal felicity, for her he felt; his creditors must, likewise, be sufferers in the event of his conviction, and, as restitution had been made, he hoped the Court and jury would consider all these circumstances and acquit him."

Baron Perryn summed up the evidence with great minuteness.

He said that the *circumstances of the indictment* was this:—That the bond was forged by the prisoner with intent to defraud Lord Chesterfield and Fletcher. If the jury believed it was done to defraud one or other of the parties, it mattered not which, then they must bring in the prisoner guilty. As to the defence set up by the prisoner, the only point for their consideration was, whether the forgery was committed with an intent to defraud. If they thought not, then they must acquit him. With regard to the other points of his defence, it could have no weight with them. For if such a defence was listened to in this case, not a criminal brought to that bar but would resort to similar extenuation.

The jury then retired.

They were absent twenty minutes. On their return they brought in a verdict of GUILTY.

Subsequently, these gentlemen drew up a strong memorial, recommending the unhappy prisoner to his majesty, as a fit object for the exercise of his royal mercy. This was signed by the jurymen without exception, and presented to the Court, who received it favourably.

Robertson was ordered to be kept in custody till the jail delivery.

The bond in question was for the sum of £42,000; the trial lasted seven hours.

This melancholy affair thus progressed towards its close. On the 18th of April, the

judges, eleven in number, Lord Chief Justice de Grey being the sole absentee, met in chambers, at Serjeants' Inn, to discuss the legality of Robertson's evidence against W. Dodd. The decision arrived at by their lordships, was that Robertson's evidence ought to be received.

On the 18th of June, the sheriff, attended by the City Remembrancer, presented to his majesty, the petition of the city of London in favour of W. Dodd. Another document, with the like prayer, from the Magdalen Charity was submitted to the queen; together with one from the wife of the unhappy man, presented by herself in person. Subsequently, another petition, urging the same suit, was tendered by Lord Percy, signed by upwards of 20,000 of the inhabitants of Westminster.

Ja vaia. On the 27th of the same month, W. Dodd, attended by — Villetle, the attorney, and — Doble, a personal friend, quitted Newgate, and was conveyed in a mourning coach to the place of execution.

On reaching it, Villetle and Doble quitted the carriage, and went with W. Dodd into the cart, where they prayed by him with great earnestness. They ceased, and after some further interval devoted by the unhappy criminal to fervent prayer apart by himself, he met a final and affectionate leave of his compassionate companions, the clergymen above-mentioned.

He then put on a cap, pulled it over his eyes, and submitted himself without remark to the executioner. Another convict suffered with him.

The entire period spent by the ill-fated man in the cart was about half an hour. He conducted himself throughout with becoming fortitude.

A frightful termination to a popular career!

For "The Friend."

Additional Letters and Papers of John Barstis.

No. 7.

TO MARY B.

(Continued from page 266.)

Now though through the delusion and deceit of the enemy, I was thus tempted to build a very Babel of doctrines, heaping up scripture, text upon text, to support my fabric of confusion, and was very zealous in searching into these things in my own spirit and strength, notwithstanding it is written, "no man knoweth the things of God but by the Spirit of God," and "no man can rightly and really own Jesus to be the Lord, but by his Holy Spirit;" yet in the midst of all this departure from the Fountain of living (not stagnant) waters, and this hewing out *broken cisterns* that cannot contain, receive, or retain the waters of life, I was not altogether left desolate; but the Lord regarded the integrity of my heart towards him, even in those very performances and high profession, which so displeased him. And again and again the Lord was pleased in unmercenary mercy to make known unto me that way which he would have his single-hearted, simple, lowly little babes to walk in. No galley with oars, neither gallant ship could pass

that way, nothing that was high or lofty, or lifted up (however secretly) in its own estimation, nothing of self, or of that wisdom which is foolishness with God, and which he will utterly confound and destroy, and by which the world never knew, neither can know him. I found all my own strivings, and the struggles of the will of the creature, could not carry me one step forward in the narrow way; neither was I able, by taking thought, to add one cubit to my stature in a religious sense; for I then saw it was not of him that willeth, neither of him that runneth, but of God and his grace, that cast up day by day the holy highway before my view, giving me day by day the strength sufficient, and the sustenance that was meet, and that degree of satisfaction in regard to religious truths, which was at that season best for me. And in that day, as also even to this very hour, the language often was to me, "I have yet many things to say unto thee, but thou canst not bear them now;" and as I came from the feet of Gamaliel, to sit with Mary at the feet of Jesus, and to be taught by him in his inward and spiritual appearance, who is said to be the wisdom of God, and teacheth as never man taught, speaking with authority and not as the scribes, I found that this Minister of ministers did more for me as to the true and saving knowledge of himself, and the things relating to his kingdom, than any man or book whatever. He (as his servant the apostle Paul said) fed me with milk; and as I grew to riper years in a spiritual sense, he gave me stronger meat. I found him no hard master, or austere, requiring more of me than he had given me strength to perform. And in this humble, simple state, resting in the Lord, and waiting patiently for him, not stirring up or attempting to awake him whom my soul loved, before he pleased; not desiring to have every thing all at once cleared up before my view; not seeking great things for myself in any sense, but only longing for a seat, if it might be the very lowest at his spiritual supper; or even to partake of the crumbs that might fall from his table; and willing to fast long, if it so pleased him, until the times of refreshing should come from the presence of the Lord;—Oh! how was and is my safety, my sure standing, my strength, my salvation, known and felt to be worked out, even with fear and trembling! For here, in this lowly valley, where self was of no reputation, the bleak gales passed over, and cut not the tender plant; the quiet habitation was known; the still small voice distinctly heard, which said, "This is the way, walk in it." Oh! how! I then knew my peace made, and daily kept! Even a holy suspension was given me, a holy confidence and repose, as in the arms of a faithful Creator; agreeably to the language of the prophet, "Thou wilt keep him in perfect peace, whose mind is stayed on thee." Here was communion and union with the Father and Fountain of mercies experienced; joy such as no man could take from me; a peace which passeth the natural understanding; and a holy heavenly fellowship with the just of all generations! Here I could call God, Father, because he had sent forth the Spirit of his Son into my heart; and I had received the Spirit

of adoption, whereby I could cry, Abba, Father! I for as many as are led by the Spirit of God, they are his sons. Oh! how precious is this passive, patient, submissive state of mind, a giving up all into his holy care and keeping, a resigning of our own wills, wisdom, and the workings of our own spirit and nature, to be melted down, and moulded into accordance with his divine and glorious nature and image. Thus are we alone true witnesses and partakers of the first resurrection; over such the second death hath no power; that part in us which is to die, being crucified, dead and buried, according to the apostle's testimony, where he says, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Oh! how clearly, even with unclouded clearness, were things opened to me whilst in this state and condition; or rather how was my mind prepared and qualified (through a being clothed with humility and the ornament of a meek and quiet spirit, and by daily waiting on the Lord for a renewal of spiritual strength) to apprehend and apply, and also to attain unto, those blessed commandments, injunctions, and instructions left on record in the scriptures of Truth. The Psalmist said to this effect, "Open thou mine eyes, that I may behold wondrous things out of thy law;" a proof he needed this best aid, or my supposition he would not have thus supplicated. Now the divine law was to be written on the heart, and put into the inward parts, under the Gospel dispensation; and Solomon says, "The Law is Light;" and we read that "whatsoever maketh manifest (anything) is Light;" so that according to the scripture, without note or comment upon it, we have Light shown in the heart, unto which if we attend, it will manifest darkness, and the works of darkness, and remove them; and this, we read, is to be the law under the new covenant. Now it happened with me as it does with all the world (of people) that lie in wickedness, and love darkness rather than light, because their deeds are evil; neither will bring their deeds to it, lest they should be reproved, that this Light shined in the darkness, yet the darkness could not comprehend it; but afterwards, as I gave up, and was prevailed upon to yield unto its enlivening operative influence, it came to work out the evil, and *leaven the heart more and more into its own pure nature*; so that instead of the Light within me becoming darkness, my path was that of the just man, which shineth more and more unto the perfect day; for the Lord had commanded the Light to shine out of the darkness, and had (as in the creation of the world) divided the Light from the darkness in my heart. And here was felt the interpretation of the Scripture, "Behold I create new heavens and a new earth, wherein dwelleth righteousness."

How much more might be added on such subjects, by those that have been mercifully led through and experienced these engagements, when the mind feels a freedom and engagement to communicate thereon, can hardly be defined exactly. And they that can assure in any degree, or relish what the Psalmist, I think, spoke of, singing of mercy and of judg-

ment, will look for no apology or excuse to be given for such long digression from professed objects, and such a dwelling upon matters which one had no kind of intention of even saying many words about. In short, in what I have thus written to thee, my friend, I can truly say, (and I desire thy candour to believe,) that I have no other view than simply to express what seemed on my mind, just as it arose in my heart, respecting my own experience, with a sincere and hearty desire that thou mayest be instructed by the reading. I am no sectarian, I may safely and surely affirm, having earnestly longed, according to the ability given, (for the preparation of the heart in man is of the Lord, and every desire after good is of his begetting,) to see that those that profess the name of Christ be also possessors and partakers of his divine nature, life, and power, through and by which alone any can depart from iniquity, or serve him acceptably, or lay hold of the hope set before them. Whatever profession we make among men, we must serve him in newness of life, and be born again of the Spirit; for the carnal mind is enmity against God; and without holiness no man can see God, or his kingdom, (which is "righteousness, and peace, and joy in the Holy Ghost,") neither enter therein, however high his profession—yes, so much the greater may be the condemnation of such! For though it is, I am sensible, no small matter to have right and clear notions of those doctrines, most surely believed by such as are Christians indeed, and though it is of great consequence to live a godly, religious life, yet in the great day of accounts, it will be seen that some who have been very zealous apparently in these things, will be weighed in the balance, and found wanting, whose faith has not been the gift of God, but an idol of their own forming; whose fear towards God has been taught by the precepts of men; whose love has not been that which is shed abroad in the heart; whose service has been in effect that of men-pleasers, even eye-service; and whose sacrifices have not been those proceeding from the broken heart and the contrite spirit, but even such as the great Prophet, the great Samuel, when he comes down, will reprove them for, saying, "Thou hast done foolishly," because though a sacrifice correctly offered according to the letter of the law, it was performed out of the living faith, and in the will, wisdom, and time of the creature.

(To be continued.)

The grand error amongst mankind, is that of endeavouring to make their faith subservient to their lives, instead of making their lives conformable to their faith.

Curious Fact.—The house and barn of Abijah Chamberlain, near Heighstown, N. J., stands on a dividing ridge. The rain which falls on the west roof runs off into the rivulet, which after coursing thirty miles, empties into the Raritan; while that which falls on the east roof, after a winding course of thirteen miles, finds its way to the Delaware.—*Brooklyn Advertiser.*

THE FRIEND.

FIFTH MONTH 11, 1850.

The subjoined circular has been handed us for insertion, and we cheerfully give it a place as having reference to an unseasonable, but efficient charity, which commends itself at once to the kindly disposed for countenance and support.

CIRCULAR.

The Annual Association of Women Friends, for the Relief of Sick Children in the Summer season,

Take this method of informing Parents of the more respectable of the poorer class, who may have children suffering from the *Summer Complaint*, by a residence in crowded, ill-ventilated Courts and Alleys, that they are now prepared to receive applications, and will furnish gratuitously, Tickets for Excursions, either by Railroad or Steamboat. In extreme cases, if preferred, board in the country will be procured for mothers with their sick infants, free of expense.

Apply to either of the subjoined Acting Committee:

Rebecca Collins, 129 Filbert street.
Mary R. Stroud, N. W. corner Schuylkill Sixth and Race streets.
Lydia H. Remington, 102 N. Sixth street.
Hannah S. Garrigue, 181 N. Seventh street.
Mary Ann Bacon, Jr., 177 Race street.
Hannah Maule, 148 Arch street.
Hannah G. Smith, 229 N. Ninth street.
Sarah Allen, 146 Pine street.

To aid in the promotion of this benevolent work, the following Physicians have kindly consented, viz.:

Dr. R. P. Thomas, Eighth and Locust sts.
" W. D. Stroud, North Eleventh street and Spring Garden.
" G. W. Patterson, Northern Dispensary, No. 1 Spring Garden street.
" J. W. Ash, Philadelphia Dispensary, 41 South Fifth street.
" E. R. Mayer, Fourth above Callowhill street.
" J. J. Levick, Pennsylvania Hospital, Pine, between Eighth and Ninth sts.
" L. S. Somers, 256 Front, above Callowhill street.
" J. Musgrave, 142 Pine street.
" T. S. Reed, 147 Christian street.
" Fitzwilliam Sargent, N. W. corner of Schuylkill Seventh and Filbert sts.
" C. Campbell Cooper, 50 N. Thirteenth street.

[We comply with a request to insert the following, understanding that it is the wish of the members of Society in the neighbourhood, that a Friend should be the purchaser.]

A FARM of 63 acres of highly improved limestone land, with commodious stone buildings, in excellent order, in a pleasant and healthy situation, and well adapted to grazing,

may now be procured, and is deemed well worth the attention of any member of our Society, who may be looking out for a residence in the country;—it being about 14 miles from London Grove meeting-house, Chester county, Pennsylvania.

RECEIPTS.

Received of Charles Perry, agent, for John Foster, \$2, to 19, vol 24, and for Ben. M. Hunsy, \$2, vol 23, from Luke S. Mote, agent, Milton, O., \$4, for John F. Pearson, to 52, vol 21; from Asa Garrett, agent, O., \$2, for James Crew; from J. M. Price, \$2, per J. W.; from Mead Atwater, Lockport, N. Y., \$2, for Wm. Barnes, to 32, vol 24.

Haverford School Association.

The stated annual meeting of the Haverford School Association, will be held at the committee-room, Arch street, on Second-day, Fifth month 13th next, at 4 o'clock, P. M.

CHARLES ELLIS, Secretary.

Phila., Fourth month, 1850.

FRIENDS' ASYLUM.

Committee on Admissions.—Samuel Bettle, Jr., No. 101 North Tenth street; Charles Ellis, No. 95 South Eighth street, and No. 56 Chestnut street; William Bettle, No. 244 North Sixth street, and No. 14 South Third street; John C. Allen, No. 180 South Second street; Horatio C. Wood, No. 210 Race street, and No. 37 Chestnut street; William Thomas, No. 242 North Fifth street, and No. 49 South Wharves; Townsend Sharpless, No. 187 Arch street, and No. 32 South Second street.
Visiting Managers for the Month.—James B. Greene, No. 510 Chestnut street; Thomas Evans, 180 Arch street; Samuel Bettle, Jr., No. 110 N. Tenth street.

Superintendent.—Dr. Joshua H. Worthington.

Attending Physician.—Dr. Charles Evans, No. 182 Arch street.

Steward.—William Birdall.

Nutron.—Mary D. Birdall.

MARRIED, at Friends' meeting-house, Coeymans, Greene Co., N. Y., on the 1st instant, ELIZABETH, son of John and Edith, of Mt. Pleasant, Henry Co., Iowa, to CATHERINE, daughter of Peter and Rachel Bedell, (the former deceased), of the aforesaid place.

—, on Fourth-day, the 1st instant, at Friends' meeting-house on Twelfth street, JAMES CASEY, of Baltimore, to SCARANA B., daughter of Thomas Kimber, of this city.

DIED, at her residence in this city, on Seventh-day evening, 30th of Third month, 1850, at his residence, Todd's Fort, Clinton county, Ohio, MARY HAWORTH, in the 75th year of her age; a valuable member of Dover Monthly Meeting. He emigrated with his family from the State of Tennessee to the place of his late residence, in the year 1804, when this country was an almost unbroken wilderness, and encountered the hardships and privations consequent upon settling a new country. He lived to witness its growth and prosperity until it might be said, "The

wilderness was made to blossom as the rose," and a new generation had grown up around him.—He became convinced of Friends' principles in his youth, and was received into membership, and throughout his long life was a firm believer in the doctrines set forth by our early Friends. He was remarkably favoured by his illustrious Lord in the wonderful goodness of the Lord to mankind in general, and his merciful dealings with himself. He was favoured to retain the strength and vigour of his mind to the last, though much afflicted with physical weakness for some years, and he pleased his Lord in his wisdom to make the burden of his affliction heavy to the last. Yet under it he graciously supported him to bear his extreme sufferings with exemplary Christian fortitude, and his sick chamber, it is believed, was the scene of spiritual profit to many who visited it. Each one as they entered, he would take by the hand, with many tears addressing them in the most tender and affectionate terms, urging upon them the necessity of being prepared for such a time as that. He said, "There are many voices gone into the world, but that [the Divine voice] can be told from all the rest—and that is Christ." None of the favoured ones he spoke of having enjoyed at previous times in his life, he said, could be compared to what he had experienced upon that sick bed. At one time he remarked, "What an awful thing it would be, to have to bear the steps of a guilty conscience at such a time as this!" Upon another occasion, he said, "What a great thing for man was the purchase of the oil of the Holy Spirit! If given to you, it will lead all into the truth as it is in Jesus, let them be of what-ever name or denomination they may; for they are all called, there is none excepted; they would all be as one family of loving children." He is so respectful of persons who feel, fear him and work righteousness shall be accepted of him." Again, he said, "Oh, that I could call to every body, and to the youth in particular, to come away from the world and its allurements, for it is all vanity and vexation of spirit." He is addressed frequently in the death and sufferings of Christ, and said, "We have to suffer our part; but it is nothing when compared to the sufferings of Him who died for us, when the weight of the sin of the whole world was upon him; my sin too—and his sweat was as it were drops of blood. He had nothing to suffer on his own account; it was all in love and mercy for us. By grace we are saved and that not of ourselves, it is the gift of God through Jesus Christ our Lord." At one time he said, "There have been a great many volumes written, setting forth the love of God to man, many of which are very good; but there is that in his books and writings, that no tongue can tell, nor the heart of man fully comprehend, the love of Christ to his Church and his dear ones." At different times he requested those around him to sit down in solemn silence, often addressing them in the most affecting manner. During the latter part of his illness he desired, if it were consistent with the Divine will, for his change to come. Once he said, "Oh that I had the wings of a dove, for then I would fly away and be at rest." Speaking of his dissolution, he said, "It is by death that the soul is separated from this body to one that heavenly life is singing His praises forever!" Just before his close he said, "Dear friends, give me up, do not hold me; it will be easier for me." He departed without sigh or groan, as one falling asleep; and we believe through the unmerited mercy of our Lord and Saviour Jesus Christ, he was permitted to enter into that kingdom prepared for the righteous from the foundation of the world, and clothed upon with that spiritual body which can know no weakness, sickness or pain.

—, on the 29th of Third month, MARIAN E., wife of Richard Buxton, of Roncocon, and daughter of Benjamin B. Middleton, deceased, of Cromwell, N. J., aged 27 years,—leaving to her bereaved family and friends the sustaining consolation, that she had passed from this state of trial to that of rest and peace. During her last hours of suffering, she was favoured by frequent reassurances, receiving her confidence in Divine wisdom, and calmly bidding farewell to those around her, tenderly acquiesced in the Divine will.

PRINTED BY KITE & WALTON.
No. 50 North Fourth Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XXIII.

SEVENTH-DAY, FIFTH MONTH 18, 1860.

NO. 36.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

JOHN RICHARDSON,

AT NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

All communications, except those relating immediately to the financial concerns of the paper, should be addressed to the Editor.

Communicated.

Adventure with an Elephant.

We have before us a very picturesque account of a remarkable escape from destruction by an enraged elephant, which has been furnished to us by Pringle. The hero of the narrative is Lieut. J. D. Moodie, of the 21st fusiliers. "In the year 1821, I had gained the recently formed semi-military settlement of Fredericksburg, on the picturesque banks of the Gualana, beyond the Great Fish river. At this place, our party (consisting chiefly of the disbanded officers and soldiers of the Royal African corps) had already shot many elephants, with which the country at that time abounded. The day previous for the first time I had witnessed an elephant hunt. On this occasion a large female was killed after some hundred shots had been fired at her. The balls seemed at first to produce little effect, but at length she received several shots in the trunk and eyes, which entirely disabled her from making resistance or escaping, and she fell an easy prey to her assailants.

"On the following day, one of our servants informed us that a large troop of elephants was in the neighbourhood of the settlement, and that several of our people were already on their way to attack them. I instantly set off to join the hunters, but, from losing my way in the jungle through which I had to proceed, I could not overtake them, until after they had driven the elephants from their first station. On getting out of the jungle, I was proceeding through an open meadow on the banks of the Gualana, to the spot where I heard the firing, when I was suddenly warned of approaching danger, by loud cries of Pas-op! Lookout! coupled with my name in Dutch and English; and at the same moment heard the crackling of broken branches, produced by the elephants bursting through the wood, and the tremendous screams of their wrathful voices resounding among the precipitous banks. Immediately a large female, accompanied by three others of a smaller size, issued from the edge

of the jungle, which skirted the river margin. As they were not more than two hundred yards off, and were proceeding directly towards me, I had not much time to decide on my motions. Being alone, and in the middle of a little open plain, I saw I must inevitably be caught should I fire in this position, and my shot not take effect. I therefore retreated hastily out of their direct path, thinking they would not observe me, until I should find a better opportunity to attack them. But in this I was mistaken, for on looking back I perceived that they had left their former course, and were rapidly pursuing and gaining ground on me. Under these circumstances, I determined to reserve my fire as a last resource; and turning off at right angles in the opposite direction, I made for the banks of the small river, with a view to take refuge among the rocks on the other side, where I should have been safe. But before I got within fifty paces of the river, the elephants were within twenty paces of me—the large female in the middle, and the other three on either side, apparently with the intention of making sure of me; all of them screaming so tremendously, that I was almost stunned with the noise. I immediately turned round, cocked my gun, and aimed at the head of the largest—the female. But the gun unfortunately, from the powder being damp, hung fire, till I was in the act of taking it from my shoulder, when it went off, and the ball merely grazed the side of her head. Halting only for an instant, the animal again rushed furiously forward. I fell—I cannot say whether struck down by her trunk or not. She then made a thrust at me with her tusk. Luckily for me she had only one, which still more luckily missed its mark. She then caught me with her trunk by the middle—threw me beneath her fore feet—and knocked me about between them for a little space. I was scarcely in a condition to compute the number of minutes very accurately. Once she pressed her foot on my chest with such force, that I actually felt the bones, as it were, bending under the weight; and once she trod on the middle of my arm, which, fortunately, lay flat on the ground at the time. During this rough handling, however, I never entirely lost my recollection, else I have little doubt she would have settled my accounts with this world. But owing to the roundness of her foot, I generally managed by twisting my body and limbs, to escape her direct tread. While I was still undergoing this buffeting, Lieut. Chesholm, of the R. A. corps, and Dickeid, a Hottentot, had come up, and fired several shots at her, one of which hit her in the shoulder; and at the same time her companions or young ones, retiring, and screaming to her from the edge of the forest, she reluctantly left me,

giving me a cuff or two with her hind feet in passing. I got up, picked up my gun, and staggered away as fast as my aching bones would allow; but observing that she turned round, and looked back towards me, before entering the bush, I lay down in the long grass, by which means I escaped her observation.

"On reaching the top of the high bank of the river, I met my brother, who had not been at this day's hunt, but had run out on being told by one of the men that he had seen me killed. He was not a little surprised at meeting me alone, and in a whole skin, though plastered with mud from head to foot. While he, Mr. Knight of the Cape regiment and I, were yet talking of my adventure, a soldier of the R. A. corps, of the name of McCane, attracted the attention of a large male elephant, which had been driven towards the village. The ferocious animal gave chase, and caught him immediately under the height where we were standing—carried him some distance in his trunk—then threw him down, and bringing his four feet together, trod and stamped upon him for a considerable time, till he was quite dead. Leaving the corpse for a little time, he again returned, as if to make quite sure of his destruction, and kneeling down, crushed and kneaded the body with his fore-legs. Then seizing it again with his trunk, he carried it to the edge of the jungle, and threw it among the bushes. While this tragedy was going on, my brother and I scrambled down the bank as far as we could, and fired at the furious animal, but we were at too great a distance to be of any service to the unfortunate man who was crushed almost to a jelly.

"Shortly after this catastrophe, a shot from one of the people broke this male elephant's left fore-leg, which completely disabled him from running. On this occasion, we witnessed a touching instance of affection and sagacity in the elephant, which I cannot forbear to relate, as it so well illustrates the character of this noble animal. Seeing the danger and distress of her mate, the female before mentioned (my personal antagonist), regardless of her own danger, quitted her shelter in the bush, rushed out to his assistance, walked round and round him chasing away the assailants, and still returning to his side and encircling him; and when he attempted to walk she placed her flank under his wounded side and supported him. This scene continued nearly half an hour, until the female received a severe wound from C. MacKenzie, which drove her again to the bush, where she speedily sank exhausted from the loss of blood; and the male soon after received a mortal wound also from the same officer.

"Thus ended our elephant hunt; and I need

hardly say that what we witnessed on this occasion, of the intrepidity and ferocity of these powerful animals, rendered us more cautious in our dealings with them for the future."

Y. Z.

For "The Friend."

Review of the Weather for Fourth Month, 1850.

The weather during the month just ended, has been, generally, very cool and changeable—more nearly resembling that of the Third, than Fourth month. The thermometer stood at, or below the freezing point, at sunrise, on twelve days during the month. Vegetation is remarkably backward; it having made very little progress, till within a few days,—but few of the forest trees, yet, exhibit any appearance of greenness amongst their boughs, or even much enlargement of the buds. Fruit trees, with the exception of the peach and apricot, have not yet bloomed. Several of our spring flowers are open, which ere this, have commonly passed away,—we would say, they are two or three weeks later than they were last year. A number of our feathered visitors have arrived, but do not appear to be in haste about building.

The 1st and 2nd, mostly clear and cool. On the afternoon of the 3rd, a heavy rain fell—nearly an inch and a quarter. 5th.—Commenced raining about 2 p. m., and continued moderately for twelve hours, when the atmosphere became cooler, and it snowed freely till next morning, principally melting as it fell—depth estimated at about six inches. Cleared off cold on the evening of the 6th, and froze pretty hard that night. 8th.—Cool and blustery; several slight showers of rain, and a little snow in the afternoon. 9th.—Clear and cool; freezing in the shade at 9 a. m. 10th.—A very disagreeable day; about one inch of snow fell, which soon disappeared. From 10th to 24th.—Continued cool, with an occasional shower. 25th.—The fields white with frost, although the temperature of the air was 8° above the freezing point. This phenomenon frequently occurs, even when a self-registering thermometer will show that the temperature has not been so low as the freezing point, by several degrees, at any time during the night. The cause, however, experiment will explain.

In consequence of radiation, Dr. Wells found, that on clear and cold nights, a thermometer in contact with the grass, stood from 7 to 15° lower than another indicating the temperature of the atmosphere; and as the latter, at all times contains more or less moisture, it follows, that when a mass of air comes in contact with the surface of the earth, or objects upon it at such times, a portion of the watery vapour contained in it, is condensed, and deposited in the form of dew. When the temperature of the ground after the deposition, is at or below 32°, the dew is congealed, and becomes hoar frost. Hence, we may have frost, when the temperature of the atmosphere is as much as 40 or 47° above zero of Fahrenheit.

26th.—Warm and damp in the morning; a shower in the evening, which seemed to revive

the vegetable kingdom very greatly. On the evening of the 27th, some thunder, and a light fall of rain—much lightning far to the north. A heavy shower, with considerable thunder and lightning, about 1 o'clock, a. m., on 29th; another about half-past 5, and one at 9, with some snow, after which it cleared off, and a strong N. W. wind prevailed during the day, which cooled the atmosphere considerably towards evening.

The range of the thermometer for the

Fourth month, was from 24 on the 18th, to 76 on the 25th, or 82°. The mean temperature from sunrise to 2 p. m., was 46½°—about 1½° lower than that for the corresponding month last year. Rain or snow fell on 18 days. The amount of rain and melted snow for the month, was 3.38 inches; about 7 inches of snow. In Fourth month, 1849, 1.89 inches of rain, and 8 inches of snow.

H.

West-town B. S., Fifth mo. 1st, 1850.

Days of month.	TEMPERATURE.				Direction and force of wind.	Circumstances of the weather for Fourth month, 1850.
	Sunrise.	2 p. m.	Mean from sunrise to 2 p. m.	Mean height of barometer from sunrise to 2 p. m.		
1	32	35	33½	30.16	S. W.	2 Clear.
2	32	34	33	30.18	S. W.	1 Clear—clear.
3	43	60	51½	29.82	S. E.	2 Do. rain.
4	53	63	58	29.26	N. W.	4 Do. clear.
5	38	43	40½	29.76	E. N. E.	2 Do. rain at 2 p. m.—snow at 4.
6	30	40	35	29.57	N. to E.	3 Snow—clear in evening.
7	29	30	29½	29.77	N. W.	2 Clear.
8	34	54	46	29.87	N. W.	4 Cloudy—rain—a few spits of snow.
9	26	40	33	29.96	N. W.	3 Clear.
10	34	38	36	29.94	S. to N. W.	1 Snow—cloudy.
11	38	56	47	29.88	S. W.	2 Clear—shower 8 p. m.
12	29	56	42½	29.81	N. W. to S.	1 Do. do. 9 p. m.
13	42	50	46	29.51	S. to N. W.	2 Rain—clear and cold in evening.
14	28	30	29		N. W.	4 A little storm—clear.
15	24	46	35		N. W.	2 Clear.
16	25	47	41		N. W. to S. W.	3 Do.
17	39	40	34		N. W.	2 Some clouds—clear.
18	24	42	33		N. N. E.	3 Clear.
19	30	42	36		S. S. W.	3 Cloudy—shower—clear.
20	40	56	48		S. E.	2 Do. rain 4 p. m.
21	38	56	47	30.06	S. E.	1 Nearly clear.
22	41	55	48	29.56	S. E.	1 Cloudy—some rain.
23	57	53	55	29.78	N. W.	2 Do. do.
24	33	56	44½	30.19	N. W. to S. W.	1 Clear—cloudy.
25	40	60	50	30.02	S. W.	1 Heavy frost—clear—rain.
26	50	70	60	29.83	S. W.	1 Damp—shower in evening.
27	55	74	64½	29.80	W. S. W.	1 Cloudy—rain and thunder 2 p. m.
28	52	76	64	29.77	S. S. W.	3 Clear—rain 4 p. m.
29	60	64	64	29.48	N. W.	5 Shower—some thunder—clear.
30	29	73	51	30.00	N. W. to S.	1 Clear.

From the Annual Monitor for 1850.

HANNAH BRAGG.

Hannah Bragg, of Hawkshead, an elder, widow of John Bragg, deceased Ninth month 8th, 1849, aged 95 years.

A life of humble piety, crowned with peace and with greenness in old age, affords great encouragement to the Christian traveller. Such a life was that of the honoured Friend whose death is here noticed.

She was the daughter of George and Hannah Wilson, of High Wray, near Hawkshead, in Lancashire. (See Piety Promoted, vol. X., p. 130.) These pious and well concerned parents brought her up in the principles and practices of the Society of Friends; and these became her own from a sense of their value.

While young, she yielded to the convictions of the Holy Spirit, and witnessed Christ to be her chosen Saviour. She trod the Christian's path through life, in much simplicity, bound to the law and testimony of her God, and showing forth his praise by a circumspect life and conversation.

For nearly sixty years, she and her valued husband (of whom there is a notice in the Annual Monitor of 1845,) resided near the little town of Hawkshead, which is situated in a mountainous, picturesque country, not far from the west side of Windermere Lake. They were regular and diligent attenders of the small meeting of Colthouse, which was held for nearly fifty years of their lives with very little outward ministry; but being concerned reverently to wait upon the Lord in silence, they felt the preciousness of drawing nigh unto him in spirit; and their strength was renewed from season to season.

They lived among their neighbors in Christian love and kindness, seeking to do good and to communicate, and in circumspection and humility to maintain their profession as Friends with consistency; and thus they gained the esteem, the love and the respect of those around them.

They both filled the important station of elder in our Society for many years, and took a lively interest in the welfare of the flock;

animating them to the exercise of hope in the mercy and long-suffering of God, extended to mankind through Jesus Christ, and to humble submission to his government. For many years they went but little from home, except to attend their Monthly and Quarterly Meetings; but their minds were not contracted; love to God, and love to man increased with increasing years, and their Christian course was strikingly illustrative of the scripture passage,—"The path of the just is as a shining light, that shineth more and more unto the perfect day."

After a union of 57 years, Hannah Briggs was left a widow in 1844, being then about 90 years of age. She felt tenderly the separation from one to whom she had been so closely united in the bond of Christian love and fellowship; but she honoured his memory, and rejoiced in the humble belief that he had entered into the everlasting rest of the righteous.

At all times she enjoyed the society of her Friends, but she prized especially the privilege of waiting with them upon God. In these seasons she sought to experience the feeling of his love being spread over them; and there are many who hold in sweet remembrance the spiritual communion of which they were favoured to partake with her, to their mutual comfort.

The Friends composing the little meeting of which she was so long a member, enjoyed the opportunities of visiting her, when, from the infirmities of old age, she could no longer be with them in their religious assemblies; and it was a privilege to witness the sweetness and the brightness of the evening of her lengthened pilgrimage, marked as it conspicuously was, by Christian gentleness and politeness, by love to our Society, to the Church of Christ everywhere, and the world at large; but above all, to her heavenly Father, and to that gracious Saviour, on whom she humbly and confidently relied.

A good understanding, regulated and matured by Christian experience, rendered her judgment of great value; and this continued bright and clear to the close of her life. She was so nearly deprived of sight, as for many years to be unable to read; but for from murmuring at her privations, she often recurred with gratitude to the mercy and goodness which, she remarked, had followed her all her life long; saying, "I cannot be too thankful for my blessings; they cannot be numbered."

Speaking toward the close of life of the importance of humility, she remarked, that some gifted persons had suffered loss for want of it, and added, "Our Saviour was meek and lowly, and we have nothing to boast of."

She was up as usual most of the day previous to her decease; heard with much interest a document read connected with some passing events; and received a visit from some of her friends, to one of whom she expressed, with a mind which appeared full of heavenly love, a desire that she might be kept in patience and be preserved from bringing any dishonour on that cause which had so long been dear to her. She passed a restless night, and on the following morning spoke of the desirableness of a release from this mortal state; and soon after she quietly ceased to breathe; being gathered,

we may reverently believe, into the garner of the Lord, as a shock of corn fully ripe.

An Epistle of George Fox—1657.

Dear Friends,—Let God's wisdom have the stay of your minds, and let it be the end of all your words: beware of that spirit which leads out of it into anything. There is a day coming, wherein some may wish that they had walked in wisdom, as touching the weaknesses of others; for what know ye who may stand, or who may fall in the day of God's trial? Then many who have been unstable, may wish that they had kept their secrets in their bosoms, and in God's wisdom sought to restore all and not to scatter, as that spirit doeth which can not bear and cover the weaknesses of others who are yet in the wilderness, where the trials are many. I have seen a great danger in this thing, wherefore beware of that spirit that cannot bear or forgive others; for that which cannot, will discover rather than cover, and bring a cloud over many whosoever it is received, and raise the contrary in many, and veil the *just* (it may be in whole meetings,) for want of wisdom to be said in the meek spirit, which tries all spirits, and gives clear sight of things. For want of this, many may be cast by and scarce ever restored again. Therefore I say read over the *dead*, and that which works in that nature, and reach to the witness in all; so will ye stand for God, and God will bless you in the day of trial.

R. S. to John Thorpe—1762.

"The church should edify itself in love, and when the active and zealous members of a meeting are collected together, there is a seasonable opportunity for every one to exercise their several gifts to edification; and by thus giving, they may know an increase. The discipline is a branch from the same stock as the ministry; and by long experience has been found to be exceedingly useful in the conservation of our religious Society. The members of the church militant are still coming on and going off the stage of action: there must be a succession of clean hands to handle the discipline, and there must be some time in learning, that they may have skill in the work; and those who are already qualified should be present, ready, and apt to teach. The conferences also in Monthly Meetings, among ministers and elders, should (according to my best feelings) be diligently kept up; these should be holy convocations, solemn meetings. Those of this class, casting down their crowns before Him 'who is the head of all principality and power,' may, under His blessed influence, as iron sharpens iron, and diamond cuts diamond, be made instrumental of help one to another, and consequently of help to the Monthly Meeting at large."

"Clouds filled with Gospel rain, wafted along by the Divine Spirit, compressed by the Almighty hand, and discharging themselves on the people, is the perfection of instrumental help. Yet to be looking too earnestly at these clouds,

and watching which way the wind is driving them, is not the way for us to profit. "He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap." We have abundant cause to rely on that bountiful and gracious Hand, and to trust in that Source of supply that has never failed. Seek first the kingdom of heaven, was the precept of the Redeemer,—first, in the early part of life,—first, as the object of greatest value,—first, as requiring the most diligent attention and pursuit. This being, through heavenly help, put in practice, there is no doubt but other less essential, yet necessary things will be added. Time is short and fleeting. A little will suffice for our quick passage. One thing (as our Lord told Mary) is needful, absolutely needful: may we happily choose, and be preserved to persevere in our predilection for that good part, which is unmixedly good, which makes *truly rich*, and is free from the appendages of worldly sorrow."

From the Annual Meeting for 1850.

SARAH PHELPS.

Sarah Phelps, of Dublin, an elder, widow of Willocks Phelps, deceased Twelfth month 24th, 1848, aged 87 years.

This beloved Friend may indeed be compared to a shock of corn gathered in its season. Her intellects were clear to the last, her spirit lively, and her heart filled with love to God and to her fellow-creatures.

In very early life she was deprived of a valuable mother, and thereby precluded from much intercourse with Friends, being placed at a school where but little regard was paid to religious instruction. In a short account of her own life, written for her children, she says, "During the four or five years spent there, I scarcely knew anything of Friends; never went to meeting, but during my short vacations, and entered into all the gaieties of the world for which my education seemed alone suited: the days and years were passed in careless ease and enjoyment, without considering from whom my comforts flowed; yet the mercy of God was still round about me, so that in looking back to this period of my life, I am humbled under the consideration of His marvellous loving-kindness."

In her twentieth year, she married and removed from Bristol to Dublin, where she became more associated with those of her own profession, and from this time, steadily, and trustfully, bent her steps Zionwards. She was for many years an overseer; and in the faithful discharge of the duties of this office, she never forgot the season of youthful temptations to which she had been herself exposed, and could feel for those similarly circumstanced; endeavouring through Christian love, to win such to the fold of Christ.

Although she outlived most of her early friends, she was encircled by many who loved and honoured her: the youth were attracted by her cheerful, instructive conversation; and all who felt with her that the love of the Saviour was a uniting bond, that cast aside the boundaries of sect, age and station, accounted

it a privilege to be of the number of her friends.

In reviewing her past life, she thus writes: "I desire to look back with gratitude to my heavenly Father, who has brought me through many trials and difficulties, to a late period of my life, and mercifully conferred many blessings upon me. Though it has pleased Him at times to hide his face and cause clouds and darkness—even thick darkness—to be round about me, yet in those seasons, He has enabled me to remember, that 'mercy and goodness are the habitation of His throne,' and I have desired to remember how often the Lord hath spread a table for me in the wilderness. In thus endeavouring to dwell upon his past blessings, how often I might have set up my Ebenezer and have said, 'Hitherto the Lord hath helped me.' I am humbled under a sense of my own unworthiness; and the prayer of my heart is to my heavenly Father, that as, in mercy He hath been my Alpha, He will also be my Omega."

Her last illness was of short duration, and she was mercifully spared much suffering; her expressions were few, but those who were intimately acquainted with her, were fully satisfied that in the things of salvation, she did so wholly lean upon the Beloved of souls, as not to admit of any doubt, as to where her hopes were placed and her heart fixed.

The day before her close, in conversing with some of her family, she spoke of her many blessings with a heart full of gratitude; and afterwards, on observing one of her daughters standing by her, she repeated the words of our Saviour, "In my Father's house are many mansions," adding after a pause, "I trust there is one prepared for me, if it be even one of the lowest."

The last day she lay very peacefully, and often appeared in mental supplication. On one of her daughters remarking, "The Saviour is precious to thee;" she responded with perfect consciousness. This was not many hours before her spirit took its flight, it was hopefully, and humbly believed, to that land of rest and peace for which her soul had often panted, and where she might unite in the holy anthem of, "Blessing, and honour, and glory, and power, be unto Him, who sitteth upon the throne, and unto the Lamb forever."

"Take care of engaging in too many benevolent plans or pursuits: it may be overdue, and rather weaken than strengthen the best life in individuals; and I think I have seen the gift of the holy anointing turned from its own channel by great devotedness to these things, to the disqualification of some for advancing the cause of Truth in the way designed by infinite and unerring Wisdom. At the same time I quite believe that philanthropy is regarded by the Judge of all the earth, and the sincerity of the heart will no doubt meet its happy reward."—S. G.

Sir William Jones.—Sir William Jones through the course of his life gave ample testimony of his belief in Christianity. His defence of the chronology of Moses is preserved

in the Asiatic transactions. His opinion of the sacred writings we have in his own words as follows: "I have regularly and attentively read the Holy Scriptures, and am of the opinion, that this volume independently of its Divine origin, contains more sublimity and beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than can be collected from all the books in whatever age or language they may have been composed."

Selected.

THE PILGRIM'S WANTS.

I want that adorning divine,

Then only, my soul, canst bestow;

I want in those beautiful garments to shine,

Which distinguish thy household below.

Col. iii. 12—17.

I want, O! I want to attain

Some likeness, my Saviour, to thee,

That longed-for resemblance once more to regain,

Thy countenance put upon me.

1 John iii. 2, 3.

I want to be marked for thy own,

Thy seal on my forehead to wear,

To receive that "new name" on the mystic white

stone,

Which only Thyself canst declare.

Rev. ii. 17.

I want every moment to feel

That the Spirit does dwell in my heart,

That His power is present to cleanse and to heal,

And oneness of life to impart.

Rom. viii. 11—16.

I want so in Thee to abide,

As to bring forth some fruit to thy praise,

The branch which Thou prunest, though feeble and

dried,

May languish, but never decays.

John xv. 2—5.

I want thine own hand to unbind

Each tie to terrestrial things,

Too tenderly cherished, too closely entwined,

Where my heart too transciently clings.

1 John ii. 15.

I want by my aspect serene,

My actions and words to declare,

That thy treasure is placed in a country unseen,

That thy heart and affections are there.

Matt. vi. 19—21.

I want as a traveller to haste

Straight onward, nor pause on my way,

No forthright nor anxious contrivance to waste

On the rest only fixed for a day.

Heb. xiii. 5, 6.

I want, and this sums up my prayer

To glorify Thee till I die;

Then calmly to yield up my soul to thy care,

And breathe out in prayer my last sigh.

Phil. iii. 8, 9.

For "The Friend."

A Large Diamond.

About fourteen or sixteen years ago a large diamond, one of the largest yet discovered, was found in India, in the Nizam's country, under circumstances of rather a curious nature. It was first seen in the hands of a native child, who was playing with it ignorant of its value. On eight annas being offered for what the poor people had supposed to be a mere stone, their suspicion was excited, and ultimately they dis-

covered that the bright stone was a real diamond.

Unhappily, it has not been preserved entire, a piece having been chipped off, which, after passing through several hands, was purchased by a native banker for 70,000 rupees. The larger piece is said to be in possession of the Nizam, the governor of the country in which this remarkable specimen was discovered. It has been seen by many Europeans. Its form is an irregular oval nearly flat on one side. Its length is almost exactly two and a half inches, and its greatest breadth an inch and a third: its average thickness is nine-tenths of an inch. These, be it observed, are the dimensions of the larger piece now held by the Nizam. What was the size of the original stone—the bright prismatic plaything of the little Hindoo—we are not informed. The weight of the Nizam's fragment, as estimated from models of it belonging to the Curator of the Museum of Economic Geology, is 1108 grains, or more than two ounces and a quarter Troy.

"This is equal," says the article from which the above particulars are obtained, "to 27 carats of weight of the rough diamond; and as the rough stones are usually taken to give but one half of their weight—when cut and polished, it would allow 138½ carats, or a weight between the Pitt or Regent diamond (126½ carats), and that of the Grand Duke of Tuscany (139 carats), for it is in its present condition; and if we take it that one-eighth of what it would be when polished was taken off with the splinter used to the nail, related by Captain Fitzgerald, we shall then have 150½ carats for the possible weight of it, if it is taken out and polished entire; which would then place it as to weight between the Tourmaline and the great Russian diamond of 195 carats, which last is well known to be an Indian stone."

This Russian diamond was purloined from a Brahminical idol by a French soldier: after passing through several hands it was purchased by the Empress Catherine for the sum of 90,000 pounds, and an annuity of 4,000 pounds. The largest known diamond is probably one mentioned by Tavernier, in possession of the Great Mogul. It was found in Gondwana in 1550; it is of the size of half a hen's egg, and is said to weigh 900 carats, or seven and a half ounces.

For "The Friend."

PINGRÉ'S COMET.

No. 36 of Vol. XXI of "The Friend," and the two succeeding numbers, contained an article on the expected return of the great comet of 1264 and 1556. The effect of the larger planets upon its motions had not then been ascertained, and its return was looked for about the year 1848. Although watch has been constantly kept, the comet has not been detected. But the return of this wandering orb is not yet to be despaired of. J. R. Hind, of London, addressed in a letter of Th. Reed, Feb. 7th, 1850, directed to the editor of the *London Times*, that J. T. Barber, of Ewell, has computed the effect of the perturbations due chiefly to Jupiter's attraction during the last revolution.

He finds that "between the years 1556 and 1592 the united attraction of Jupiter and Saturn would diminish the period 263 days, but that between 1592 and 1806 it would be increased by the action of Jupiter alone no less than 751 days, so that a retardation of 488 days must take place. How much longer Saturn, Uranus, and Neptune, may detain it beyond this time we do not at present know." J. R. Hind considers that search for the comet should be continued until the close of 1851, and he states that the region of the heavens about the constellation Hydra should at this time be particularly examined.

For "The Friend."

The Mother of Lord Byron.

Much has been said, but not too much, on the mother's influence in forming the tender minds of youth to virtue and to usefulness. The following is an awful exemplification of the power of that influence, whether for evil or for good.

Lord Byron was afflicted with a club-foot, and when young he submitted to some very painful operations to have the deformity removed, but with no success. His mother was a proud, passionate, and wicked woman, and even the yearnings of natural affection seemed stifled. There is no good proof that her son naturally had a worse disposition than other children; but there was in him a great power for good or evil, waiting only to be quickened into life. Let us see the influence his mother exerted on this brilliant and powerful mind.

The readers of Byron's life must have shuddered to hear him speak of his mother. Moore, the biographer of Byron, speaks three times of this fact, and the passages are so remarkable that I will transcribe them literally. The first is brief but significant.

"On the subject of his deformed foot Byron described the feeling of horror and humiliation that came over him when his mother, in one of her fits of passion, called him a 'lame brat.'" [Moore's Byron, vol. i. p. 21.]

The second passage is scarcely less significant:

"But in the case of Lord Byron, disappointment met him at the very threshold of life. His mother, to whom his affections first naturally and with order turned, either repelled them rudely, or capriciously trifled with them. In speaking of his early days to a friend at Genoa, a short time before his departure for Greece, he traced his first feelings of pain and humiliation to the coldness with which his mother had received his caresses in infancy, and the frequent taunts on his personal deformity with which she wounded him."

This passage, found on the 146th page, is only excelled in dreadfulness by the following on the 198th page:

"He had spoken of his mother to Lord Sligo, and with a feeling that seemed little short of aversion. 'Sometimes or other,' said Byron, 'I will tell you why I thus feel towards her.' A few days after, when they were bathing together in the Gulf of Lepanto, he referred to his promise, and pointing to his

naked leg exclaimed, 'Look! there! it is to her false delicacy at my birth I owe that deformity; and yet as long as I can remember, she has never ceased to taunt and reproach me with it. Even a few days before we parted for the last time, on my leaving England, she, in one of her fits of passion, uttered an imprecation on me, praying that I might prove as ill-formed in mind as I am in body!' His look and manner in relating the frightful circumstance, can only be conceived by those who have seen him in a similar state of excitement."

What an imprecation from the lips of a woman, and that woman a mother! "Praying that I might prove as ill-shapen in mind as I am in body!" The prayer was more than answered.—*New York Evangelist.*

Early Crime and Late Confession.—Late-ly, near Nottingham, an old man of seventy, named John Baguley, died, confessing a murder upon a hawkers of shawls not less than three and twenty years ago. It appears that at the time suspicion was directed towards the murderer, and doubt gained credence from the fact that within twelve months afterwards the suspected rose inexplicably from a poor labourer to a thriving cottager. Amongst his own family his guilt was well known; and his first wife's threat was well remembered, "Be quiet, John, you know I have got your coat-of-arms up stairs," referring to some blood-stained clothes. Ere she died she sought to relieve her mind, but the murderer at once prohibited the entrance of any stranger, and her burdened soul never freed itself in this world. Subsequently he married again; and scenes of midnight terror, are recorded by the criminal's second partner: expressions such as "The pick that I did it with is in the dyke," &c. His death-bed was a spectacle of terror; and wife, children, and friends fled from it until death had stilled his voice.—*Foreign Paper.*

For "The Friend."

Additional Letters and Papers of John Bayley, No. 8.

TO MARY B.

(Continued from page 272.)

Oh! I have felt it to be a very awful truth, my friend, for it is a truth, that the enemy of our soul's eternal welfare hunts for the precious life, the substance and root of religion. If he can eat that out, if he can deprive us of that, though our branches of profession be spread forth as Lebanon, we shall be cut down and cast into the fire, as a tree that cumbereth the ground of God's vineyard. He, even the enemy, cares not how busy and eager we are in what we may be pleased to think is religion, and to call so; though we hold all the doctrines of the very apostles and primitive Christians in their original purity; yet he knows very well that a man's creed being *scriptural and correct, in no certain criterion, or proof* whereby to judge *what spirit it is that rules in him*; for we read that the very devils believe and tremble; and they could easily cry out in the days of our Saviour's appearance in

the flesh, "Thou art Christ the Son of God;" and again, "I know thee who thou art, the Holy One of God." But Jesus rebuking them, suffered them not to speak; because, no doubt, their testimony of him, though true in respect to the matter of *fact*, which they declared, was as it were, alien to their mouths, agreeably to what Jeremiah says, "Though they (wicked men) say the Lord liveth, yet verily they swear falsely." And we see in the account of our Saviour's temptation in the wilderness, how aptly Satan could quote scripture, and readily bring texts to support his own vile purposes. So that it seems they know God, Christ, and the Scriptures, (if it can be called *knowing*.) but submit not to his power. Now we may remember that where Peter confessed and said, "Thou art Christ the Son of the living God," Jesus answered and said unto him, "Blessed art thou, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." So here was an acknowledgment and profession arising out of and flowing from a measure of the true, living, lively, operative faith, which works by love to the purifying of the heart and life. And here was something more, something further, something far beyond a mere hewing out of *systems of faith*, though the very nearest to scripture and to truth, and holding them merely in the *dead notion*, or apprehension, and in the will to do so.

I have seen the necessity (not to use a less forcible expression), there is that the soul comes clear out, or rather that it wait in the *silence* of all flesh, and in the nothingness and abandonment of self, to be brought clear out, of all the *imitations* of what the saints in light believed and practised through the *fresh ability*, and by the extended grace, and in the pure Spirit of the living God; that it should come out of all the *conceivings*, and *concoits*, and imaginations, about the things of his kingdom, out of all impotence and secret pride, (for it is nothing better) that would put us upon *making to ourselves a graven image* to go before us, and which is apt to say in the secret of our hearts, "For as for this Moses, we wot not what he become of him." Few follow or feel after this Moses, their spiritual Guide, Leader, Light, &c., which is Christ Jesus in his inward and spiritual appearance, who said, "I will not leave you comfortless, I will come to you;" and further promised that he would *manifest himself* unto such as loved him; and that those who should follow him that is the Light of the world, should not walk in darkness, but should have the light of life.

It is indeed, the Spirit of Truth that alone can lead us into *all truth*; and it is the Spirit which quickeneth, for the flesh, and all that the creature can do by its own *strivings and stirrings*, *prophet* nothing in the work of God; and the spirit of man any more than the wrath of man *cannot work* the righteousness of God, but hinders and only obscures greatly. Now the Lord Jesus Christ, the Lord from heaven, is that quickening Spirit, who is the way, the Truth, and the Life, whom the world cannot receive (nor those that are in the spirit of the world,) because it seeth him not, neither knoweth him; but to those who leave all, and are willing to deny themselves, and renounce this world's

spirit, and follow him in the regeneration, the blessed promise and assurance is to such, even this, "He dwelleth with you and shall be in you." "I am the living bread," said he, "he that eateth and drinketh my flesh and blood, dwelleth in me and I in him;" so such spiritual communicants know Christ in them their hope of glory, and are elected in him that is elect and precious; and all others that have not the Spirit of Christ are none of his, and so are in the reprobation, cast out and rejected from his presence, favour, and countenance, in whose presence there is fulness of joy, in whose favour there is life; for they walk not in the light of his countenance, and his countenance doth behold the upright. These are the reprobates among every nation, kindred, tongue, and family, all the world over; for said the apostle, "Jesus Christ is in you, except ye be reprobates," and this was the criterion to show whether they were in the faith. And those that do not like to retain God in their knowledge, he gives them over to a reprobate mind, for his Holy Spirit will not always strive with man. And such as slight and despise his gift of grace which hath appeared unto all men—his good Spirit which he gave and still gives to instruct men—rejecting his offers of salvation, not occupying with the talent or measure of faith deth to every man,—these are the men of corrupt minds,—who are reprobate concerning the faith, and unto every good work reprobate, their mind and conscience being (more or less) defiled.

Now Paul exercised himself to have a conscience void of offence towards God, or he would have been in the reprobation. But he, even he that was so great an Apostle, kept under his body, and brought it into subjection, and preached that men should mortify the deeds of the body; for at that time he was aware that if he did not, he might be a castaway. I have seen and assuredly known, that God is a Spirit, that God is Light, that Christ is Light, and that he was the true Light which lighteth every man that cometh into the world. And as many as now receive him in the way of his coming, who knocks at the door of man's heart, to them he now gives power, (as he did in the days of his flesh, to those that received him in that manifestation of himself in the form of a servant,) to become the sons of God, even to them that believe in his name. Now, his name is something more than those five or eleven letters that make up the name Jesus Christ; his name is his power, and there is none other name given among men whereby any can be saved, but this name Jesus, which signifies a Saviour; and this name is a mystery to many, and is above every name. And he "whose name is called the Word of God," had a name written that no man knew; and such as overcame were to have written upon their new name, "which no man knoweth save him that receiveth it." So that thou mayst understand that it is not saying Lord, Lord, neither is it doing many wonderful works in the name of Jesus, (if only in the name, and not in the power,) it is not the bowing the head at the word Jesus, but bowing down the heart *at, and into, and in his name or power, which is acceptable to God, and ful-*

filling his command. "He is antichrist that deniceth the Father and the Son," said the beloved John, who leaned upon Jesus and not to his own understanding, as all the beloved disciples ever have done; so John did not deny Jesus, but let Jesus set up his kingdom, power and glory above every other principality, power, might, dominion, and every name that is named, under whose feet all things are put, and whose kingdom is within. For according to scripture language, "Whosoever believeth that Jesus is the Christ is born of God and dwelleth in him." "Whosoever ye do in word or deed, do all in the name of the Lord Jesus." How in the name, except in the sense before mentioned? "Whosoever ye shall ask in my name that will I do."—This is a great attainment, to arrive at that state wherein our prayers and our alms go up with acceptance before God, and he answers all our petitions. These are God's true Israel, his circumcised ones. "We are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Now this I firmly believe, beyond all shadow of doubt, that wherever true prayer is offered, all over the world, that prayer of the heart answered and accepted, though burdened and almost choked as it were with idolatrous, or superstitious, heathenish customs, and inventions, and opinions; the desire of the soul after heavenly good, though mixed ever so much with crude, vague, idle, empty notions, God regards, and will regard; for even this is of his own raising up in the heart, and his favour is towards the least appearance of good in all, whilst his controversy is only with the evil in all. Oh! how he bears with the weakness, the error, the darkness, as well as the wickedness of his poor creatures! "He knoweth our frame, he remembereth that we are dust." How he blotteth out continually, and remembereth loving-kindness wherever there is any turning unto him, any remaining desire to seek his face. And if this is so with us who have heard, read, and been made acquainted through the means of the Scriptures, with the merciful dealings of the Lord in all ages, who in these latter days hath also sent his Son into the world, that we might live through him,—surely how much more is his divine care and pity, and tender regard, ready to pass by and to forgive such as have not, from some natural incapacity, had those advantages and privileges! Men, we must remember, are not all under the same disposition, nor have the same people been at different periods under the same disposition; yet under every dispensation of God to man, the same eternal truth, the same everlasting Truth is displayed, though in different measures or degrees of clearness.

Never, however, from the creation of the world unto this day, did the Almighty require of any nation, people, or person, that which he gave not or offered, ability to perform. This is a principle or truth which is so plain, and so self-evident, that one cannot but wonder how any man or woman can persuade themselves otherwise. Yet we see some, and indeed not few, even in these days, who, laying aside or doubting this unchangeable truth, are led into monstrous absurdities and vanities, contrary

to the tenor and spirit of the Scriptures, and the concurring testimony of most righteous men of all ages.

It would not be to my present purpose to go through all the dispensations recorded in the Bible, to prove this point of doctrine; for I am well persuaded that if thou art one that doubtst of that which I affirm, thou mayst pervert the plainest and most positive passages in scripture, which I should adduce, and wrest them to thy own destruction or detriment, which I earnestly crave may not be thy case; though from the feelings that have been with me through writing this letter, I have cause to fear lest thou should have some leaning in thy judgment towards those that hold such doctrines; I mean the Calvinists; towards whom and all men I have no enmity, but desire they may come to see that God is no respecter of persons, but accepts and elects (or chooses) such as far him and work righteousness, and refuses and rejects only those that live and die in sin, and do not repent thereof.

(To be continued.)

From the Daily News.

The Pennsylvania, Delaware, and Maryland Boundary.

We have received a copy of the message of Gov. Johnston, transmitting to the Legislature a report of the Joint Commissioners, and of Col. Graham, of the U. S. Engineers, in relation to the boundary line between the States of Pennsylvania, Delaware, and Maryland. The documents in all occupy some thirty-six pages. The Commissioners appointed by the Governors of the three States, were H. G. S. Key, on the part of Maryland; Joshua P. Eyre, on the part of Pennsylvania; and George R. Riddle, on the part of Delaware. Early in October last, they individually and in joint consultation, sought the information necessary in the discharge of their duties, saw that much science and many intricate mathematical problems were involved, and secured the services of two distinguished mathematicians. They also sought assistance from the General Government, and, through the politeness of the Secretary of War, obtained the aid of Lt. Col. James D. Graham, of the corps of Topographical Engineers, whose report is given at length. He commenced his operations in November last, and continued them up to February. He says:—

"I repaired, on the 30th of October last, to Annapolis, to confer with the Governor of Maryland, in reference to the duty which relates to the verification of certain points in the boundary between the States of Maryland, Delaware, and Pennsylvania, and to investigate the notes of Mason and Dixon, which were understood to be in the archives of the State of Maryland.

"These documents, together with the articles of agreement between Charles Lord Baltimore, and the heirs and successors of William Penn, on the 10th of May, 1732, and of the subsequent agreement between Frederick Lord Baltimore, and Thomas and Richard Penn, the surviving heirs of William Penn, entered

into the 4th of July, 1760, and also the records of the proceedings of their commissioners and surveyors, from time to time duly appointed, all in manuscript, were placed at my disposal by his Excellency, Philip F. Thomas, Governor of Maryland. These manuscripts embrace a period of near thirty-seven years; namely from May 10th, 1732, to the end of the year 1768. From these extracts and brief minutes were made, as were deemed requisite to a proper understanding of the lines to be examined.

"The articles of agreement finally entered into between the parties, and their instructions to their commissioners, define clearly the lines of boundary between the then provinces of Maryland and Pennsylvania, in conformity to the memorable decree of Lord Chancellor Hardwicke, pronounced the 15th of May, 1750, which set at rest for a time, and to the basis of the final settlement of a dispute that had lasted many years, between the proprietaries, as well as the border inhabitants, of these two provinces.

"Without quoting these articles at length, it will be sufficient here to state that the boundary between the two provinces was thus required to be run, namely, to begin at Cape Henlopen, and run a line due west to a point midway between that cape and the shore of Chesapeake Bay.

"From the middle point a line was to be run northerly in such direction, that it should be tangent to a circle whose centre was decided to be the centre of the Court House, New Castle, and whose radius should be twelve English statute miles, measured horizontally. From the tangent point of contact of the northerly line with the periphery of the circle, the line was to be continued north until it should reach a point fifteen English statute miles, measured horizontally, south of the parallel of latitude of the most southern point of the city of Philadelphia.

"From the northern extremity of the said due north line, a line was to be run due west, continuing upon a parallel of latitude until the western limits of Maryland and Pennsylvania should respectively be reached, which, in the case of Pennsylvania was defined to be five degrees of longitude west of the river Delaware.

"The conclusion of the eighth article of the agreement of 1732, which is incorporated into the instructions of Lord Baltimore and John, Thomas, and Richard Penn, to their respective commissioners, dated the 12th of May, 1732, and repeated in all the subsequent instructions, provides that 'in case said north line, from the tangent of the circle of New Castle, shall break in upon the said circle, in such case, so much of the said circle as shall be cut off by the said line, shall belong to, and be part of the county of New Castle.'

"In pursuance of the decree of 1750, commissioners and surveyors were appointed to run the required lines. In 1751, a line was traced due west from Cape Henlopen to the shore of Chesapeake Bay, and its length ascertained, by measuring with a chain, to be sixty-nine miles and two hundred and ninety-eight perches. At the distance of sixty-six

miles and twenty-four and one-half perches from the point of beginning, Slaughter's Creek was reached, and here Lord Baltimore's commissioners contended the line should end; but those on the part of the Penns insisted that it should be extended to the eastern verge of the Bay.

"In April, 1751, Charles Lord Baltimore died, and the demarcation of the boundary was suspended. His heir and successor, Frederick Lord Baltimore raised objections to the decree of 1750, and determined to resist its execution, which brought on a new controversy between the proprietaries. Before a decree was had upon it, an agreement was entered into between the parties on the 4th of July, 1760, which in fact adopted the points that had been previously settled by the agreement of May 10th, 1732, and the decree of May, 1750, as to the lines defining the boundaries. The proceedings of the former commissioners were also recognized by this agreement, and confirmed by it so far as they were conclusive. Cape Henlopen was determined to be the point previously fixed upon as marking this cape, and the determination of the due west line from thence across the peninsula, was decided to be that which had been contended for by the commissioners of Pennsylvania; and the middle point of that line, from whence the tangent line was to start, was decided to be thirty-four miles and three hundred and nine perches from the point of beginning at Cape Henlopen.

"At the middle point of this peninsular line, a boundary stone was to be planted at their joint expense, marked on the south and west with the arms of Lord Baltimore, and on the north and east with the arms of the Penn family given thereon.

"Commissioners were required to be appointed by each of the parties within thirty days after the execution of this agreement, to carry its provisions into effect. This was accordingly done, and the said commissioners met at New Castle, the 19th of November, 1760, and immediately entered upon the discharge of the duties committed to them."

Col. G. next gives a detailed account of his operations, and he concludes as follows:

"At the point of junction of the three States, a triangular prismatic post of cut granite, 18 inches wide on each side, and 7 ft. long, was inserted 4½ feet of its length into the ground. It occupies the exact spot on which the old unmarked stone was found. It is marked with the letters M. P. and D., on the sides facing respectively towards the States of Maryland, Pennsylvania and Delaware. On the north side, below the latter P., are the names of the commissioners, in deep cut letters, namely, 'H. G. S. KEY, of Md.; J. P. FERRY, of Pa.; G. R. RIDGLE, of Del., Commissioners,' with the date 1749. This boundary stone stands upon land now belonging to Wm. Johanson. The old unmarked stone was buried, lying in a prostrate position, just below the surface of the ground, on the north side of and central with the new stone.

"At the meridian, or middle point, of the arc, corresponding to the length of the churl, as we actually found it, and at the distance of 115.4 feet perpendicular from the middle point

of said chord, a post of cut granite, 6 feet long, was inserted 4½ feet of its length into the ground. This stone squares 17 by 14 inches. It is rounded on the west side to indicate that it is on the curve, and on the east side the date 1819 is marked in deep cut figures.

"The circular boundary between Pennsylvania and Delaware, from the point of junction of the three States, to the river Delaware, being yet unmarked, and a number of citizens residing near this common border being in doubt, and anxious to know to which State they belong, at your suggestion the survey was conducted with such precision as to enable us to describe that boundary correctly, as will appear upon our map, for a distance of about 32 miles north-eastward from the junction.

"We have determined the distance by computation, at which a due east line from the north-east corner of Maryland will cut that circular boundary, and find it to be 4,036 feet, or .746 of a mile. We have also computed the angle with the meridian at the said north-east corner, made by a line drawn from thence to the spire of the Court House at New Castle, and find it to be 70 deg. 20 min. 45 sec. east of south. At the distance of 3786 feet, measured on the said line from the aforesaid north-east corner, this line will intersect the circular boundary.

"The want of a proper demarcation of boundaries between States is always a source of great inconvenience, and often trouble to the border inhabitants; and it is worthy of remark, that as our survey progressed, and while making the necessary offsets to houses on the east of the north line, we discovered that there was an impression among many, that the boundary of Delaware extended up to the north line, from the junction to the north-east corner of Maryland.

"W. Smith, a gentleman who has once served as a member of the Legislature of Delaware, resides a full half mile within the State of Pennsylvania, measured in the shortest direction from his dwelling-house to the circular boundary.

"We find also, by careful examination, that Christiana Church is in Pennsylvania, full one hundred yards west of the circular boundary. The dwelling-houses of J. Jones, Thos. Gibson, Thomas Steele, and J. M. Cowan, are all within the bounds of Pennsylvania, according to our trace of the circle from computed elements."

For "The Friend."

Raining Trets.

There are many authentic accounts of trees from whose leaves or branches, at certain seasons, a fluid has been observed to fall in considerable quantities. In a letter addressed to Thomas McKean, from an inhabitant of the State of Delaware, written towards the close of the last century, we find the following account.

"In September, 1778, an exceedingly dry time, as my son was coming out of the swamp,"

• A large cedar swamp covering some thousand acres.

he discovered a raining tree; his account led me immediately to examine it, which I found literally true. In order to establish such an uncommon fact, I invited several persons of good sense and veracity, among whom were General Dagworthy and his lady, to be witnesses of this singular phenomenon.

"During all the time it rained, the weather was very dry, the mercury in the barometer stood higher than I had observed it for two months before; and there were few clouds to be seen; the drops were very small and shot out beyond the branches of the tree. It afforded one continued shower of fine rain for the space of three weeks, and then left off till September, 1779, when it began again and rained nearly as long as before. In 1780, though I visited it often, I could never find it raining, which led me to conclude as the tree showed evident symptoms of decay, that it would rain no more. But in September, 1781, it began again, but did not continue to rain for more than two weeks. In August, 1782, it was scorched by the great fire,* since which time it has not rained at all. The tree that possesses this singular property, is an old black gum, about two feet in diameter, and full six feet high; it stands on the fast land about two hundred yards from the cedar swamp; and there is a water hole near it, that is seldom dry. The drops tasted like rain water."

There are accounts of other raining trees recorded. Perhaps some reader of "The Friend" may gather them for its columns.

* A fire by which a large part of the cedar swamp was burnt.

The Effects of Heat.—A native of Europe, remarks Dr. Arnot, views with surprise the effect of heat in equatorial regions. Sealing-wax, he finds, will not retain the impression of a seal; butter becomes oil; a tallow candle must be poured into a lump; if he attempts to pour ether from a bottle, the ether disappears in vapour. The whole of living nature is changed. Our oaks and fir trees transplanted to the torrid zone, become stunted and shrubby. Animals clothed with wool or thick hair, such as the sheep and the dog, lose their covering, or exhibit only thin silky hair. The English bull-dog, taken to India, in a few months becomes almost naked, and is deprived of spirit and courage. But, though nature has not the aspect of colder climates, it assumes other forms of greater magnificence, and luxuriates in a more profuse development of life. The atmosphere is more clear and pure, and tinged with a deeper azure; the arch of heaven is higher; the splendour of the orb of light more intense; and the colours derived from the decomposition of its beams richer and more varied. Vegetation, stimulated by heat and moisture, appears in its utmost vigour and beauty, from the fig-tree that shades an Indian army, to the waving plumes of the graceful palm-tree. The trunk of the Adansonia measures thirty-four feet in diameter; the New Holland pine rises to the height of three hundred feet.—Nor is the animal kingdom deficient in magnitude and variety. Within the

tropics are found the largest quadrupeds, and birds of brightest plumage. The ground teems with reptiles, and the air is filled with myriads of insects.—*Late Paper.*

Bad Books.—Bad books are like ardent spirits; they furnish neither aliment nor medicine; they are poison. Both intoxicate—the mind, the other the body. The thirst for each increases by being fed, and is never satisfied. Both ruin—one the intellect, and the other the health—and together, the soul. The makers and venders of each are equally guilty, and equally corrupters of the community; and the safeguard against each is the same—total abstinence from all that intoxicates mind or body.

THE FRIEND.

FIFTH MONTH 18, 1850.

THE COST OF REVOLUTIONS.

If men were as zealous to promote each other's happiness as they often appear to be to destroy life or character, instead of the thorn there would be found the fir tree, and in place of the briar the myrtle tree, and it would be to the Lord for a name, and for a sign that should not be cut off. The vast expense of time, energy, and money devoted to the perpetration of the direful crime of butchering one another, being applied to the relief of human misery, and the grand extension of various kinds of improvements in the navigation of rivers, the construction of bridges, railroads, &c.—the institution of schools, for moral and literary instruction, and the spread of useful knowledge, would confer a measure of happiness, peace, and true elevation of the human character, that would be a greater security to life and property, than all the wars of a century.

The *New York Mirror* publishes the following interesting tale, professing to be a calculation of what the revolutionary struggle cost Europe during the year 1849, in men and money:

The war of Naples and Sicily, including the men who died in prison or were shot there, -	33,000
Rome, including the French soldiers, -	8,000
Spaniards, victims for the glorious expedition, -	73
War of Hungary, (both sides), -	42,000
The parts of Poland which mingled in the war of independence, -	7,000
Hungarians dead after the capitulation of Gorogey, and to exile in Turkey, -	251
Insurrection, -	485
War of Italian independence, (Milan, Venice, and Piedmont), -	31,022
Total, -	111,731

More than one hundred and eleven thousand citizens sacrificed to the ambition of Kings and of the Pope!

The same ambition has cost in money:

France, -	429,000,000
To Central Italy, (Rome, &c.), -	23,000,000
To Naples, -	81,000,000
To Austria, (Lombardy and Venice included), -	627,000,000
To Hungary, -	19,000,000
To Russia, -	504,000,000

To Piedmont, (material for war), -	75,000,000
Do, (casualty, &c.), -	75,000,000
Total, -	1,832,000,000

Friends' Library.

The subscribers to the Friends' Library within the limits of New York Yearly Meeting, are requested to apply for their bound copies of the 13th volume to Dr. Stephen Wood, East Broadway, New York, who has kindly agreed to deliver them on behalf of the editors, and to receive unpaid subscriptions.

Institute for Coloured Youth.

The annual meeting of The Institute for Coloured Youth, will be held on Third-day, the 28th inst., at 3 o'clock, p.m., at the committee-room, on Mulberry street.

M. C. CORE, Secretary.

Fifth month, 1850.

WANTED

A well qualified female Friend to teach a family school. Inquire of Henry Wood, Bay, N. J., or at Friends' Bookstore, No. 54 Arch street.

A Situation Wanted.

A young woman having had several years experience, wishes a situation in a store, or would be willing to assist in a school either in town or country. Inquire of John Lipincott, 65 Marshall street.

DIED, on 21st of Fourth month, 1850, of pulmonary consumption, in her 33rd year, MARY F. daughter of Clayton Newbold, of Burlington Co., N. J. Here we have another instance, added to the list of those who have been called away in the bloom and spring time of life. As the strength of nature gave way, she seemed to cling closer to her dear Redeemer. For a time she could not feel her way clear, as regarded her event; but after partaking deeply of the cup of suffering, she was favoured to experience a change of heart. A few days before her decease, calling one of the members of the family to whom she was much attached, in her gentle manner she said, "I want to tell thee that I have seen my dear Saviour; and he says there is a little mansion prepared for me. Sweet! I must be so, for I have seen it!" She continued to be clothed with the meekness of the Lamb, as having a foretaste of the joy to come. A little while before her close, she requested one of her brothers to be called, in order to change her position; which being done, she reclined her head on the pillow, lay perfectly quiet like one falling into a sweet sleep, and in about half an hour her purified spirit passed gently away, we doubt not, into the arms of her Saviour.

—, on the 25th inst., MARGARET GRABER, an esteemed member of the Monthly Meeting of Friends of Philadelphia, for the Northern District, in the 78th year of her age.

—, on the 11th inst., ELIZABETH A. ALLISON, at the residence of her husband, Samuel Allison, Jr., near Yardville, N. J., aged 40 years; a member of Chesterfield Monthly Meeting.

—, in this city, on First-day, the 19th inst., REBECCA HOPKINS, aged 64 years; a member of the Western District Monthly Meeting.

PRINTED BY KITE & WALTON.
No. 50 North Fourth Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XXIII.

SEVENTH-DAY, FIFTH MONTH 25, 1850.

NO. 36.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

JOHN RICHARDSON,

AT NO. 50, NORTH FOURTH STREET, OP STAIRS,

PHILADELPHIA.

All communications, except those relating immediately to the financial concerns of the paper, should be addressed to the Editor.

From Chambers' Journal.

Importance of the Insignificant.

It is one of the marvellous arrangements of Providence, that results of the greatest magnitude and importance are not unusually caused by operations apparently so insignificant, as to be reckoned scarcely worthy of notice. Nothing, however, is really insignificant—all has a meaning—all leads to one harmonious whole in the order of creation.

Some beautiful illustrations of this proposition are to be found in the animal kingdom, particularly in the immense and wonderful influence of minute animated organisms upon the actual form and mass of the globe! The chalk formation fills every reflective mind with wonder. The chalk-beds of England are many hundred feet thick, and many miles in extent. Who raised this wall of white around our coast? Who piled up those precipitous masses, from which all the labour and skill of man can only detect a few comparatively insignificant morsels? 'We did!' utter a myriad-million animalcules, whose dead bodies we thus behold. It is beyond conception, but the microscope assures us of the fact. These vast beds are composed of the shells of infusory animalcules. A 'line' is the 12th part of an inch. Now these creatures vary from the 12th to the 250th part of a line in thickness! It has been calculated that ten millions of their dead bodies lie in a cubic inch!

'Singly,' says a popular writer, 'they are the most unimportant of all animals,' in the mass, forming as they do such enormous strata over a large part of the earth's surface, they have an importance greatly exceeding that of the largest and noblest of the beasts of the field.' Their is a safe humility; for while the greater creatures have many of them become extinct, and left no posterity, the descendants of these ancient earth-architects live and thrive to this very hour. The polishing-slave, or tripoli of Bilin, presents us with another instance in point. The investigations of that greatest of microscopical observers, Professor Ehrenberg,

have shown that this substance consists almost entirely of an aggregation of infusoria in layers, without any connecting medium. These are much more minute than the chalk animalcules. A cubic line contains about 23 millions of them, and a cubic inch has been calculated to be the epitaph of forty thousand millions of these beings. The weight of a cubic inch is about 220 grains, and that of the siliceous shield of a single animalcule is estimated at the 187,000,000th part of a grain! The infusorial rock at Bilin forms a bed fourteen feet in thickness, and about fifty hundred weight is annually consumed of it at Bertia for different purposes. Two origins are now ascribed to limestone—one, that of chemical precipitation; the other, which has a direct connection with our subject, ascribes the formation to the labours of the infusoria. There can be no doubt that many of the enormous beds of this substance with which we are familiar, are the results of the accumulation of innumerable millions of these tiny creatures. They swarm in all waters, indifferently in salt as in fresh; and secreting from the lime held in solution by such water the necessary material for their shields or calcareous skeletons, they form by their enormous aggregation, in process of time, the vast strata of which we speak. For this purpose, it is necessary that they should be capable of multiplying immensely; and this they do by the different processes of spontaneous fissuration, gemmation, and the development of ova. The white calcareous earth so common at the bottoms of bogs and morasses has its origin in the ceaseless labours of these creatures; and the 'bog iron ore' of geologists, consists of the ferruginous shields of others. Thus, as has been aptly remarked by the old Latin proverb, 'iron, flint, and lime, all formed by worms,' which was probably a sly sarcasm against philosophy, modern science has shown to be actually true in the history of the animalcules. The great pyramid of Egypt has been looked upon by men as a miracle of human power and skill; yet every stone in its composition is a greater far, for the limestone of which this vast structure is built, was erected long ago by an army of humble animalcules more numerous than all the hosts of a thousand Pharaohs. It has been finely said by Young—

'Where is the dust that has not been alive?'

though perhaps he little knew the wide application of the truth he was enunciating. In Lapland, we are told that in certain places there exists a stratum of earth called bergmell, full of fossil animalcules. It contains four per cent. of animal matter, for the sake of which the wretched inhabitants, when hard pressed for food, collect this earth, and mixing it up with a portion of the bark of trees ground

to powder, use it as food. The town of Richmond in Virginia, is entirely built on a bed of siliceous marl, composed of these creatures, and on the average about twenty feet in thickness.

From the consideration of these stupendous results of animalcule labour, we may turn to the equally interesting one of that of the zoophytes. When we mention the term coral formations, it will certainly convey to the major part of our readers that impression of the vast importance of apparently insignificant beings which we desire, since, thanks to the interesting and popular character of many of our valuable scientific works, much information on the subject is now abroad. Let us, however, mention a few of the remarkable works executed by these indefatigable labourers. Captain Flinders describes a coral reef on the east coast of New Holland, which is 1000 miles long. In one part it is unbroken for a distance of 350 miles. Enormous masses of this structure also brave the fury of the wide-spread waters of the Pacific. These groups are from 1100 to 1200 miles long, by 300 or 400 in breadth. The following extracts from that most interesting work, 'Darwin's Journal,' will convey a good idea of the extent of these labours in one spot—Keeling Island—which is an entire mass of coral:—'Such formations rank high amongst the wonderful objects of this world. Captain Fitzroy found no bottom with a line 7200 feet long, at a distance of only 2200 yards from the shore. Hence this island forms a lofty submarine mountain, with sides steeper even than the most abrupt volcanic cone. The saucer-shaped summit is ten miles across; and every single atom, from the least particle to the largest fragment of rock in this great lull—which however is small compared with very many other lagoons islands—bears the stamp of having been subject to organic arrangement. We feel surprised,' he adds, 'when travellers tell us of the vast dimensions of the pyramids and other great ruins; but how utterly insignificant are the greatest of them, when compared to these mountains of stone, accumulated by the agency of various minute and tender animals.'

The entomologist, jealous for the honour of his science, will tell us that a similar lesson may be learned by equally striking illustrations from the page of insect life; nor is it a violation of our prefatory compact to include the displays of insect power under the dynamics of insignificance. When countries have been shaved of their increase, when kings and counsellors have been perplexed, and whole nations have trembled at the sound of an insect's wing, we are justified in giving their deeds a record in this place, and on this occasion. Let him that can count the leaves of the thick-

est forest despise, if he can, the powers of that legion of caterpillars of which Konower speaks as having brought a premature winter upon a dense wood in France which he visited. Every tree was overrun with them; and in a brief time, from the refreshing green of spring, the whole scene assumed the parched brown aspect of late autumn. Such was the alarm excited, that an act of the government was called forth, decreeing that every body should assist in the extermination of the insects. But they were not to be annihilated by 'act of parliament'; cold and rain killed them. The Hessian fly supposed to have been carried by the far less formidable Hessian troops from Germany, committed for a length of time the most awful ravages in North America. At one period it was thought they would annihilate the culture of wheat altogether. They came in enormous numbers, thickening the very air, crossing lakes and rivers like a cloud. In a tumbler of beer, 500 met death by drowning! The privy council, we are told, met day by day to consult what measures could be adopted to destroy these ravagers. Expresses were despatched to France, Austria, Prussia, and America, for full information; and the minutes of council and necessary documents fill upwards of 200 pages. All this about an insignificant fly! The weevil, likewise, have an evil name for their destroying powers. Every voyager, knows them, and has watched their manoeuvres in his biscuits, or has been on the point of swallowing hundreds in his soup. A great brewer used to say, that he collected them out of his granaries by bushels; which cannot be wondered at, when we remember that a single pair will in the course of one year, become surrounded with a family of 6000. Our grasses are often cut down for us, and withered before their time, by the larvæ of other insects. In the course of the last century they multiplied so excessively in Sweden, that numbers of meadows became white and dry, as if scorched. The larvæ of our childhood's friend, 'Diddy long legs,' some years ago entirely destroyed hundreds of acres of the best and richest pasture land, all becoming brown, dry, and dead. A piece of turf, a square foot in size, when examined, contained the enormous number of 210 grubs! After all, what are these to the forests, that oppressive scourge with which Providence occasionally visits nations. To quote a single instance:—In Russia, in 1650, they came at three points in vast multitudes; they darkened the very air, covered the earth, and in some places their dead bodies formed a stratum four feet deep; the trees literally bent under them, and were of course stripped clean in a very little time. On one occasion they are said to have been the indirect causes of the death of about a million men and animals. Surely, here is a display of power which redeems insects from the stigma of insignificance!

But this is not all. The insect known as the *Terredo Nivalis*, commits a more subtle, and more terrible work upon the wooden structures of our piers. The piers of Holland are suffering immensely from the destroying powers of this humble insect; and apprehensions are seriously entertained that, by its

injuring the timber work of the dams, the day may come when the country will be flooded. The authors of the 'Introduction to Entomology,' tell us that the piers of Bridlington Harbour, in our own country, are going rapidly to ruin by the attacks of a little wood louse! In three years they reduced a three inch plank to less than an inch in thickness. What will be thought of our subject when we state that a ship of the line, a British man-of-war, was attacked by insects, and the vast structure more roughly handled than she had been in the severest action! So seriously, indeed, had she been injured, that it was only by firmly lashing her together, that she could be saved from foundering with all on board! And lastly, the *termites*, or white ants, are worse still. Think of an army of puny insects, sweeping away every relic of a village, or reducing a monarch of the forest to the thickness of brown paper; or, more audacious still, threatening the gorgeous palace of the Governor-General of India with ruin! We may well join then with Lyell, while wondering at the vast and often suddenly created powers of the insect world, in saying, 'If for the sake of employing on different but rare occasions, a power of 200 horses, we were under the necessity of feeding all these animals at great cost in the intervals, we should greatly admire the invention of such a machine as the steam-engine, which was capable at any moment of exerting the same degree of strength without any consumption of food, during the periods of inaction. The same kind of admiration is excited when we contemplate the powers of insect life, in the creation of which the Author of Nature has been so prodigal. A scanty number of minute individuals, to be detected only by careful research, are ready in a few days, weeks, or months, to give birth to myriads; but no sooner has the destroying commission been executed, than the gigantic power becomes dormant.'

Our final illustrations may be taken from the kingdom of inorganic nature. Our endeavour is to show the vast energies of the expansive force of such an insignificant thing as a drop of frozen water, or a foot of heated rock. Whoever has read Scoresby's interesting and valuable work on the Arctic regions, must have been struck with the account he gives of the broken state of the rocks in Spitzbergen. On landing, he ascended the beach, towards several hills of some elevation; but he found that climbing was almost impossible, in consequence of the excessively loose state of the stones on the surface. It was in vain to attempt to walk, as the feet lost their hold, and the traveller came down in a shower of stones. The only paces to be adopted was that of a sort of jumping-run, which proved inordinately fatiguing. 'These rocks,' he writes, 'appear solid in the distance, but on examination, they were found to be full of fractures in every direction, so that it was with difficulty that a specimen of five or six pounds in a solid mass could be obtained. The least movement sent floods of stones down the rock. Cliffs of a thousand feet were found fissured in every direction; and towards the sea-edge, stones weighing more than two or three ounces each could not

be obtained.' Darwin makes the same observation of Terra del Fuego and within the Andes. Here, he says, he often observed, that where the rock was covered with snow, its surface was shivered in an extraordinary manner into small angular fragments. On the Cordilleras, the rock crumbles in great quantities, and masses of detritus slide down every spring like great avalanches. There can be no doubt that this enormous destruction of rock is due to a very simple cause. Many of our public buildings suffer in a similar manner; and in the severe winters of Quebec, the most serious damage is done to the granite piers by the same force. Yet the power which thus levels the great mountains by degrees, and brings them to communion with the dust of the lowly earth, is but the expansion of water, which becoming infiltrated into their substance, or dropping into crevices, rends them asunder, when it is in the act of freezing, with a force nothing can resist. How important an agent this is in the work of renewing the earth, we need scarcely say.

From certain experiments made in America by a gentleman of practical scientific research, it appears that it is impossible, in countries having a variation of more than 90 degrees Fahrenheit annual temperature, to construct a coping of stones five feet long, in which the joints will be water-tight. Lyell, proceeding on the calculations arrived at in these experiments, states that if we can suppose a mass of sandstone a mile in thickness to have its temperature raised 200 degrees Fahrenheit, it would lift a superincumbent layer of rock to the height of ten feet. But suppose a part of the earth's crust 100 miles thick, and equally expandable, the temperature of which was raised 500 or 700 degrees. This might produce an elevation of between 2000 and 3000 feet. The cooling of the same mass, again, might afterwards cause the overlying rocks to sink down again, and resume their original position. By such agency, we might explain the gradual rise of Scandinavia. Calculations have been made by geologists, which appear to account for the elevation of land in Sweden, by a rise of only 3 degrees temperature (Ramar), supposing the stratum to be 140,000 feet thick. Upon a similar supposition, the rise and fall of the waters of the Caspian Sea, might be explained, supposing its bed subject to alternate elevations and depressions of temperature. Again, if the strata were principally clay, as it is well known that that substance contracts when heated, we might account for the subsidence of land on the supposition that the clay strata were contracting under the influence of heat. No one at all acquainted with the enormous, the, in truth, immeasurable force of contraction and expansion under the influence of caloric, will feel a doubt that the cause assigned is at least adequate to the effects produced. Yet how insignificant a thing—a particle! How apparently unappreciable the amount of increase in a heat-expanded stone!

When all creation inculcates the same truth, it would be manifestly easy to multiply examples by rambling over many other equally interesting fields of study. But to give a complete view of the subject, is neither within the

scope, nor is it the legitimate object of an 'article.' It appears, indeed, as if the wisdom and power of the Creator were in nothing more manifest than in the astonishing force He has committed to the charge, not of the great and mighty of this world of nature, but to the humble and individually feeble insect, or animalcule. The remark of Sir John Herschell forms an apposite conclusion to our paper: 'To the natural philosopher there is no natural object that is unimportant or trifling. From the least of nature's works, he may learn the greatest lessons.'

The Needle Manufacture.

High up in a secluded nook, of a small stream which threads its way through the upper part of this city, called "Mill Brook" or "First River," and which affords much valuable power to sundry other factories, stands an unpretending wooden edifice, devoted to a branch of manufacturing, but little known in this city, or indeed in any part of our country. It is that of making needles upon the same principle, with the same facility and of equal quality with those made by the celebrated H. Hemming & Sons, of Reddich, England, and the inventor of which is the proprietor of this factory—William Essex, who states that he was the first to make "drill-eyed needles" for that establishment. The following process of their manufacture will be read with interest.

The wire used is made in England expressly for the purpose—the manufacturers of this country not having yet accomplished the manufacturing of wire suited to this purpose. It is first cut into suitable lengths, according to the size of the needles to be made, when they are straightened and pointed upon a stone which is required to be turned with great velocity; they are then atamped, or an impression made upon them where the eye is to be made; after which, the eye is punched by means of a press invented for the purpose. The burr made by stamping the eye is filed smooth, after which the hardening and tempering is performed, and they are again straightened so as to make their shape perfect. By means of machinery, they are scoured and brightened, and the closing processes are, by the assuring them by placing the heads and points their respective ways; the eyes blued, or the temper at that point taken out, that they may not cut, and the drilling, counter-sinking and burnishing the eyes.

This peculiar branch of manufacturing, although not entirely new, is nevertheless of somewhat recent origin in this country; but this process of making, and the consequent enhanced quality of the article, is entirely new—and so much inclined are the manufacturers of England to stop its progress in this country, that they have, as we are informed, repeatedly attempted to induce W. Essex to return to England; and it is a matter of more importance to them, inasmuch as he is not only the first inventor, but the only person employed by Hemming & Sons, who has emigrated to this country for the purpose of establishing his business. Not only does he manufacture the ordinary

sewing needles, but he makes points of different kinds used in machinery.—*Newark Advertiser.*

From the Annual Monitor for 1830.

ANDREW PEARSON.

Andrew Pearson, of Bradford, a minister, deceased Second month 19th, 1849, aged 50 years.

He was but little known beyond the limits of his own Monthly Meeting, but he was one of those hidden stones, that contribute so largely to the safe standing of the spiritual building, and his sphere of usefulness in his own neighbourhood was by no means small.

He had not the privilege of birthright in our Society, and his school learning was very limited. He had from early life, a deep sense of the importance of heavenly things, and as he grew up, he sought the acquaintance of pious persons, and attended the meetings of several denominations, without finding that which his soul thirsted after. His observation of the inconsistencies of some Christian professors proved a stumbling-block to him; and he then adopted sentiments bordering on infidelity, and discontinued the attendance of any place of worship; but it is remarkable, that even in this benighted state, he retained a sincere desire to ascertain what was really the truth, and he continued his previous practice of diligently searching the sacred volume.

About this period, he was often visited, whilst working at his loom, by a young dissenting minister, who was zealous in his endeavors to reason him out of his infidelity; but all this young man's arguments, and his own searching of the scriptures failed to effect a change in his views. He believed all professors of religion to be in error, and he resolved to think and act correctly according to the dictates of his own mind. Here he was disappointed: he found that his own strength was insufficient to resist the power of the enemy, or to procure peace of mind; but through the fresh extension of Divine mercy, he was brought to feel his lost condition, and was plunged into a state, aptly described in the exclamation of the apostle, "Oh wretched man that I am! who shall deliver me from the body of this death?" and he was at length prepared to accept deliverance "through Jesus Christ our Lord." About this time our late friend, Ann Jones, of Stockport, was engaged in holding public meetings in the west of Yorkshire, and one evening, Andrew Pearson was informed that a meeting was being held in a neighbouring barn; he hastily left his loom and went across the fields to the place. When he arrived, Ann Jones was addressing the assembled multitude, and it was with difficulty that he found a place within hearing of her voice. In the course of her communication, she was led to describe a condition so much resembling his own, that in speaking of it, he said, "she traced him through all the lanes of his life so minutely," that he was quite ashamed, apprehending that the congregation would all know that he was the person addressed. She directed her hearers from the teaching of man to that of Christ by his

Spirit; her preaching was accompanied with a power, which so forcibly brought home to his heart the word of Divine Truth, that he could no longer withhold his assent, or doubt the reality of the influence of the Holy Spirit. He said, the Scriptures then appeared to him, like a rich cabinet of jewels just opened to his view, of which he had before seen only the outside, without having any idea of the treasures contained within.

Embracing the truth in the love of it, his religious course appears to have been from this time remarkably unwavering. His hungry soul was fed with substantial food, his thirst was satisfied with living water. He thenceforth became a diligent attendant of our religious meetings; and though he found much peace in uniting with Friends in their simple manner of worship, he was in no haste to be recognized as a member, until in 1827, under a sense of duty, he applied for membership, and his request was then complied with.

In 1841, he was acknowledged as a minister, having first appeared in that capacity about the year 1830. His public communications were generally short; they were spoken in great simplicity, and were often strikingly appropriate to the states of individuals. He was in the frequent practice of making personal and family visits, embracing many persons not of our religious Society, particularly the poor, the sick, and the afflicted; his diligence in such service was very exemplary, and in many instances was much blessed.

Those only who were intimately acquainted with the riches of his humble mind, knew the depth and extent of his religious experience, or could fully estimate the hidden world of his retiring character. He had temporally and spiritually many trials; his health was often much interrupted, and his mind was subjected to many conflicts; but though his faith was at times deeply proved, in all his straits he could testify to the safety of Divine guidance, and to the goodness and faithfulness of his Lord. His dwelling-place was at the feet of his Saviour, and his solid countenance and instructive conversation bore testimony to the union and communion he enjoyed with Him.

In the autumn of 1848, he had a severe attack of paralysis, which for a time seemed to threaten speedy dissolution. To a friend who called on him soon after the seizure, he said, "I am heavily afflicted, but I feel the foundation to be firm." Speaking of the state of our Society, respecting which he was often deeply exercised, he expressed his earnest desire that Friends would live up to their principles, keeping little and low, and attentive to their inward Guide. On one occasion, he remarked, "In seeking to be great, how dwarfish we become! In desiring to be rich, how poor we are! Let us look to the Master and follow him." A few weeks after this, he dictated a letter to a friend, in which he says, "I am very poor, yet the Lord looks upon me. He does not suffer me to sink in deep waters; though they are permitted to rise very high, yet, in mercy, they do not overflow me." The Lord knows how to direct the storm. He says to the waves and the billows, 'Be still!' when the poor disciple may feel that he is sinking;

and I think (and speak reverently,) that I have seen with an eye of faith, Him whom I love, and wish to serve all the days of my life, and who, I trust, will bring me to the haven of rest." He had passed through a season of darkness and deep proving; but a few weeks before his decease, he sent a message to a friend to whom he had spoken on the subject, "that the clouds with which he had been encompassed had passed over, and that all was light." Though very feeble, he made several calls on his friends, giving here and there the word of counsel or encouragement. His conversation was much on heavenly things, and he appeared to be waiting the command of his Master, as to life or death; but his right arm being nearly useless, he feared to be a burden to his friends, and at one time he remarked, that if it pleased his Heavenly Father, he should be thankful if the work was "cut short in righteousness."

On First-day, the 18th of Second month, a friend and his wife called upon him, on their way from meeting, and took him to dine with them in the country. He was very cheerful, and spoke feelingly on the privilege they enjoyed in being able to go to meeting, and expressed his regret that any should abate themselves from those held during the week, observing, "we cannot serve two masters." Speaking of the monthly meetings, and how often they were favoured seasons, he said, "he had attended them as long as he could, and had found great comfort in so doing." He also remarked, "it was never my temptation to covet this world's goods beyond what was necessary for the support of the body. Even when I was very young, I thought how much better it was to live according to the Scriptures, than in the enjoyment of what the world calls pleasure."

After a short time spent in reading, a solemn quiet came over the little company, and our dear friend addressed to them a few words of exhortation, speaking of the need of taking up the cross, and of bearing about in the body the dying of the Lord Jesus, of the peace granted to his followers, and the good things in store for such, concluding that neither life nor death should ever be able to separate them from "the love of God which is in Christ Jesus our Lord." In the silence which followed these almost the last words of our beloved friend, Divine goodness was evidently near; during which, being seized with apoplexy, he was led to the sofa, his friends were sent for, and medical aid was procured, but in less than two hours he quietly passed away; and having been counted worthy, not only to believe in Christ, but also to suffer for his sake, we could not be permitted to participate in his glory.

A Monster Tree.—A California correspondent of the Salem Gazette says that Col. Temple Tebbets, formerly of Lewistown Falls, Me., cut a tree of the Redwood species, in California, which was two hundred and fifty-four feet high, and measured at the top two feet in diameter, and at the but twelve feet in diameter. The tree was worked into lumber one hundred and forty feet from the but,

where it measured five feet in diameter. There were made from this giant of the forest 110,000 shingles, 6000 clap-boards, 4000 three by four joists, twenty-two feet long; and there were left, at a moderate calculation, from seventy to eighty cords of wood. The clap-boards were sold for \$50 per thousand, the shingles for \$35 per thousand, the joists for \$375 per thousand, and the remaining part of the tree would readily sell in this city, for firewood, at \$10 per cord; thus, at a moderate calculation, there was derived from the working of the mammoth dweller of the primeval forest, the neat little sum of \$9,850.

Selected.

JUST AS I AM.

Just as I am—without one plea,
But that thy blood was shed for me,
And that thou didst me come to Thee,
O Lamb of God, I come!

Just as I am, and waiting not,
To rid my soul of one dark blot,
To Thee, whose blood can cleanse each spot;
O Lamb of God, I come!

Just as I am—though tossed about,
With many a conflict—many a doubt,
Fighting within, and fears without,
O Lamb of God, I come!

Just as I am—poor, wretched, blind,
Sight, riches, healing of the mind,
Yea, all I need, in Thee I find—
O Lamb of God, I come!

Just as I am—Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve,
Because Thy promise I believe;
O Lamb of God, I come!

Just as I am—Thy love unknown,
Has broken every barrier down;
Now to be Thine, yes, Thine alone,
O Lamb of God, I come!

For "The Friend."

Additional Letters and Papers of John Barclay.

No. 9.

TO MARY B.

(Continued from page 275.)

Now, to return to what I was remarking, concerning different and various manifestations of the love of God to man; I cannot but believe that the man who according to his knowledge or belief, (even though it be a mistaken belief) does *his best towards God* Almightily, wherever he resides, however few advantages he may have had, is mercifully regarded by him here, and will obtain mercy from him at the end. I believe God requires *something from all*, of all nations; and their not being found therein, be it ever so little, in the cause of their condemnation; for there is not a *people or person* on the face of this earth, that have not, or have not had, some time or other in their lives, some degree of sense and perception as to *what is good* and *what is evil*. The histories and writings of those of all ages, and all languages, loudly testify of this, and from my own comparatively limited knowledge of the writings of the ancients and moderns, I could adduce volumes

(I think I am not speaking unadvisedly) of the opinions, observations, and experiences of others, or of facts, anecdotes, and illustrations recorded by others. I wish thee to look well at what I have here adverted to and advanced; not in any other than a humble, teachable, tender frame of mind; for else thou canst not *possibly receive or profit* by what thy poor fellow-creature can do, or say, or endeavour to do. And oh! how fearful is such a state of mind, where any one sets himself up, and will not bow down, nor let in conviction, when it is as it were, stares him in the face. I have known a something of this condition, and the Lord's judgments and terrors for my disobedience; and so can persuade as well as pity such as are still lingering in this lamentable slough, where there is no comfort, no cleanness. And this sentiment does not at all tend, by any means, to supersede the use of the Scriptures among those that by the provisions of our great Master are able to procure them; neither does it set aside the commendable practice of spreading those excellent writings, and by them, or by preaching, or by other means, the knowledge of God's wonderful dealings to the children of men, and his having sent his Son into the world, &c., amongst those heathen countries who have them not. Note that have held the doctrine of Universal and saving Light, or do hold it *rightly* (for we are not to be answerable for those that turn from us, making shipwreck of faith and a good conscience) over made light of the Scriptures; but [we] always valued them highly, we think more highly than those of most professions. Nor did we ever think the truths therein testified of, the precepts therein laid down, at the events and circumstances therein recorded, would not be highly beneficial and advantageous and helpful to the heathen countries; and some of us have undertaken this important work in our own way, though we cannot unite in forwarding it in the way which other pious men have apprehended it right to do. We wish them well on their way, and we believe that such as move forward in the service of missions, or in other channels, in sincerity and devotedness of heart, will be accepted, and we doubt not that much good is effected through their instrumentality, whilst they keep their integrity; though we cannot see that all that such do (and conscientiously, do,) is agreeable to the purity and perfection of the Gospel dispensation.

I am sensible there is much in this long letter that requires and calls for thy patience and forbearance. I am a poor creature, and it is sometimes my sin, only comfort, in trying seasons, to know and to be made truly sensible I am so. Nevertheless, I believe in the sufficiency of His power and grace, who has been often and often, strength in weakness, riches in nothing short of poverty, and a very present helper in the very hour of need. I have not studied, nor by any means carefully or learnedly arranged this; but have endeavoured after simple obedience and faithfulness to the pointings of Divine Wisdom, which I can truly and feelingly say I desire more than any thing else for thee also, my unknown friend. In beginning this I remembered the short question which

Pilate put to Jesus, "What is truth?" And I also recollected that we read not that any reply was rendered to him, to feed the subtle wisdom in him who made the inquiry. I was also led to trust, that nothing of all the many words which it has appeared right for me to hand thee at this time, might tend to lead away thy mind into *unprofitable questions, controversy, or strife about words*. Oh! my young friend, (for if not so in years, yet I must greet thee as such in one sense, not excluding at the same time myself) keep thy mind *humble, low, quiet*. Oh! that thou mayest feel after ability to *trust in the Lord*, and wait patiently for him! It was said of old time, that the Lord was weary of the people's sacrifices, and their words; but it is so where said, that he was ever weary of those that waited upon him. Oh! that thou mightest leave the many things about which many are much troubled and careful, and attend to the one thing needed, which is a learning of Him that is meek and lowly of heart! Oh! what a holy rest and peace is there for such pious souls! These know, at times, the holy oil of joy instead of mourning, and feel it, as it were, poured forth over them, even the anointing of which John spake, where he says, "But ye have an unction from the Holy One, and ye know all things, and the anointing which ye have received of him abideth in you, and ye need not that any man teach you, but as the same anointing teacheth you of all things, and in truth;" and again the Scripture says of Christ the Truth, "because of the savour of thy good ointments, thy name is as ointment poured forth;" and the Psalmist knew something of this, when he said, "Thou anointest my head with oil, my cup runneth over;" and again the Apostle Paul writes, "He that anointed us is God."

And here I would willingly leave thee, but that I find in my heart something further; part of which may possibly more directly and decidedly bear on some points in thine, to which thou mayest perhaps look for some reply.

As to R. Barclay's Apology, I suppose J. C. . . . has lent thee an abridgment of that work, as the work itself is large, and of that nature and style as not to be easily read in a hurry, at least to much profit, and much more than such cursory consideration is not usual, though I am quite disposed to think otherwise of thy examination of it; yet I must say that thy objections to parts of it, seemed to me in degree unnecessary, and thy general conclusion or judgment of the whole, not very weighty; at least so it appeared to me. And having said so much, I may a little go into thy remarks, and explain myself as regards them. And on looking over with some attention thy three first pages, I find ideas and apprehensions respecting our tenets, by no means clear nor correct, in several, indeed many particulars; so that thy deductions and reasonings therefrom are not to the purpose. (I do not wish, indeed it is the furthest from the desire of my heart, to hurt thy feelings when I can avoid it, having no little tenderness and regard for that which loves and seeks after good in thee.) For instance, thy ideas about the Scriptures being superfluous to

those who hold universal and saving light, I cannot but conclude, is cleared up in parts of this my reply, where thou mayest understand that we highly value the Scriptures in their place, which is in subordination to that Spirit by which they were written, and by which they can alone be really, rightly, and savingly understood, and of which they testify from beginning to end. I have not scraped up all the Scripture passages that I could collect or recollect, by any means; but such as have fallen in my way, and are herein quoted, are amply sufficient to prove how largely they testify of this inward Light. We confine not ourselves, in speaking of this principle, to one term; we call it Light, because it shows the darkness, and leads out of it; we call it Grace, which signifies favour; Spirit, because it gives life; and in Scripture (as well as by us) it is called by many other appellations. Solomon speaks much of this under the term Wisdom; and other writers denominate it variously. The Apostles, and Christ himself, who was the fulness thereof, spake directly or indirectly, by parable, or by figure of speech, in almost every part, concerning this:—"This is the word of faith which we preach," says one, after alluding to the word *nigh in the heart*; so again, Paul, in his travels, continually recommends his converts to the grace of God, which was able to *build them up*, &c. Indeed, wherever the words *preach the Gospel* are used, they mean something more than what many suppose, for the Gospel is the power of God, and not a bare narration or account of what Jesus did, said, and suffered, whilst in the body, as laid down in the four first books of the New Testament. It is called the everlasting Gospel in one place; and if thou hast an ear prepared to hear and understand what I say, this same Gospel, which is indeed glad tidings, was preached by the Most High himself, even in the days of Adam and Eve, where he promised that the seed of the woman should bruise the serpent's head.

Again: we read that Christ preached the kingdom of heaven at hand, and he sent forth his disciples to preach the same, and he expressly explained that the kingdom of heaven, or of Gods, was within them; that was the place where his government, his power, was to be set up and established, even in the hearts of such as would submit to his requirements, and were willing to receive him in the way of his coming. To these he gives power to overcome the wicked one; and these abiding the day of his coming, who were represented by one of the Prophets as sitting like a refiner with fire, and was spoken of by his forerunner John, as thoroughly purging the floor of the heart, and who said of himself, he was come to send fire on the earth, baptizing with the Holy Ghost as with fire; these, and none else, are prepared to pray in spirit and in truth, that the kingdom of God may come, and his will be done, in their own earthly hearts, as also in the hearts of others. The Saviour himself sent his Apostles to preach *no other gospel* than the gospel of the *grace of God*; and John, the beloved disciple, testifies of the same, where he writes, "this then is the message which we have heard of him, and declare

unto you, that God is light, and in him is no darkness at all." And the next verse but one goes on thus, "But if we walk in the light, as he is in the light, we have fellowship one with another, and (then and not without,) the blood of Jesus Christ, his Son, cleanses us from all sin." This is the *washing of regeneration* and renewing of the Holy Ghost, which (Paul says) he shed on us abundantly through Jesus Christ, and which they that believe on him shall receive. The great Apostle of the *Gentiles* professes plainly that he was sent "to turn men from darkness to light, and from the power of Satan to God."

(To be continued.)

Migration of Caterpillars in Australia.

"On the third of May I saw a procession of caterpillars. They were crossing the road in single file, each so close to its predecessor as to convey the idea that they were united together, moving like a living cord in a continuous living line. At about fifty from the end of the line, I ejected one from his station: the caterpillar immediately before him suddenly stood still, then the next, and then the next, and so on to the leader. The same result took place at the other extremity. After a pause of a few moments, the first, after the break in the line, attempted to recover the communication; this was a work of time and difficulty, but the moment it was accomplished by his touching the one before him, this one communicated the fact to the next in advance, and so on till the information reached the leader, when the whole line was again put in motion. On counting the number of caterpillars, I found them to be 154, and the length of the line 27 feet. I next took the one which I had abstracted from the line, and which remained coiled up, across the line; he immediately unrolled himself, and made every attempt to get admitted into the procession; after many endeavours he succeeded, and crawled in, the one below falling into the rear of the interloper. I subsequently took out two caterpillars, about fifty from the head of the procession; by my watch, I found the intelligence was conveyed to the leader in 30 seconds, each caterpillar stopping at the signal of the one in his rear. The same effect was observable behind the break, each stopping at a signal from the one in advance; the leader of the second division then attempted to recover the lost connection. That they are unprovided with the senses of sight and smell appeared evident, since the leader turned right and left, and often in a wrong direction, when within half an inch of the one immediately before him; when he at last touched the object of his search, the fact was communicated again by signal; and in 30 seconds the whole line was in rapid march, leaving the two unfortunate behind, who remained perfectly quiet, without making any attempt to unroll themselves.

"I learn from a medical gentleman here, that these caterpillars feed on the Eucalyptus, and that when they have completely stripped a tree of its leaves, they congregate on the trunk, and proceed in the order here described to another tree. The caterpillars I saw measured about 2½ inches in length."—*Cowch*, 153.

A Water Spout in the Pacific.

We are permitted, says the Buffalo Advertiser, to copy the following from the manuscript of a pamphlet which is about to be published in this city, entitled, "California as I saw it." The author is a returned adventurer, Wm. S. M. Collum, M. D. of Lockport:

"When off the Mexican coast, we had a fine view of that natural, but imperfectly understood phenomenon—a water spout—which, in several respects, was new, even to the old experienced seamen, on board. It was a clear, warm morning, with variable breezes, that scarcely ruffled the surface of the ocean. At a distance of about one hundred rods to the westward, suddenly there was a disturbing of the smooth water—within an area of perhaps an hundred feet, it at first boiled and foamed, then a spray or vapor arose from the turmoil, which had soon a focus in its centre, around which it whirled in a spiral form, upwards, as we often see dust, and other light substances of the earth, in the incipient stage of a whirlwind. It rose rapidly to the height of three or four hundred feet, almost perpendicular, then swayed off, and after forming a graceful curve, assumed again its almost perpendicular position, until it pierced a light fleecy cloud. Its entire height seemed to us from 500 to 600 feet. As the column of vapour ascended, its base upon the ocean enlarged, until it assumed a conical form throughout its whole extent. When it touched the cloud, quick almost as an electric flash, the vapor disappeared, and we had the sublime spectacle of a gigantic column of clear, blue water—is base upon the sea, and its apex in the clouds!

"The whole mighty phenomenon was noiseless; no other sound than the gentle ooze of the waves as they broke before the bow of our ship, disturbed the stillness of the scene. The whole vast column awayed and undulated with the wind, as if it had been a huge sea serpent that was stretched from the ocean to the clouds. Its entire duration was from fifteen to twenty minutes, when it seemed to have performed its office, its surplus water settling down into the ocean, or rather again assuming the vapour, commencing at its connection with the cloud. The cloud that it pierced was at first of a light color, as I have before observed. As it began to fill from the mighty conduit that had towered up to it, it grew dense and black as if gorged and sufficed from its vast reservoir!

"In the afternoon we had a drenching shower, as if the surcharged cloud was returning back to the ocean the contribution it had levied in the morning."

Letter from a Whale-Ship.

S. Pacific Ocean, Lat. 54 S., Long. 82 W.

Different practised whalers met me of twelve or fourteen different species of this great sea monster: right, sperm, black-fish, hump-back, razor-back, fin-back, grampus, sulphur-bottom, killer, cow-fish, porpoise, nar-whale, scrag-whale, and elephant-whale. In the attempt to capture one of the latter kind, a New London ship, not long since, lost eleven men, including the first mate.

The first four of this catalogue only are much sought after for their oil; now and then some of the others are taken by chance. The razor-back is sometimes 100 feet long, but not so large round as the right-whale, bearing about the same comparison to the latter that a razor-faced fellow you now and then meet with among men, does to a fair, round alderman. The porpoise, as everybody knows, is harpooned from a ship's bow, hauled on board, and its carcass eaten by the name of "sea-beef." Its oil, like the ship's slush, is a perquisite of the cook's.

The fin-back, so called from a large fin on the ridge of its back, looking just like the goomon of a dial, is a large whale found all over the ocean, and could it be taken, would add greatly to the productiveness of the whale fishery. It often comes near a ship, with a ringing noise in spouting, like the sound of bell-metal, but it can seldom be come near enough to a boat to dart a harpoon; and when it is struck, it is said to run with such amazing swiftness as to part the line before it can be let out, or compel them to cut it loose. Its spout at a distance, especially near the Falkland Islands, where I have seen them in great numbers, flashes up from the ocean just like smoke from the breech of a gun fired in a frosty morning. I have seen the horizon thus, for an extent of many miles, all smoking with them, and the ocean all alive with their gambols. It is not a thing beyond the reach of probability, that this hitherto unmolested searower may yet be brought within the grasp of predatory man, by swivels or air-guns that shall fire harpoons into him, or poisoned arrows, from a distance.

The places where the right-whale is now most sought by the adventurous American whaler-men, are, in the Atlantic Ocean, what are called Main and False Banks, between Africa and Brazil; the parts around the Falkland Islands and Pugeton; and the region of ocean in mid-Atlantic in the vicinity of the Islands Tristan d'Acunha; in the Southern Ocean, south of the Cape of Good Hope, there are the uninhabited Crozettes Islands, St. Paul's, and other parts of the Indian Ocean; in the Pacific Ocean there are the New Zealand Cruising Ground, the New Holland, Chili, and the North-west, from the coast of America clear over to Kamtschatka.

This last is now the great harvest-field of American whalers from May to October; and it will be likely to last longer than any other, because they are prohibited by the Russians from bny-whaling, which destroys the cows about the time of calving. Almost all ships fill up there. Some have even thrown overboard provisions, to make way for oil. The havoc they make of whales is immense. There are ships that took, during the last season, twenty-five to even thirty-three hundred barrels in a few months. I have heard of one ship that sunk twenty-six whales after they had been killed; of another one that killed nine before they saved one; of another that killed six in one day, and all of them sunk; of another that had three boats stove, and all the men pitched into the sea, without any one's being lost. This forced trial of hydrophaty is

indeed so common an occurrence that whale-men make nothing of it.

Those huge north-west whales are more vicious, and less easily approached after they are struck, than the whales of other latitudes. It is considered no disgrace to be run away with by one of those jet-black fellows found in forty or forty-five degrees north; and many an old whaler, who has made his boast that never yet did a whale run off with him, has been compelled to give in beat, when fast to one of these north-west Tartars. One captain says he has seen instances of the most wonderful strength and activity in these whales, greater than he ever saw before in either right or sperm. He was once fast to a large cow-whale, which was in company with a small one, a full-grown calf. They kept together, and after a time the captain hauled his boat up between them.

When they were both within reach, he shoved his lance "into the life" of the cow, at which she threw her flukes and the small part of her body completely over the head of the boat, without touching it, (although they were half-drowned with the water she scooped up) and the full weight of the blow intended for the boat fell upon the back of the other whale. He sunk immediately, going down bent nearly double, and the captain thinks must have been killed by the blow. The same person has seen a stout hickory pole, three inches in diameter, and six feet long, broken off for pieces by a blow from a whale's tail, and the pieces sent flying twenty feet in the air, and that, too, when no other resistance was offered than that of the water upon which it floated.

The first whale this man struck turned him over in two different bouts, and afterwards knocked them into kindling wood, while spouting blood in thick clots, and yet this whale lived four hours after, showing its great tenacity of life. He came up alongside the boat, turning it over with his nose, as a hog would his rating-trough, and then with his flukes deliberately broke it up. Of course, the crew had to take to nature's oars, and they all marvellously escaped unhurt, although one of them was carried, sitting on the whale's flukes, several rods, till he slid off unharmed from his strange sea-chariot.

This north-west cruising ground was first visited in the spring of 1836, by two or three of the Chili whalers, who saw, indeed, numerous whales, but gave it as their opinion that the fishery could never be prosecuted there with any success, by reason of constant and dense fogs. The following year several more of the Chili fleet started to the northward, "between seasons," and, looking farther to the north and west, found better weather, and made a good cruise. During the three years following, few ships were found there, but upon the almost entire failure of the southern whale fishery, the right whaler-men were forced to turn their prow to those inhospitable seas, and the north-west, as all men know, became a very El Dorado to the intrepid American whalers. This cruising ground extends properly from 34 to 59 degrees of north latitude, and from the coast of America in west longitude, any 130, to the meridian of 170 east

longitude, or about fifty degrees. The largest whales are said to have been found between 50 and 60 north, and from 145 to 180 west. At the Fox Islands, in latitude 32, sperm-whales of the largest size have been found as well as right, and near the peninsula of Alaska they are very numerous.—*N. Y. Evangelist.*

For "The Friend."

Patrick Henry on Slavery.

A copy of the following letter of Patrick Henry, so celebrated as an orator and statesman, was lately discovered among some papers in possession of an aged friend. It contains a testimony against slavery so full and decided, as to render it especially interesting at the present day; and not being aware that it has ever been published, it is sent for insertion in "The Friend." Alas! for the "progress of the age" we hear so much about, when we find that in our times, which have "pretensions to boast" of greater "improvements in the arts and sciences and refined morality" than those in which he lived, our statements are found for several months, gravely and earnestly contending for the extension and continuance of a system, the principles of which Patrick Henry and many of his eminent contemporaries seventy-seven years ago, regarded "as repugnant to humanity, as it is inconsistent with the Bible and destructive to liberty."

It is to be regretted that his sentiments on this subject, have not been transmitted to his successors in public life. If they had imbibed and acted upon them, the time doubtless would have come ere this, when an opportunity would have been offered to "abolish this lamentable evil." One, however, is now afforded, of keeping it at least within its present geographical limits, which it is to be hoped may not be allowed to pass without being embraced.

The allusion to the Society of Friends, and the "Reverend doctors," will not make the letter less interesting to the readers of "The Friend."

Letter of Patrick Henry, Jr., addressed to Robert Pleasants.

Hanover, January 18th, 1773.

Dear Sir:—I take this opportunity to acknowledge the receipt of A. Benet's Book against the Slave Trade. I thank you for it. It is not a little surprising that Christianity, whose chief excellence consists in softening the human heart, in cherishing and improving its finer feelings, should encourage a practice so totally repugnant to the first impressions of right and wrong. What adds to the wonder is, that this abominable practice has been introduced in the most enlightened ages. Times that seem to have pretensions to boast of high improvements in the arts, sciences and refined morality, have brought into general use and guarded by many laws, a species of violence and tyranny, which our more rude and barbarous, but more honest ancestors detested. Is it not amazing, that at a time when the rights of humanity are defined and understood with precision, in a country above all others, fond of liberty, that in such an age and such a

country, we find men professing a religion the most humane, mild, meek, gentle and generous, adopting a principle as repugnant to humanity as it is inconsistent with the Bible and destructive to liberty? Every thinking, honest man, rejects it in speculation;—how few in practice, from conscientious motives! The world in general has denied your people a share of its honours, but the wise will ascribe to you a just tribute of virtuous praise for your practice of a train of virtues, among which your disagreement to slavery will be principally ranked. I cannot but wish well to a people whose system imitates the example of Him whose life was perfect. And, believe me, I shall honour the Quakers for their noble effort to abolish slavery. It is equally calculated to promote moral and political good.

Would any one believe that I am master of slaves, of my own purchase? I am drawn along by the general inconvenience of living without them. I will not, I cannot, justify it. However culpable my conduct, I will so far pay my debt to virtue as to own the excellence and rectitude of her precepts, and to lament my want of conformity to them.

I believe a time will come when an opportunity will be offered to abolish this lamentable evil. Every thing we can do is to improve it, if it happens in our day; if not, let us transmit it to our descendants, together with our slaves, a pity for their unhappy lot, and an abhorrence for slavery. If we cannot reduce this wished-for reformation to practice, let us treat the unhappy victims with lenity; it is the furthest advance we can make towards justice. It is a debt we owe to the purity of our religion, to show that it is at variance with the law which warrants slavery.

Here is an instance that silent meetings (the scorn of reverend doctors) have done that which learned and elaborate preaching could not effect, so much preferable are the genuine dictates of conscience, and a steady attention to its feelings, above the teachings of those men, who profess to have found a better guide. I exhort you to persevere in so worthy a resolution.

Some of your people disagree, or at least are lukewarm in the abolition of slavery. Many treat the resolution of your meeting with ridicule, and among those who throw contempt on it are clergymen, whose surest guard against both ridicule and contempt is a certain act of Assembly.

I know not where to stop, I could say many things on this subject; a serious review of which gives a gloomy perspective to future times.

Excuse this scrawl, and believe me with esteem, your humble servant,

PATRICK HENRY, JR.

For "The Friend."

The Offices of Christ.

Many attempts have been made to fasten upon Friends the imputation of denying, or mystifying the divinity and various offices of our Lord Jesus Christ, so as to give the impression that they are not true and full believers in Him. The early Friends who kept

the faith, and the sound members in every age since, have constantly repelled those insinuations. But Satan is ever at hand to infuse doubt on those fundamental points, and a disposition to cavil at the plain testimony of the Holy Scriptures, and to lead men to rely upon their natural faculties to comprehend and explain them; and in this way they become eluded, and bring perplexity on themselves and distress to others. We have had abundant proof of this within our own Society, and the simple-hearted believer clearly sees that the only place of safety is lowliness of mind, fear of offending the Lord in attempting to lay waste one of the truths of the blessed gospel, and living in daily watchfulness and prayer, that the Holy Spirit may not be taken from him.

The following interesting epistle of George Fox shows his faith in the offices of the Redeemer of men, and that those who really are governed by the Grace and Truth that came by Jesus Christ, will be led out of all confusion and distraction, into the love and unity which subsist among the members of the body and church of Christ.

"To the Quarterly men's and women's meetings, that are gathered in the name and power of Jesus."

"Christ, the second Adam, who is both head and husband of his church, the Redeemer, Purchaser, Saviour, Sanctifier and Reconciler of his sons and daughters to God, I say his presence, to-wit, Christ's, feel among you, to exercise his prophetic office, in opening you with his light, grace, truth, power and spirit, and to exercise his office, as he is a Bishop, to oversee you with his light, grace, power, and spirit, that ye do not go astray from God. As Christ is a Shepherd, feel, see, and hear him exercising that office, who has laid down his life for his sheep; is feeding them in his living pastures of life, and makes them to drink of his living, eternal springs. Let him rule and govern in your hearts, as he is King, that his heavenly and spiritual government all may live under, as true subjects of his righteous, peaceable kingdom, which stands in righteousness, peace and joy in the Holy Ghost, upon Satan and his power, the unclean, unholiness, and all unrighteousness. So all ye subjects to Christ's kingdom of peace, if ye want wisdom, knowledge, life or salvation, Christ is the treasure; feel him the treasure among you. And every one as ye have received Christ, walk in him, in whom ye have peace; who bruises the head of the Serpent, the author of all strife, distraction and confusion; yea, you have peace with God and one with another, though the trouble be from the world, and the world's spirit."

"Therefore, my dear friends, brethren and sisters, love one another with the love that is of God shed in your hearts, that ye may bear the marks of Christ's disciples, and it may appear that Christ is in you, and ye in him, so that God Almighty may be glorified among you. Whatsoever ye do, let it be done in the name of Jesus, to the praise of God the Father, keeping in unity in the Holy Spirit of God, which was before the unholiness of men;

which Holy Spirit is your bond of peace, yea, the holy King of kings and Lord of lords' peace. And in this holy, pure Spirit is your eternal unity and fellowship; in which Spirit of Truth ye serve and worship the God of truth, who is God over all, blessed forever. Amen. So the Lord guide you all by his Word of patience, Word of life, power and wisdom, in all your actions, lives, conversations, and meetings to God's glory. My love to you all in the Lord Jesus Christ, by whom all things were made, who is over all, the First and the Last.

G. F.
"London, 9th of the 4th month, 1851."

Webster's Spelling Book.—About six million copies of this school book have been sold by the publishers since the decease of its author in 1843—an average of nearly one million a year! The entire sale of the work amounts to about thirty million copies.

When there are more children in school than the teacher can supply with suitable instruction, they may be compared to the inhabitants of a besieged city, where there is too little food for the mouths of the besieged. Each must be put upon short rations.

The violet grows low, and covers itself with its own leaves; and yet of all flowers it yields the most delicious and fragrant smell. Such is humility.

THE FRIEND.

FIFTH MONTH 25, 1850.

The number of "The Friend" last but one, our readers will remember, contained an account taken from another paper, relative to the well-known sad history of William Dodd, and which was inserted by request of a friend, as being in some circumstances analogous to the affecting and much talked-of Boston case. The following letter to the editor, since received, although not intended for publication, we nevertheless venture to transfer to our pages. It is from a valuable Friend, and old resident of Germantown, whose memory, at the advanced age of 87, is apparently unimpaired, and any reminiscences from whom of his past years, may be implicitly relied upon:—

"Germantown, Fifth month 13th, 1850.

"Respected Friend:—In the last 'Friend' we have the melancholy history of William Dodd. I thought if I informed thee of the subsequent history of his widow, thou wouldst read it with interest; also the subscriber who cut the account out of a paper. The widow of W. D. came to Philadelphia some short time after her husband's death, and brought with her one daughter. This daughter became the wife of T— F—, (a major in Colonel Procter's regiment of artillery in the Revolutionary service,) who became wealthy. About

1784 or 5, he purchased of William Shoemaker the property adjoining my father's, (now Duval's) and occupied it twenty or thirty years. His family consisted of himself, two small children, son and daughter, and mother-in-law, the widow Dodd. It was not long before the fatal history of William Dodd became divulged. I have a sister now living, (95) who became very intimate in T. F.'s family. His wife being an amiable, virtuous woman, became a suitable visitor in my father's family. The widow, I think, was never more than once in my father's house, and never went abroad; was not conversant; of a heavy distressed mind; walking about without noticing or regarding anything. She was poor, and this added not a little to her affliction. After a melancholy life of some years, Providence released her, and she was buried in Friend's ground. Her daughter, after a few years, followed her, and was buried in the same ground. T. F. died of dropsy, Third month 20th, 1825, and was laid in the same ground, aged 78. The grand-daughter of widow Dodd married and lives in my neighbourhood, and is considered a virtuous, pious woman, and has often attended Friend's meetings. Her brother was overheated at a parade, on the 4th of Seventh month, and died soon after. Thus I have attempted, a brief memoir of my neighbour Dodd, and her posterity. I trust pretty correctly, to the best of my recollection. Her friends in Europe of all his are strangers."

RECEIPTS.

Received from Judah Townsend, N. Market, N. J., \$2, vol. 23; from Jehu Fawcett, agent, Salem, Ohio, for Joshua Coppock, \$1, to 48, vol. 23; from Benj. Antram, \$3, to 52, vol. 23; and for Daniel Stratton, \$2, vol. 22; from Elizabeth Bradley, West Chester, Pa., \$2, to 20, vol. 24.

A Situation Wanted.

A young woman who has had some experience, wishes a situation in a store, where she might have an opportunity of advancing herself. Inquire at the Friends' Book Store, No. 84 Arch street.

Institute for Coloured Youth.

The annual meeting of The Institute for Coloured Youth, will be held on Third-day, the 28th inst., at 3 o'clock, p.m., at the committee-room, on Mulberry street.

M. C. CORN, Secretary.

Fifth month, 1850.

MARRIED, at Friends' Meeting, New Garden, Chester county, Pa., on Fourth-day the 15th instant, CHARLES B. COOPER, of Lampeter, Lancaster county, to PHEAS, daughter of Benjamin Hoopes, of the former place.

DIED, on the 20th of Eighth month, 1849, at Littlekill, N. Y., Mary T. and James R. Russell. In the morning of the 19th, Mary was taken with slight symptoms of the fearful epidemic, which was at that time prevailing in our land, and about the middle of the day the disease had made such progress as to give fears that it would terminate fatally; about which time her husband complained of feeling unwell. A physician being present, administered some medicine,

which, not having the desired effect, James expressed a conviction, that his dissolution and that of his wife, was near at hand, and that they would be interred in the same grave. Their disease continued to make rapid progress, until about 3 o'clock the next morning, when she breathed her last, and he survived her but about twelve hours. A large concourse assembled at the house in the afternoon, to perform the last and office to the remains of our lamented friend, Mary, the hour of her interment having appeared propitious to his decease, but other arrangements now appearing advisable, the funeral was deferred until Second-day, the 21st, when a large procession followed them to their grave.—They were members of Meriborough Monthly Meeting, and a minister and a clerk, good friends with their friends. We deeply feel the loss we have sustained, but are well assured it is their eternal gain; they having given us an evidence in the last trying scene, that they were marked partners of the pardoning mercy of Him, who by His grace, had kept them through the varied scenes of life, from most of the evils that are in the world.

at Little Compton, R. I., on the 29th of Twelfth month, 1849, JAMES D. PECKHAM, physician, aged 4 years, a member of Westport Monthly Meeting—He was a worthy and much esteemed friend, and a pillar in the church, consequently his loss to this section of society is very great. His sickness was short, but he remained near his close, that he was prepared for the final change, and that nothing appeared to stand in his way to peace. To him this Scripture passage is believed peculiarly applicable.—Mark the perfect man and behold the upright: for the end of that man is peace."

—, on the 2d of Fourth month, 1850, BENJAMIN CLODE, an esteemed member of Woodbury Monthly Meeting, N. J., in the 72d year of his age.

—, on the evening of the same day, HANNA SARTY, in the 60th year of her age, a member of Islen Monthly Meeting, N. J.

—, on the 15th of Fourth month, HANNA, wife of Francis Bacon, of Greenwich, Cumberland county, N. J., aged 27 years; a member of Greenwich Monthly Meeting.

—, on the 30th of Fourth month last, in the 56th year of her age, MARY, wife of Jehu Fawcett, of Salem, Columbiana county, Ohio.—She was strongly attached to the ancient doctrines and testimonies of the Society of Friends, and when health permitted, a diligent attendee of all our meetings, and we trust the language may be safely applied in relation to this dear departed friend, "Blessed are the poor in spirit: for their's is the kingdom of Heaven."

—, on the afternoon of Seventh-day, the 11th instant, of pulmonary consumption, ELIZABETH A. ALLISON, wife of Samuel Allison, Jr., of Yonkville, Mercer county, N. J., aged 40 years; a member of Chesterfield Monthly Meeting of Friends.—For more than two years she had been subject to attacks of bleeding of the lungs, and on such trying occasions was remarkable for her composure. Of happy spirit, she enjoyed social intercourse with more than ordinary ease, and the day preceding her decease, visited some friends at a distance of eight miles from her home. Tenderly solicitous for others, with a ready heart and hand for sympathy, she was ever a stimulant to promote the happiness of those around her. The humility of her daily walking, the conscientious performance of the various duties devolving upon her—the remarkable transparency of her character—her freedom of anything like dissimulation—her great freedom from selfishness—rendered her beloved by those who knew her. She felt great distrust of herself, but an abiding confidence in the Lord's mercy, which she acknowledged had been extended to her from her orphanage, through her life. She quietly passed from sleep to conversation—apparently with the intervention of no "dark valley"—we reverently trust, to her eternal rest.

PRINTED BY KITE & WALTON.

No. 50 North Fourth Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XXIII.

SEVENTH-DAY, SIXTH MONTH 1, 1850,

NO. 37.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

JOHN RICHARDSON,

AT NO. 50, NORTH FIFTH STREET, UP STAIRS,

PHILADELPHIA.

All communications, except those relating immediately to the financial concerns of the paper, should be addressed to the Editor.

From the British Friend.

Humanity to the Brute Creation.

"I would not enter on my list of friends
(Though graced with polished manners, and fine
sense,

Yet wanting sensibility) the man
Who needlessly sets foot upon a worm."—Cowper.

Not only is cruelty unnatural and abhorrent to the original constitution of human nature, but it is peculiarly criminal in man, considered as a sinner, whose very preservation in existence is only owing to the mercy of his Creator. Yet, strange as it must appear, this monument of mercy from the cradle to the grave, is, in innumerable instances, prone to tyrannise over all the subjects in his power.

Scarcely does the child possess the use of his fingers, but he begins to torment the fly that buzzes and plays around him, and to deprive it of a leg or a wing, in order to amuse himself with its lameness or its misery. When the little hero grows somewhat older, he sticks a pin through the cockchafer, and is delighted with its agonies; and there are parents so depraved, that they encourage these cruelties, as if they did not know that cruelty to animals is the direct road to cruelty to our fellow-creatures, and to its final reward—the gallows.

Children that are not checked in one cruel diversion, will naturally go to another. Sometimes it is shocking to see with what barbarity the kitten and the puppy are treated, by the little tyrants of the family. But children should be taught that animals have feelings as well as men; and that a blow on the head or the legs of those poor creatures, gives them the same terrible sensation as we ourselves should receive, from the like violence. And, perhaps, in some creatures of small and delicate texture, the pain may be exquisite in proportion as the frame is tender.

"The poor beetle that we tread upon
In corporal sufferance feels a pang as great,
As when a giant dies."

An error, very common among young peo-

ple, is, that animals are to be treated according to their beauty or deformity; so that the pretty robin is caressed with gentleness and tenderness, while the toad, though equally innocent, is pursued to death with relentless cruelty. But if the same spirit were to grow with us in life, how lamentable would be its effects! The afflicted, the distressed, the lame, and the deformed, would be the subjects of perpetual persecution, as, indeed, is too much the case among the lowest and most depraved order of our species. Children should be told, however, instead of encouraging this hateful disposition, that the defenceless and the afflicted, the deformed and the ugly, have peculiar claims on our protection and our kindness.

When children grow up to boys or lads, they have special need to be guarded against habits of cruelty, as many of their amusements have that tendency; such as bird's-nesting, cock-throwing, and the like. As an antidote to these habits, we should instil into young minds the domestic habits of these creatures, their affection for their offspring, their attachment to man when treated with gentleness, and the uses and comforts to be derived from them.

In the next stage towards manhood, the horse comes under our government, one of the noblest animals in creation, and one that is used with the greatest cruelty. The tortures by which he is trained for use are too horrid to be described; and when he is brought into service, the whip and the spur are applied with unrelenting cruelty. If it be one of those delicate and beautiful creatures, adapted for the race-course, his limbs are strained as upon a rack, and his sweat is mingled with his blood, in the terrible contention with a fellow-animal, which of their masters for this act of cruelty shall be rewarded with a piece of plate, or a purse of money, and the honours of the turf.

When no longer able to servo the interest of his master, in this way, he is devoted to be the instrument of his cruel pleasures in torturing another poor animal, more defenceless, and no less innocent than himself. Men, horses, and dogs, in terrible confusion, rush upon a poor, timid animal, already half dead with the apprehension of its danger.

"At length they gain their vast desires,
Far, lo! the fainting horse expires,
With piteous cries."

No sooner is the poor horse rendered, by age and fatigue, unfit for the dangerous exploits of the chase, than he has to encounter a new species of fatigues and sufferings, perhaps as a post-horse, or in a mail-coach; where he is again forced to strain every nerve to

satisfy his new employer, and, if possible, their more unreasoning customers, who must travel on an expedition as if it were of life and death, merely to kill time, which they know not how to employ. "For my own part," says Lord Erskine, "nothing has ever excited in my mind greater disgust, than to observe, what all of us are obliged to see every day in our lives, horses, paining—what do I say? literally dying under the scourge, when, on looking into the chaises, we see them carrying to and from London, men and women, to whom, or to others, it can be of no possible signification, whether they arrive one day sooner or later, and sometimes whether they arrive at all. More than half the post-horses that die from abuse in harness, are killed by people, who, but for the mischief I am complaining of, would fall into the class described by Mr. Storne, of simple or harmless travellers, galloping over our roads, for neither good nor evil, but to fill up the dreary blank in unoccupied life. I can see no reason why all such travellers should not endeavour to overcome the cause of their lives without killing poor animals more innocent and more useful than themselves."—*Lord Erskine's Speech on his Bill against Cruelty*, p. 14.

At last, driven from one situation to another, as his strength and life decay, the poor horse is degraded to the dust cart or the sand cart; and when no longer, through infirmities and age, able to drag his unmerciful load, is sent to be butchered for the dogs, or, perhaps, with more cruelty, literally starved to death. Thus ends one of the noblest and most useful animals in the world; and thus it is with almost every creature which man can make subservient to his interest or his pleasures.

Further, not only does man gratify his pride and avarice, by extracting from the animals the utmost labour of which they are capable, and that often extorted by the most wanton cruelty, but (horrid to relate) he makes it his sport and amusement, to inflict torture and sufferings, even to death itself, and that in various ways.

First, they are taught tricks, and feats the most contrary to their nature; bears and camels to dance; horses and dogs to act as well as dance; feats which cannot be acquired without the most cruel means of instruction. Even the pretty, the delicate songsters of the wood, are denied the beautiful light of day, and, in some cases, have their eyes burnt out of their heads, under pretence of improving the melody of their song.

Again, animals of the same species, or naturally friendly to each other, are taught to fight and tear each other to pieces; and those who are naturally fierce, have their ferociousness increased by human art. Thus it is that noble

bird, the domestic cock, trained and led for fighting.

In another place, fierce dogs are excited by fiercer men, with fury, to fasten upon the nose, or tear out the eyes of a poor confined animal, which pierces the sky with his painful and lamentable howlings, enough to force compassion from the hearts of barbarians, not totally lost in all sense of humanity; whilst, in the meantime, the surrounding savage mends the very heavens with the most horrid imprecations, and repeated shouts of applauding joy, sporting themselves with that very misery which human nature, were it not deplorably corrupted, would teach them to alleviate.

"These are thy favourite amusements, O England! thou centre of the civilized world, where reformed Christianity, deep-thinking wisdom, and polite learning with all its refinements, have fixed their abode. But, in the name of common sense, how can we clear them from the imputation of absurdity, folly, and madness? And by what means can they be reconciled, I will not say to the religion of the meek Jesus, but to the philosophy of a Plato, or the calm reason of any thinking man?"—*Fletcher's Appeal to Matter of Fact*, p. 118.

It may be objected, Are not animals created for our sakes, and are we not expressly allowed their flesh for food? Much more, are we not to hurt and destroy those creatures, which, if suffered to multiply without control, would certainly destroy us from the face of the earth? To these objections, I beg leave to reply in the words of a writer equally elegant and ingenious, as he was benevolent and humane, the late Some Jenyns:—

"The laws of self-defence undoubtedly justify us in destroying those animals who would destroy us, who injure our properties or annoy our persons; but not even these whenever their situation incapacitates them from hurting us. I know of no right which we have to shoot a bear on an inaccessible island of ice, or an eagle on the mountain's top, whose lives cannot injure us, nor death procure us any benefit. We are unable to give life, and, therefore, ought not wantonly to take it away from the meekest insect, without sufficient reason; they all receive it from the same benevolent hand as ourselves, and have therefore an equal right to enjoy it.

"God has been pleased to create numberless animals intended for our sustenance, and that they are so intended, the agreeable flavour of their flesh to our palates, and the wholesome nutriment which it administers to our stomachs, are sufficient proofs; these, as they are formed for our use, propagated by our culture, and fed by our care, we have certainly a right to deprive of life, because it is given and preserved to them on that condition; but this should always be performed with all the tenderness and compassion which so disagreeable an office will permit; and no circumstances ought to be omitted which can render their execution as quick and easy as possible. For this, Providence has wisely and benevolently provided, by forming them in such a manner that their flesh becomes rancid and

unpalatable by painful and lingering death, and has thus compelled us to be merciful without compassion, and cautious of their suffering for the sake of ourselves; but if there are any whose taste is so vitiated, and whose hearts are so hardened, as to delight in such inhuman sacrifices, and so partake of them without remorse, they should be looked upon as demons in human shape, and expect a retaliation of those tortures which they have inflicted on the innocent, for the gratification of their own depraved and unnatural appetites.

"So violent are the passions of anger and remorse in the human breast, that if it is not wonderful that men should prosecute their real or imaginary enemies with cruelty and malevolence; but that there should exist in nature a being who can receive pleasure from giving pain, would be totally incredible, if we were not convinced, by melancholy experience, that there are not only many, but that this unaccountable disposition is in some measure inherent in the nature of man; for, as he cannot be taught by example, nor led to it by temptation, or prompted to it by interest, it must be derived from his native constitution, and is a remarkable confirmation of what Revelation so frequently inculcates, that he brings into the world with him an original depravity, the effects of a fallen degenerate state, in proof of which we need only to observe, that the nearer he approaches to a state of nature, the more predominant the disposition appears, and the more violently it operates. We see children laughing at the miseries which they inflict on every unfortunate animal which comes within their power. All savages are ingenious in contriving, and happy in executing, the most exquisite tortures; and the common people of all countries are delighted with nothing so much as bull-baitings, prize-fightings, executions, and all spectacles of cruelty and horror. Though civilization may, in some degree, abate this native ferocity, it can never quite extirpate it; the most polished are not ashamed to be pleased with scenes of little less barbarity, and to the disgrace of human nature, to dignify them with the name of sports. They arm cocks with artificial weapons, which nature had kindly denied to their malevolence, and with shouts of applause and triumph, see them plunge them into each other's honours. They view with delight the trembling deer and defenceless hare, flying for hours in the utmost agonies of terror and despair, and at last, sinking under fatigue, devoured by their merciless pursuers; they see with joy, the beautiful pheasant, and harmless partridge, drop from their flight, weltering in their blood, or, perhaps, perishing with wounds and hunger, under the cover of some friendly thicket, to which they have in vain retreated for safety; they triumph over the unsuspecting fish, whom they have decoyed by an insidious pretence of feeding, and drag him from his native element, by a hook fixed to, and tearing out his entrails; and to add to all this, they spare neither labour nor expense to preserve and propagate these innocent animals, for no other end but to multiply the objects of their persecution.

"What name would we bestow on a supe-

rior being, whose whole endeavours were employed, and whose whole pleasure consisted in terrifying, ensnaring, tormenting, and destroying mankind; whose superior faculties were exerted in fomenting animosities among them, in contriving engines of destruction, and exciting them to use them in maiming and murdering each other; whose power over them was employed in assisting the rapacious, deceiving the simple, and oppressing the innocent; who, without provocation or advantage, should continue, from day to day, void of all pity and remorse, thus to torment mankind for diversion, and at the same time, endeavour, with his utmost care, to preserve their lives, and to propagate their species, in order to increase the number of victims devoted to their malevolence, and be delighted in proportion to the miseries he occasioned? I say, what name detestable enough could we find for such a being? yet, if we impartially consider the case, and our intermediate situation, we must acknowledge, that, with regard to inferior animals, just such a being is a sportsman."—*Society for Preventing Cruelty to Animals*.

Strange Scene in Court.

The *St. Louis Intelligencer* of the 5th inst. says:—"We witnessed yesterday, in the Court of the United States, a very interesting scene. A Pawnee Indian was brought into court to be sworn as a witness to testify before the grand jury, in reference to two other Indians, now confined in jail, on a charge of murder. The witness could not speak a word of English, but could speak the Caw language; thereupon two Caw Indians were introduced as interpreters, but unfortunately they could not speak English. It was, therefore, found necessary to swear a half-breed Indian, to interpret the oath into the Caw language, and by the two Caw Indians it was to be interpreted to the witness. But the Indians seemed to be so profoundly ignorant of the nature of an oath, that after several indifferent attempts to make them comprehend the object of the proceeding, it was abandoned by the court.

"In the course of the proceeding, the Pawnee entered into conversation with the elder of the two Caws, and finally extended his hand to him, which was accepted. He then held out his hand to the younger Caw—a fine, straight, athletic young man, with bare man and brawny arms and chest. The young man indignantly refused the proffered hand with a gesture of contempt, and with an air of offended dignity, drew back from the Pawnee. We have rarely witnessed a more striking scene, or one which placed in bolder relief the laudably dignity of the Indian character."

"To which the *N. Y. Express* adds:—"We can well understand that it was found impossible to make a Kanza or Caw Indian comprehend the meaning of an oath, for swearing is a white man's vice, and the Indian languages have no expression even for the idea. One of the first steps Indians take, however, towards civilization, is learning to swear like Europeans. The Kanza refusing to take the Pawnee's

hand is accounted for by the long hostility which has existed between the two tribes. We remember at a great council held by Gen. Gaines, at Fort Leavenworth, in 1837, with chiefs of twelve tribes, the Kansas and Pawnees could with great difficulty be made to smoke the pipe. The Kansas positively refused to pass the pipe to the Pawnees.

From the Annual Monitor for 1838.

MARIA TUKE.

Maria Tuke, of York, an Elder, deceased Eleventh month 3, 1848, aged 58 years.

The following brief notice of our departed friend, will, it is believed, be acceptable to our readers:—

She had the blessing of truly pious parents, who sought earnestly to train up their children in the fear of God; and in her case, it may indeed be said, "Their labour was not in vain in the Lord." She had a great reverence for them, and such a loving confidence in their judgment in her early days, that their will seemed to become the law of her mind to a very remarkable degree; but as she advanced in years, though this confiding spirit in those whom she loved and honoured marked her character through life, it became evident that her religious principles were her own; and that with respect to the great interests of her soul, her confidence was not in man, but in the Lord alone. She was no stranger to deep inward conflicts of spirit, and these drove her to Him, who can alone bind up and heal the broken and wounded spirit.

For many years, she sought with the tenderest solicitude, to supply the place of a mother to the bereaved family of her beloved brother; she was indeed a true helpmeet to him; and her self-denying care, and devoted affection, can never be forgotten by his children. Her success in this, as in every other good work which she undertook, arose especially from the eminent degree in which she was *unselfish*. It really often seemed as if the feelings and interest of others had taken the place of her own, so ready was she, at all times, in the humblest offices, and most unseen ways, not only to help her immediate friends, but the troubled in body or mind, of all classes, who came within the reach of her sympathy.

She felt an special interest in young persons, particularly in those who were separated from parental care, either by being at school or otherwise; and it was often observed that this interest was not only extended to the amiable and intelligent, but was particularly drawn forth towards those in whom any untoward tendencies were conspicuous. In her intercourse with our public schools, children of the lower class always attracted her attention, and she rarely failed to find her way to their hearts, and not unfrequently to infuse some new energy into their intellectual and moral efforts; nor would she despair, in the case of those who remained under her notice, so long as by much self-sacrifice, she could keep hold of their affections.

She was purposing to pass most of the win-

ter from home, and spent the greater part of the day preceding her illness, in making farewell calls, and performing many other little offices of friendship. She was taken ill in the night; and though during the latter of her few remaining days, the disease was attended by much and intense pain, danger was not apprehended till about twelve hours before her close.

He who knew how short her time was, vouchsafed to her the gracious influence of His all-searching Spirit, and led her into the deep valley of humiliation and self-abasement. In this awful hour, when eternity was opening before her, she could for a time only dwell on her short comings, and lament that she had not lived more to God and less to man. She spoke of the blessedness of having a firm trust in God in times of trial and extremity, and expressed how often she had been sustained and comforted at such times, by the sense of the Saviour's love; but that now she hardly dared to hope. "Oh! so devout in affliction, but so superficial in health! I have been like a bird hopping from spray to spray—so un-fixed!" On her brother expressing his assurance that she had loved, and did love her Saviour, she exclaimed, "Yes, I have loved Him; I have loved Him; but where has been my service?" It was observed, that it was not of works; "Oh no," she said, "I know that; but there should be service as the fruit of love." Though she had been so abundant in labours for the good of others, she deeply felt, at this moment, that there was no true satisfaction in any service which did not really spring from love to God. She was not, however, long left a prey to doubts and fears; indeed, it was evident, that during the whole of her short illness, the spirit of love was united with the spirit of judgment, in the work which was going on in her heart. At times she appeared to be engaged in deep communings of soul with God, which sometimes were audible. Once she ejaculated, "Oh! the indwelling Spirit; the indwelling Spirit, witnessing with our spirit that we are His!"

In the afternoon preceding her decease, she asked her medical attendant his opinion of her case. He told her how critical it was; remarking, at the same time, what a favour it was that the great work of preparation had not then to be done. "It is indeed a great comfort," she replied. "Some time after this, she looked earnestly at one of those who stood by her bed-side and said, 'I have a good hope; yes, a good hope!' At another time, when asked how she felt, she answered, 'Tolerably easy in body, and wonderfully confiding!—wonderfully confiding!'"

As the pain decreased, and her strength gradually gave way, she frequently dozed for some time. Once, rousing herself with great energy, when apparently almost gone, she prayed in an audible voice, for herself, "in the name of Jesus; yes, in the name and power of Jesus;" then, after a very short pause, she supplicated fervently for a blessing on those who were around her; and (to use her own expression) "on all ours." After this she said, "Now I have done with words. There is nothing now but prayer and thank-

giving—nothing but praise!" These were her last intelligible words, and she fell asleep, we undoubtedly believe, in Jesus.

Thus closed the life of one, whose daily walk of piety and usefulness, has furnished many practical lessons to those who knew her; and whose last hours appear to us to have been no less instructive. "Do they not intelligently utter the language:—'If the righteous scarcely be saved, where shall the sinner and the ungodly appear?'"

Some Expressions of George Whitehead.

And, dear friends, I cannot but remember the love of our espousals, and the kindness of our youth at the beginning, and in early days, and remind you thereof, when we as chaste virgins, were thence espoused unto Jesus Christ, and when but a few in number; and how sincerely we loved one another, that we were one another's joy in the Lord; who said unto Jerusalem of old, "I remember the kindness of thy youth, the love of thine espousals, when thou wast after me in the wilderness, in a land that was not sown;" which was a low suffering state of deep trials. Oh! the first love of our espousals should never be impaired, nor left, or forgotten, but forever retained, or otherwise we cannot live to God, nor prosper in a Christian life in Christ Jesus, or keep chase to him as his true spouse and church of the first-born written in heaven.

Now, dear friends, to come into and live in a true Christian love and life, must be through a real self-denial, and taking up the daily cross, and following Christ Jesus and his example and steps.

This self-denial must be an abasement and denial of all proud, conceited self, that is exalted above others, in secret pride abounding in one's own sense, slighting and contemning others; and what other evils and corruptions perverse self is addicted unto, must all be denied and utterly rejected by all who come to embrace a humble Christian life and condition.

This real denial of self will not allow any to exercise lordship over God's heritage, nor any rigid over-ruling thereof, though they should pretend eldership; but to be humble examples to the flock of Christ, and as fellow-helpers in the Lord to the younger, the weak, the feeble and tender, so as not to quench any good intentions or desires in any such; and in all humbleness of mind, meekness and long-suffering, forbearing, or supporting one another in love, therein endeavouring for, and to keep the unity of the Spirit in the bond of peace.

And as we are called by one spirit into one true light, life and love, let us all endeavour diligently in humility to walk therein, that we may truly appear to be one peculiar people of God and Christ; one church of the first-born; one spiritual society; and of one city set upon a hill; fellow-citizens with the saints, set upon the holy hill of God, shining in the brightness thereof, in all holy conversation, to the glory of our God.

For such is the blessed and glorious state of the true church, the spiritual Zion, the heavenly Jerusalem, which the saints, the primitive church of Christ, and true Christians of

old, were come unto, and also to Jesus, the Mediator of the new covenant; whose eyes the Lord had opened, that they were turned from darkness unto his light, and thereby became light in the Lord; and they were no more foreigners, nor strangers to the commonwealth of Israel, who continued faithful, and true believers in the light.

O! how great are the privileges and spiritual blessings in Christ Jesus, which his faithful subjects and fellow-citizens with the saints partake of, even in this life! And how much more in that to come, in his kingdom of glory and triumph!

PRIDE.

BY CHARLES SWAIN.

Though pride may show some nobleness
When honour's its ally,
Yet there is such a sting on earth
As holding heads too high!
The sweetest bird builds near the ground—
The lowliest flower springs low;
And we must stoop for happiness,
If we its worth would know.

Like water that enervates the rose,
Still hardening to its core,
So pride enervates human hearts
Until they feel no more.
Shut up within themselves they live,
And selfishly they end
A life, that never kindness did
To kindred or to friend!

Whilst virtue, like the dew of heaven,
Upon the heart descends,
And draws its hidden sweetness out
The more—as more it bends!
For there's a strength in lowliness
Which serves us to endure—
A heroism in distress,
Which renders victory sure!

The humblest being born is great,
If true to his degree—
His virtue illustrates his fate,
Whatever that may be!
Then let us daily learn to love
Simply and worthily,
For not the eagle, but the dove,
Brought peace unto the earth!

For "The Friend."

Additional Letters and Papers of John Barclay,
No. 10.

TO MARY B.

(Continued from page 293.)

With regard to that part of this which speaks of another medium of instruction, a principle within, I think from many parts of this reply thou wilt clearly understand, this gift of God is that by or through which all spiritual good is communicated to the soul. This manifestation of the Spirit, given to every one to profit withal, leads into all truth; and if any are kept through faith unto salvation, it is by the power of God, through their obedience and submission thereunto. So that all instrumentality of the Scriptures, and other means through which it may please him to convey good to us, are referable to, and indeed derive all their efficacy from, and centre in Him who is the source of all good, and who,

by the extension of his grace, enables us (if not our fault) to be profited therewith. So that here is no departure from that harmony, simplicity, beauty, wisdom and providence, that are every where observable in the whole compass and range of the divine economy; no "exuberance," no inconsistency. Indeed, I have often meditated with wonder and delight upon the eminent display of suitableness of the means to effect the end designed, which this view of the dealings of the Almighty unfolds; and I believe it exalts the divine character far more than any other view which is held by professing Christians. For what was the end designed in the creation of man? Was it not that his creature man should be happy through obedience to him? And when man fell and transgressed, what was still the gracious purpose? Was it not that man should be recovered out of the fall, and restored into divine favour? Now, how can any be restored into his favour, except they be renewed in the spirit of their minds, even renewed after the image of Him that created them; and except they put off concerning the former conversation, the old man, which is corrupt, according to the deceitful lusts, and put on the new man, which after God is created in righteousness and true holiness? And how shall man, as man, effect all this? Is there any thing in his nature, spirit, wisdom or strength, sufficient for these things? Now the grace of God hath appeared unto all men; and the Scripture expressly says, that it brings salvation;—that is, no doubt, to such as lay hold of it; for some despise the riches of his grace, and receive the grace of God in vain; and some have fallen from grace. But, thou wilt say, where is the Saviour, whom is the remission of sins through him, and justification by him? We own all that the Scripture speaks of respecting his most satisfactory sacrifice, and that he tasted death for every man, purchased eternal redemption for us, and "through this man is preached by us the forgiveness of sins;" none are saved but by and through him; for we are reconciled to God by the death of his Son, and thereby put into a capacity to lay hold of that salvation which is freely offered, on condition that we live a holy life; for sin ever has separated, and ever will, from the Author of all good.

Now, of all the millions that from generation to generation, never heard of a Christ or a Saviour, can any one suppose, or make up his mind to believe, that such of these as have endeavoured according to their ability to serve God, (or even if we allow for a moment that they have had no idea of such a Being) can we think that such of these as have endeavoured to do rightly, (though their ideas even of right and wrong be confused and incorrect,) are by our great Creator condemned? Thou sayest the Judge of all the earth will do right; so that I think we cannot differ in our views on this point; yet, would I just add, that the number of those that have been favored to see the mystery of Christ, as the Apostle calls it, in all its parts and bearings, even this glorious gospel scheme, has hitherto been very small comparatively with those that have not. Among those that lived before our Saviour's

time, there were but very few (we may conclude) even of that favoured people, the Jews, that saw with much clearness into this subject. They drank of that spiritual Rock which followed them, even Christ, and Abraham saw Christ's day; and Job knew that his Redeemer lived; and some were waiting for the consolation of Israel, at the time of Christ's personal appearance; and Paul speaks of the prophets being built upon the same foundation as the apostles, and Jesus Christ being the chief corner stone thereof; yet this mystery was a good measure hid from ages and from generations, and was not made known unto the sons of men as it is now revealed; for we read that "many prophets and righteous men have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them." Here is an electing of persons, and of people, and nations, of certain ages and periods, to certain stations and posts, and for certain purposes of His glory. To some, great things are given or committed; and of these the more is required. And this is consistent with the divine justice and goodness. For we are a large family; some are in the kitchen, and some in the parlor; yet none are turned out of door, but they who disobey wilfully; and all have their several stations and services, and their not being found herein is the occasion of their Master's displeasure; and though we, poor creatures, (some of whom have been rescued from all manner of wickedness and error, and as it were, taken out of the street, destitute, forlorn, and wretched,) should mistake our Master's divine will and pleasure in some particulars, and do those things that are not for the honour of his name, nor consistent with the good order of his household, (as multitudes of the poor ignorant heathen do, worshipping the works of their own hands,) yet (admirable condescension!) he regards, and even accepts the integrity of our hearts in those very things which are displeasing in his sight, and as it were, a burden to him to behold.

And now, my dear friend—for thou art very dear to me, all over the world, who am near to him who is the tender Father of us all—I would again close this long epistle, yet a few misapprehensions in thine, seem to require notice.

That text thou quotest respecting John the Baptist, "The same came for a witness, to bear witness of the Light, that all men through him might believe," ought to stand according to the Greek, that all men through it (that is the Light) might believe. And this, believe me, is not my interpretation only, but that of most learned men. With regard to the Word of the kingdom being, as thou sayest, the Holy Scriptures, I see no proof of this in thine, nor can I discover any ground to conclude that was meant. The books of the New Testament were not then collected, nor even written; nor probably was it then contemplated by those that wrote them, that they would be written; and the parable of the sower can hardly be thought by thee to allude to the books of the Old Testament. I have reason to believe that in reading this letter, before thou comest to this line, if thy mind be open to receive what has gone before, thou wilt open

lingly subscribe to this truth, that the Scriptures were not alluded to by our Saviour, especially or directly, in the terms Word of the kingdom, or seed; these may be taken, in one sense, to mean the *benefit* or good that is offered through the Scriptures; and again, in another sense, the *benefit* or good that is offered through the preaching of the doctrine of Scripture; but this benefit or good, offered through these or other means, is of or by the Spirit, Grace, or Word of God. And how could we understand that part of the parable, which says that the wicked one cometh and *taketh away that which was sown in the heart*, that the deceitfulness of riches *choke the word*—if this word be the Scriptures?

I have not picked upon the misquotation of R. B. (*grace instead of gifts*), but his argument, whatever it might be, is not weakened by this; for if it be gift; (for it is not gifts) who shall say that it was not the *gift of grace*, seeing we read that the grace of the Spirit was in an extraordinary manner given in that day, by the laying on of the hands? Read these texts, and thou canst not, I think, stickle at this, or find occasion by this to reject R. B.'s ingenuity, if it is *nothing better*, 1 Peter iv. 10; Eph. iv. 7.

Thy remark about the Gospel preached in every creature, arises in part from the translation, which actually should be *in*, and not *to*; and this is acknowledged by others besides us. And no Eastern figurative, or hyperbolic mode of expression (in my view) could ever justify the Apostle in stating that the outward history of Christ's coming on earth, and the benefit thereof, whether as contained in any writings then extant, or as proclaimed by preaching, had been *at that time preached to every creature under heaven*. But the Apostle's expression goes even further than this; for he uses the past tense, which was, not which is now at the time of addressing you Colossians.

Thy question, where was the witness in these people, when they were scarcely restrained from worshipping the Apostle? is answered many times over in this, if not *actually* yet in *effect*; so that I hardly need say, that it is very easy to despise, reject, not to hearken to, nor receive, nor obey this divine monitor, this witness, which he that believeth hath in himself. How much more so, then, is it for those that have all their lives long, and even from generation to generation, been subject to vanities and idolatry, and in whom this seed is hardly at all raised up, nor they scarcely quickened into any capacity to see with even a small degree of clearness; yet if such do act up to what little they do see and know, their measure or talent will be increased. And of this I could adduce many very striking examples, among the heathen, of almost all ages and countries.

There are still a few other observations in thy letter, I cannot pass over willingly. Thou askest, how is it possible to guard against being misled by an erroneous conscience, in teaching this doctrine? I am surprised at this putting this question, after my quotation from R. B.; it so completely met thy inquiry about the conscientious worship of saints by a Papiat, as though R. B. had written it purposely

for thee. Thou quatest that text, "All Scripture is given, &c., that the man of God may be perfect, &c.," and conclude that *they are, therefore, our only guide*. Now the Psalmist says, "Guide me with thy counsel;" so he sought after God to guide him; and Jesus says of his Holy Spirit, "He shall guide you into all truth." The Scripture is made equal to God, if we suppose it can of itself guide us, or lend us one step towards life eternal. It testifies of the Way, Christ; it *points* to the Truth, Christ; but it is all through and by the effectual working of His power, if any one is benefited by the reading of the Bible, is persuaded to walk in the Way, and to embrace the Truth as it is in Jesus. The Scriptures tell us of holiness and unholiness, and the reward of both; but it is the Holy Spirit that can alone tell me and thee, in particular, if thou or I are holy, or *wherein* we fall short; and also, can alone enable us to come up thereto, in a steady course of obedience, and dedication of heart and life. It is written, that the *man of God* may be perfect; now what is this the *man of sin*? I mean such as are blinded by the god of this world, and despise the riches of the grace that is offered to them; no one can be benefited or instructed in the smallest degree by the Scriptures, but as they come to have their *minds in some measure or other awakened or reached* by something good within them; and then, as this becomes ever so little raised in them, there is a corresponding sense of evil, and a desire to come out of it; and a willingness wrought in the mind to give up to what is known to be right; and some strength proportionable, arises, to make, and also to keep covenant with God. Oh! how precious the Scriptures are felt to be at times to these; profitable indeed for doctrine, for reproof, for correction and instruction, because such are earnestly (more or less so) looking for help to understand and apply and practise that they read, and reading, feel to be incumbent on them.

I know not that I have more to send thee at this time; there are parts of this that I especially desire thy peculiarly close attention to, and consideration of. Do not set thy own wisdom and wit to work, in trying to comprehend what is here written, or to cavil, or to form conclusions, or to find objections, I beg of thee; if thou wilt suffer loss assuredly, I know it by experience. And if thou should find any thing that thy judgment approves, and is prepared to unite with in any degree, *be not hasty on any hand; prove all things; hold fast that only which is good*. And by no means look at the poor instrument; who, indeed, in the writing of this, has been much instructed and humbled, under a sense of his own many short comings, and even backslidings, and the continued mercy that is poured out, into and upon his unworthy heart, even day by day; so that (though through many tears and temptations, and tedious travels) he can at seasons make melody in his heart towards God, yea, even rejoice in God his Saviour!

Expecting, or at least hoping, that I may freely hear of or from thee, (if right,) in

some of the same freedom and friendship which has been felt by me towards thee, I remain thy sincere and hearty friend,

J. BARCLAY.

From the British Friend.

Yearly Meeting of Ministers and Elders, 1787.

An Epistle from our beloved friend, M^{rs} Hetabet Jenkins, addressed to this Meeting, and written previous to her embarkation for America, hath been read here, to our comfort and satisfaction. It is desired that a copy thereof may be sent to each Quarterly Meeting of Ministers and Elders, and from thence be communicated to the Monthly Meetings of same kind.

To the Select Yearly Meeting to be held at London, the 25th of the Fifth month, 1787.

Dear and well beloved Friends, brethren and sisters in gospel fellowship, I feel my mind engaged to leave perhaps my last legacy of love with you, that I may have an opportunity of addressing you when met as a meeting of this sort; and as it seems to be my lot to leave you so little a time before it comes on—which is more trying than if I got away a little sooner, as I am likely to just miss seeing so many of my beloved friends from different parts, whom my spirit has been very nearly united to in the Father's love.

Well, dear Friends, it is the Lord's doings, and it is, and has been, marvellous in my eyes, that he should employ and send so mean an instrument amongst you; for what end is best known unto himself; that no flesh should glory in his presence, likely, seeing it is his will to choose many times the weak and foolish things of this world to confound the wise and mighty; yea, the apostle said, and things which are despised hath God chosen. And I have this testimony for my God, and your God (some of you) that he is a good master, and never has been wanting on his part, but sufficient for the day has strength been given. Strength in weakness, and riches in poverty, has he been indeed, as I have been obedient to the cross of Christ, in which power is witnessed, and that, which crucifies unto the world, and the world unto us, and resigns our wills with our gracious and holy Father, who could say in that most trying hour—"If this cup may not pass from me, O Father! I will be done." And I do believe, as we are bearing his yoke, and learning of him, and obeying him in the little, then, whether our gift be smaller or larger, our talents few or many, five, two, or one, if this is the case, he will make us conquerors through him that hath loved us, and fulfil his gracious promise—"I will never leave thee nor forsake thee." Although the race is not to the swift, nor the battle to the strong; but they that hold out unto the end, keeping the word of the Lord's patience, these he will keep in the hour of temptation, and grant to sit with him in his kingdom, as he has overcome, and is sat down with his Father in his kingdom; and these that own him before men, and acknowledge him in all their ways, will be own before his Father and the holy angels. And oh! that

this may be truly the case with all of us that make up the select number, whether ministers or elders, whether present or absent, to be bright and shining examples to the flock, encouraging them to follow us as we follow Christ, is the sincere desire of my spirit. But bear with me, dear Friends, if I say a painful apprehension hath attended my mind that this is not enough the case will be too many who are in those stations; for, alas, some are loving their own things more than the things of God, and these are as "apostles in our feasts of charity." I have been given to mourn on this account in my travels up and down amongst you where my lot has been cast, with a little exercised remnant, like as one of a family and two of a tribe, that are coming to Zion with their faces thitherward, endeavouring that our Zion may again arise and shake herself from the dust of the earth, and put on her beautiful garments of praise; that her walls, which are so much broken down, may be repaired, and her gates set up; that she may be restored to her ancient purity, having judges as at the first, and counsellors as at the beginning.

Well, dearly beloved in the Lord, my heart is with the willing in Israel, that are coming up to the help of the Lord against the mighty enemy and opposer of the Lord's work. Greater is he that is in you than he that is in the world. O may your hands that hang down be strengthened and lifted up, for the Lord is on your side, and revealing his blessed mind and will to these babes that are lusting, and thirsting, and panting after the sincere milk of the Word, in order to grow thereby; whilst he is hiding these mysteries of his kingdom from the wise and the prudent of this world; for those who love him keep his commandments, and those that do his will, will know of his doctrine more and more. I little thought, when I began, to write so much, but my mind seems drawn forth in gospel love towards you, much desiring your prayers for me, who am the weakest and least of many, and that we may remain as epistles written in one another's hearts by the finger of God, when we are widely separated—absent in body, but present in spirit.

And you, my beloved American fellow-labourers, (although not your equal, by far,) may your faith and patience hold out until you are quite unloaded and cleared out, and not think your portion harder than mine, that have got released to go home. Consider a small vessel does not take so long to unload as larger ones, and I hope we shall be truly subject to the Lord's holy will and command; and go in His time, which is the right time, and carry home with us the penny of peace, not only to our outward habitations (if it is the Lord's will we should reach them,) but that we may so fight the good fight, and keep the faith unto the end of our days, that when our painful pilgrimage on earth comes to an end, we may receive the crown of peace, and have to sing the triumphant song of praise over death, hell, and the grave,—the song of Moses and the Lamb,—is the travail of my mind for all that have chosen the Lord for their portion, whether amongst the aged, middle aged, or beloved youth, that no temporal enjoyment

may so steal away the mind from God, as to deprive of having a treasure in heaven to go to when we have done with time; and those that have been invited to the marriage supper of the Lamb, may these not be making excuses or delaying the time, for if this is the case, there is danger of losing ground in religion; and becoming weaker instead of stronger; for it is certain that if we love anything more than God, we are not worthy of him, for it is the whole heart the Lord is calling for.

And now, having a little emptied my mind by these broken hints, shall leave, and recommend you, with my own soul, to Him that is able to keep us from falling, and to present us faultless before the throne of his grace. And oh! may I have a place in your remembrance when thus favoured to approach his sacred Majesty in your solemn assemblies; that whatsoever is bound on earth may be bound in heaven; that this pure wisdom that comes from above may be your direction in all things, and especially in the weighty affairs of the church; that all things may be done to the honour and glory of God, your own peace, and the edification of one another in the unity of the Spirit, which is the bond of true peace. And in true gospel love I salute you, and conclude, your poor little tribulated sister in the Truth, and bid you farewell, in the Lord.

MEHETABEL JENKINS.

"The Last of the Mohicans."

We find in the Washington Republic the subjoined eloquent appeal of the last remnant of the Stockbridge or Mohican tribe of Indians. This address was delivered to President Taylor, at Washington, by the Grand Sachem of the tribe:—*North American*.

Washington, March 25, 1850.

The undersigned, representatives of the Mohican, now Stockbridge nation of Indians, pray their Great Father, the President of the United States, to listen to them a few moments, believing, when he has heard their history, that his heart will feel for them, and he will have liberal justice done them.

Their history, like that of many of their brethren, is a sad narration of sufferings and wrongs; but they will tell it in as few words as possible. Our nation, the Mohicans, when the white men first came to this country, had their principal villages on the island of Manhattan, now occupied by the great city of New York. That place still retains the name our people gave it, which signifies the beautiful island. We were then a mighty nation of wise men and warriors, but they have nearly all passed away. Our glory has departed. We are now a feeble people. Though our warriors and wise men have departed, those that remain have learned from our white brothers the benefits of agriculture, mechanics, the arts and sciences, and, above all, the truths of the glorious Gospel of the blessed Saviour, which, while it has dissipated our dreams of happy hunting-grounds beyond the setting sun, has opened up to us the green pastures and still waters of Paradise. We are

now a civilized, Christian band of agriculturists, having long since abandoned the manners, habits, and customs of our fathers.

Our people, as our white brethren increased in numbers, moved to the State of Massachusetts, and from thence to the northern part of the State of New York; but finding it impossible to remain there, we purchased lands on White river, in Indiana, with the consent of our Great Father. All that land was afterwards bought from the Delawares for many thousand dollars. We were then forgotten. Afterwards, on two different occasions, we sent out delegations who purchased land of the Menomonees and Winnebagoes, to its amount of millions of acres; the whole proceedings and purchase were encouraged and approved by the Secretary of War and our Great Father. Yet this same land was again bought of the Menomonees and Winnebagoes, and we were forgotten, till our friends of the Senate set apart two townships for us on Lake Winnebago. Yet after all our expenditures in these purchases, and in moving our people, we would have been homeless wanderers, if the Senate had not renewed the pittance out of the general ruin that our white brothers had brought upon us.

But our white brothers are like the snow-cloud, that covers the whole earth. They settled around us, and at length bought out our lands. The Senate again befriended us, and, in an amendment to the treaty of 1849, gave us a home in the far West, with the privilege that our people should be consulted in the selecting of it. We hoped to have moved to that home last fall, but the country allotted to us has not yet been purchased from the Sioux; and we have heard lately that our white brothers wish to move us far north near the Crow Wing river, among the Menomonees and Winnebagoes, where our corn could not ripen, where our labour would be in vain, and where we must perish or forsake our agricultural pursuits, and obtain a living by hunting and fishing. Should this course be decided upon, our utter ruin will inevitably follow; all the labour, and toil of years will be annihilated, our young men, prompted by necessity, and following the instinct of humanity, which causes man to deteriorate rather than advance, will throw off the peaceful pursuits of agriculture for war and the chase. Bloodshed, desolation, and superstition, will usurp the place of peace, harmony, and Christian fellowship; our churches will be converted into medicine lodges; and our school-houses into trading posts.

We cannot believe that our Great Father will permit his red children, who have always been his friends, and fought for his country in two wars, to be thus destroyed. The religion we profess in common, his care for our souls and those of our children, forbid it. Humanity, in contemplating such a sacrifice, sheds tears of sympathy and calls down heavenly charity to prevent it. And why should it be! Nothing but evil surrounds it; no possible good can flow from it!

Oh, look upon the immense regions in the east, over which our heroic fathers ruled—where they fought, bled and died for the white

and where their ashes rest unknown, unmarked, and unhonoured, save in the hearts of their few descendants; and say, cannot you spare to these peaceful few a little spot out of your vast territory, where they can be supported by their labour, till they shall be called to join their fathers in the spirit land? The ocean once washed our country: we were a mighty people! Now our children never see the utmost borders of their fathers' land. We are fast passing away. If it is the will of Heaven that our race shall become extinct, we will meekly bow to that will; but till that time shall come, thrust us not from among you—drive us not forth to wander, hungry and naked, over the frozen plains and desert regions of the North! We wish to gather the remnants of our people, together, at some point west of the Mississippi, and below the Great Falls of St. Anthony, where we can cultivate the blessings derived from our white brothers, and be stimulated to greater exertions in this good course by their examples; and our hearts tell us that our Great Father will grant our request, that he will not permit the evils we deprecate to be visited upon his red children, and that he will instruct his officers accordingly.

We also pray that orders may be given to permit us to occupy the lands on Lake Winnebago, which we ceded, till our new home is purchased for us; and that all back annuities, &c., may be paid to our sachem and councillors, as directed by the treaty of 1839.

We have boldly told our Great Father of our sufferings and our fears, because we know that while he is a great warrior, he loves his red children, and wishes to see them peaceful and happy; and we are sure, that when he is about passing to a better world, the consciousness that he has thus benefited them, and that their earnest prayers, and those of their children, have ascended to Heaven for blessings on him and his, will aid to smooth his pathway to the tomb. JAS. W. QUINNEY.

AUSTIN E. QUINNEY.
To his excellency, Z. TAYLOR,
President of the United States.

For "The Friend."

William and Alice Ellis.

"*The Life and Correspondence of William and Alice Ellis, of Ayrton; by James Backhouse. Second Edition; revised and corrected. Philadelphia: Henry Longstreth, 347 Market street. Charles Gilpin, London.*"

It is both interesting and instructive to trace the Christian course of those devoted servants of the Lord, whose love to Him who died for them and rose again, led them to dedicate their time, talents and worldly substance to the advancement of his blessed kingdom in the earth, and whose "work of faith and labours of love" entitled them to double honour in his church. Such appear to have been the two worthy individuals whose memorials form the subject of the volume before us. We have seldom read a work of the kind which has more freshness and lively savour, commending

it to the notice of the Christian reader as a valuable addition to the biography of the Society.

These two friends appear to have been distinguished by simplicity and integrity of character, an uncompromising adherence to the doctrines and testimonies of the Society of Friends, and remarkable devotedness to its service. They both had a public testimony to bear for the Truth in the meetings of Friends, and William travelled extensively in the exercise of his gift in Great Britain, Ireland and America, and had good service, which was very acceptable to his friends. They began the world with very little to depend on but their own labour, he being a linen weaver, but having a humble reliance on the divine blessing, and seeking first the kingdom of God and the righteousness thereof, they experienced the verity of the gracious promise, "all things necessary shall be added unto you."

Much of the volume is made up of lively and instructive letters from many of the worthies of that day, giving interesting information of many circumstances and persons, respecting whom we know but little from other sources.

The following is the narrative of his conviction, given by Friends of the Monthly Meeting of Settle, in Yorkshire, to which he belonged, viz:—

"William Ellis, son of Stephen Ellis, of Calton, a town not far distant from Skipton in Craven, in the county of York, was born in the Eighth month, 1658. His father was by trade a linen-weaver, and instructed his son William in the same trade, when capable thereof, until he attained to the age of sixteen years, about which time he went to live as a servant with John Stott, of Skipton aforesaid, linen-weaver, with whom, after having lived the space of two years, it so fell out, that there was a meeting held in Lower Bradley, two miles distant from the place where he then lived. That faithful servant of Jesus Christ, Roger Haydock, providentially happened to be at this meeting; and William having knowledge thereof, and his master and dame being of that Society of people in scorn called Quakers, he asked leave of them to go thither, who readily replied, he might go. At this meeting his heart and understanding were so effectually reached, that he was thoroughly convinced of the ever blessed Truth, which he, quickly after, was concerned to promote the honour of, being of a circumspect carriage and behaviour amongst the family in which he then lived, thereby showing a good example to his master's children, like Joseph, of old, in whose heart the fear of God was, evidently manifesting his growth and prosperity therein. After the space of three years from the time of his conviction, he removed to Ayrton, a town near adjoining to the place where he was born. Soon after his removal he was livingly opened in a public testimony to and for the Truth he was made partaker of; and in due time he became an able minister thereof; approving himself yet more and more a good example therein to others. And it is worth our observation, that although he had

little or nothing from his father, he being but of low circumstances in the world, yet he soon began to be helpful in the Church, by distributing towards the relief of the poor, out of what he got by hard labour and great diligence and industry in his calling, and part of which also he freely spent upon Truth's account in other ways. He freely gave up a great deal of his time to attend meetings, not only such as were for public worship, but also meetings for business and the affairs of the church: he was a diligent attendee of these while but young; and though he was not forward to speak in such meetings, having a reverent esteem for, and regard to, them that were in Christ before him, and kept their places, yet he was in those times serviceable, in a deep and weighty travail for the honour and prosperity of Truth, and that the wisdom of God might open in Friends, that therein, all things relating to the church's affairs, might be managed. But it was not long ere that divine and living spring of life, that often opened plentifully in him to the filling of his heart, gave him boldness to speak forth what was upon his mind, in meetings for business, in which he was well received, being always careful to speak in fear, and in a sense and savour of life, demonstrating thereby a Christian spirit, in which he was a good pattern and lively example to others, always demeaning himself in great humility, so that he became very serviceable, both in the Monthly and Quarterly Meetings to which he belonged, and in other meetings for the same service, in other places where his lot was cast, he being zealously concerned to promote and establish good order and sound discipline in the Church of Christ.

"And although, as before observed, his beginning was but small, having little or nothing save what he laboured for, yet it pleased God to bless his endeavours with success, so that his outward substance increased; and as that was enlarged, so his heart opened, and he gladly made use of opportunities which he might lay out a great part thereof in the service of Truth. He often exhorted Friends to keep out of worldly-mindedness, and to labour to keep themselves from being leavened into a strain, narrowly and narrow spirit, that would not suffer them to serve Truth freely, as they ought to do; this in all likelihood he had good authority to do, being himself a good example in this respect; for although he was industriously careful, and not negligent, nor slothful about his outward concerns, whereby his substance in the world did considerably increase, yet would he not impute the same to his own doings, neither was his mind much taken up therewith; he looked upon it only as the favour of the Almighty to him, and therefore thought himself under the greater obligation to lay out the same to the utmost of his strength and ability, in order to promote the interest of Truth, and the honour of that worthy and precious Name, in which he had believed, and which had also been his strong tower and rock of defence, in the depth of many exercises. It may be truly said, he was abundantly more industriously concerned on account of the Truth, than on the account of his

outward and temporal affairs; and as, after the time of his conviction, he was all along careful to behave himself so as that he might not be a burden, or cause of exercise to his faithful brethren, nor bring trouble in any case upon the church, but on the contrary, be serviceable and helpful to the same according to his measure, so was he also careful to walk among his neighbours and those he conversed with, as that he might demonstrate unto all, that the whole aim and drift of his mind was chiefly to promote Truth and righteousness in his day and age. And this undoubtedly he did, with all his might and strength, for which we believe his reward is sure with the Lord for evermore; an earnest of which we are fully satisfied he had many times plentifully given him, whilst in this earthly tabernacle. This was so sweet unto him, as he often used to say, that for the sake thereof, he did not spare devoutly to offer up his whole strength, and the prime of his years, even for the promotion of the blessed Truth, by which he had been so eminently visited, and whereby he had made instrumental for the good of many. Under these qualifications he was made serviceable divers ways, so that many have cause to lament the loss of him, and more particularly we, his friends and brethren, amongst whom, for the most part, he resided, who also had the most immediate and particular benefit of his service and company. The loss of him would undoubtedly sadden many hearts, were they not fully satisfied that his departure was in peace; and though his body be gone to the dust, yet the remembrance of him is sweet and precious, in which the faithful enjoy him in spirit, under a lively hope, that the mighty Lord of the harvest, who raised him from a low degree, and by his almighty power, made him a blessed and serviceable instrument in his hand, is also able to raise up others in his room, for the carrying on of his own work, to his own praise, who over all is worthy of praise, adoration and worship, might, majesty, and dominion, now and for ever.

Statistics of London Mortality.—The average mortality of England at the present time may be stated at 350,000, and that of London 47,000 per annum. As the population of England and Wales is nearly sixteen millions, and that of London 1,900,000, this gives an annual average mortality of one out of every forty inhabitants for the metropolis, and one out of every forty-five for the whole country. This is an astonishing decline in the rate of mortality, compared with the experience of former ages; and it presents, at the same time, a most favourable picture of the value of life in this as compared with other countries. The annual mortality in England, in the year 1700, was about one in twenty-five. About the middle of the last century, from causes not well understood, it increased to one in twenty. From that time to this it has slowly but steadily declined. In 1801, it was one in thirty-five; in 1811, one in thirty-eight; and now one in forty-five; so that, in the space of about eighty years, the chances of existence have been exactly doubled in London, a progress and final

result which may fairly be considered as without a parallel in the history of any other age or country.

In Paris, about the middle of the last century, the mortality was about one in twenty-five; at present it is about one in thirty-two; in Rome the annual deaths are as one in twenty-five; at Amsterdam, as one in twenty-four; at Vienna, as one in twenty-two. The inhabitant of London, therefore, has twice as good a chance of living as the burgher of Vienna.—*George Gregory, M. D.*

In the early part of the Sixth month, some years ago, in the Canton of Vaud, an immense flight of butterflies was perceived. All these butterflies were of the species called the Painted Lady, the *Papilio Cardui* of Linnaeus. They were flying closely together, in the same direction from south to north, and were so little afraid when any one approached, that they turned not to the right or left. The flight continued for two hours without interruption, and the column was about ten or fifteen feet broad. They did not stop to alight on flowers, but flew onward, low and equally. This fact is exceedingly singular, when it is considered that the caterpillars of this species are not gregarious, but are solitary from the moment they are hatched.—*Couch.*

Mineral Wealth of New Jersey.—We learn by the *Morris Jerseyman*, that Mr. Gordon of Boonton, who has been some time engaged in digging lime-stone at Turkey Mountain, near Monville, some time since struck a vein of beautiful white marble, in some portions of which are considerable particles of pyrites of copper, and seams of Asbestos of about an inch in thickness. The extent of the vein of marble cannot yet be ascertained, but appearances indicate it to be very large. The Asbestos is a curious mineral. It has the appearance of being solid, but fibres as fine as silk are readily detached and easily converted into thread as fine as cotton, but the hottest fire has no effect on it.

As the rivers run the smoothest the nearer they approach the ocean; as the rose smells the sweetest when dying; as the sun appears most glorious when setting, so is it with the Christian's death.

THE FRIEND.

SIXTH MONTH 1, 1850.

We refer to our first page for an article taken from a foreign publication, fraught with instruction worthy to be pondered, and practically carried out, by the old and by the young. Humanity to the brute creation should form a prominent and indispensable part of every educational arrangement, domestic or otherwise, and there can be no want of occasions, either in town or country, from which to de-

duce lessons promotive of gentleness and kindness to the animal creation both in and around us. The benefit, too, in most instances, will be reciprocal, and the farmer, especially, has every inducement, both of interest and enjoyment, to extend his fostering care towards the beautiful feathered tribes, which frequent his orchards, and fields and meadows.

The postmaster at Liverpool, England, having decided that all pamphlets, arriving in private packets, shall pay the same high price that is charged on letters, one shilling per half ounce, (or 22 cents), amounting to four shillings (95 cents) postage on a pamphlet of one hundred pages, the following legal regulations are sent for insertion as a guide to persons forwarding them: The pamphlet must be folded like a newspaper, and the envelope left open at each end, forwarded through our post-office, pre-paid, by a British government steam packet. When sent this way, our post-office charge is 24 cents for the first ounce, and one cent more for every additional ounce. The charge in England then is only one penny, (or 2 cents) per ounce, which removes the heavy charge of about one dollar, on a small pamphlet, sent by our sailing packets.

WEST-TOWN SCHOOL.

The Committee to Superintend the Boarding-school at West-town, will meet in Philadelphia, on Sixth-day afternoon, the 14th inst, at 8 o'clock. The Committee on Instruction meet on the morning of the same day, at 10 o'clock. The Visiting Committee assemble at the School, on Seventh-day afternoon, the 9th inst.

THOMAS KIMBER, Clerk.

Sixth month, 1st, 1850.

(We insert the following at the desire of several Friends.)

WANTED

A Friend to purchase a small farm of about 42 acres, situated at Concordville, near Friends' Meeting-house. Address: Nathan Middleton, on the premises; or Nathan Kite, No. 22 North Fifth street, Philadelphia.

ERRATUM.—In the notice of the death of Hannah Bacon, in the last number, read 25th of Fourth month, instead of 15th.

MARRIED, at Friends' Meeting-house, Goshen, Mahoning county, Ohio, on the 27th of Third month last, David Corson, of Salem, Columbiana county, to RACHEL, daughter of Warner Atkinson, of the former place.

DIED, at his residence, on the 19th ultimo, Nathaniel R., wife of John B. Glaynes, and daughter of James Mendonhall, in the 36th year of her age; a member of Deep River Monthly Meeting, Guilford county, N. C.

PRINTED BY RITE & WALTON.
No. 50 North Fourth Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XXIII.

SEVENTH-DAY, SIXTH MONTH 8, 1846.

NO. 38.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

JOHN RICHARDSON,

AT NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

All communications, except those relating immediately to the financial concerns of the paper, should be addressed to the Editor.

For "The Friend."

SLAVERY AT HOME.

When we read the history of the sufferings which righteous men and women have endured merely for advocating the truth and protesting against error, we form an unfavorable opinion of the laws, the estimate of civil rights, and of the spirit of the times, and do not hesitate to term such acts persecution. What must the people of Europe, and those who shall read our history in another age, think of this country, where the freedom of speech is constitutionally secured to every man, but for the exercise of which on the subject of slavery, he is liable to be incarcerated in a loathsome prison, any length of time his enemies may choose. One of our newspapers says:

"John M. Barrett, Esq., who was arrested in South Carolina, on suspicion of being opposed to slavery, and subsequently released on bail, died at Dublin, Ind., on the 23d ult. The New Castle Courier says, he died of a disease brought on by long confinement within the damp and unwholesome walls of a Southern prison."

It was formerly no uncommon thing in England for respectable men to be taken up by informers, and fined or committed to jail as vagrants, when travelling as ministers of the gospel, though known to be persons of good character and of competent means. We now deem it persecution; but "John Linn, a free coloured man, from Delaware," says the News, "has been fined \$30 at Elkton, for coming into Maryland contrary to law." To the slave-dealers of that State this may seem all right; but posterity will regard it in another light. They will see no difference between the rights of men to travel into any State, whatever distinction there may be in the shades of their skin; and pronounce it a proof of the barbarity of the age and the State where such laws were enacted. Another paper states, "The Kent News says that labourers are more scarce in that part of Maryland at the present time, than ever before remembered,

and attributes the scarcity to the refusal of free negroes to hire out, as heretofore." Who would hire themselves could they avoid it, to men who take every means to persecute them for their skin? Here is another instance of the want of liberality and enlightened views of the right of opinion among the cultivated and refined Southerners:

"Two itinerant Methodist preachers named James G. Evans and John Hill, were arrested in New Orleans on the 1st instant, and committed for trial, charged with expressing sentiments, and circulating tracts calculated to produce discontent among the slaves."—*News.* Any one testifying against the worship of the Moloch of slavery, the cruelty and debauchery which it sanctions, must be dragged before the tribunals, and judged and condemned according to their anti-christian law.

The following account does not state what injury was inflicted on the white men, but the penalty of five hundred lashes and hanging for assault and battery, shows the standard of mercy in South Carolina towards their coloured brethren, to be much lower than it rates where the system of slavery does not harden the soul:

"Two negroes were convicted last week, at Newberry, S. C., for an assault and battery on two white men, and one sentenced to receive five hundred lashes; the other to be hung on the 1st day of March next."

Surely no two white men would have received such a sentence for an assault and battery on two negroes.

In some cases, the life of a black man is worth much more than that of a white man—that is in dollars and cents. The Daily News says:

"Last January, a slave belonging to a widow lady, in Platte county, Mo., bought a quart of whiskey at a store, got drunk, fell from his horse and froze to death. The widow lady sued the firm, and at the March term of the Platte court, obtained a verdict for \$850, the value of her negro."

Were a white man to purchase a quart of whiskey, and come to a similar exit, no one would have thought of prosecuting the store-keeper, even if he had left a large family of helpless children to be provided for. The value of the coloured man, as goods and chattels, would seem to be of more moment than life, in the view of the slaveholding community.

In reference to the abolition of slavery in the District of Columbia, the News states that "the National Intelligencer notes the fact, that a prominent topic of the resolutions, addresses, &c., addressed to the people of the Southern States during the negotiation of the past few months, has been the probability of the imme-

diat abolition by Congress of slavery within the District of Columbia, and remarks that that event has never, in our day, appeared to be more distant than during the past twelve months. Certainly at no session of Congress for many years, have so few memorials from the North been presented asking for legislation by Congress to that effect."

None are so blind as those who are determined to close their eyes against the plainest fact. We can scarcely believe that an intelligent resident in a slaveholding section of our country can conscientiously defend the morality of slavery, or that in any sense it is a benefit to a nation. We take the following from a late paper.

"*Morality of Slavery.*—The Richmond Republican continues valiantly to defend the morality of slavery, contending that the institution has operated beneficially to both races, promoting the virtue and happiness of both, which are, after all, the most essential elements in the enduring prosperity of a State. It denies, moreover, that slavery has operated as a drawback upon Southern prosperity, and asserts as a fact which no one denies, 'that up to a period of about twenty-five years after the establishment of the government, the slave States were confessedly ahead of the free States in commerce, manufactures, and every element of prosperity, and this though the institution' had been planted here and steadily increasing for two centuries before.' Well; but what does all this prove? If it proves anything, it proves that slavery is an incubus upon human energy, wherever fostered. It was so felt at the North. It was thrown off—and what has been the result? The history of the country furnishes a most conclusive and incontrovertible answer."

It is gratifying to learn that there are parts of our free States where the persecuted can find a place of security from the tortures and degrading influences of slavery.

"*Coloured Settlements in Michigan.*—There is in Cass county, Michigan, a large settlement of coloured people, mostly from the Southern States. They have a fine location, well-tilled farms, neat and comfortable cottages and buildings, and live an industrious and happy life. The Goshen (Ind.) Democrat says:

"Yesterday morning about 50 coloured persons passed through our village on their way to Cass county, Michigan. They had just been manumitted by a wealthy planter in Virginia. A happier set of fellows we believe were never seen. Their faces were set as a flint to the north, their free and happy homes. About ten of their number were fugitives who joined the train after they left Virginia, but who too, long to see the promised land. Michi-

gan affords many advantages to the coloured man, which he cannot have in any other State, south or north, and we are happy to be informed that of many hundreds who have availed themselves of a home in Michigan, there are but few who make unworthy citizens."

But while a very small portion are wending their way to a land of liberty, "the Fayetteville North Carolinian learns," says the Daily News, "from several reliable sources, that the number of slaves passing through Wilmington on to the south, by way of the railroad and steamers to Charleston, averaged at least twenty-five per cent." The price of cotton must maintain the demand for slaves; and the liability to lose them in the vicinity of free States as well as the diminution of value where free labour is found more advantageous, will lead the owners to sell them for a more southern market. But they cannot be removed beyond His notice, without whom not a sparrow falls to the ground.

From the Youth's Friend.

THE BEAR.

The height of the common bear is usually from two feet and a-half to three feet; the length of its head and back is about four feet, and of its tail about eight inches. It has a prominent snout, small winking eyes, short ears, a thick body, stout legs, and heavy feet armed with sharp, long claws. Its fore-feet somewhat resemble the human hand, and are therefore called paws. Its hair, which is thick and soft, varies in colour from brown to black.*

The bear is possessed of great strength, and presents a rough, clumsy, and savage appearance; yet under this forbidding exterior he hides a considerable degree of quickness and cunning. He usually rushes with rapidity upon his prey, and seizes it between his front paws, which possess sufficient strength to crush a man's ribs; so that the hug of the bear is considered to be the horrid embrace of death. He then, with his teeth and claws, tears the body in pieces, which he devours with ferocious delight.

The bear can with ease swim broad and rapid rivers, and climb the highest trees, so that the object marked for his prey can seldom escape.

Bears are hunted and killed, chiefly for the sake of their valuable fur, as bear skins are a considerable article of trade, and are highly esteemed for making some of the warmest and handsomest muffs and tipsters.

The scriptures, in alluding to the bear, rank him among the most fierce and dangerous of the wild beasts; and associate his name and manners with the most grievous judgments that afflict mankind.

The people of Israel, reduced, by their obstinate rebellion against God, to a most wretched state, are represented as mournfully deplored their miserable condition, and growling under the severity of their gloomy afflictions. "We roar all like bears." Isa. lix. 11.

* In the frozen regions of Greenland, Iceland, and Russia, there are white bears, which are much larger than the common brown bear.

Unjust magistrates, who feel no compassion for the poor, and whose oppression no entreaties can lessen, are represented as possessing the ferocious dispositions of these animals. "As a raging bear, so is a wicked ruler over the poor people." Prov. xviii. 15.

The bear is naturally bold, and extremely formidable, and the prophet Amos, who was a herdsman, must have been well acquainted with the dangers to be feared from this strong and fierce animal.

"For I know your manifold transgressions, and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their rights." "We unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the wood, and leaned his hand on the wall, and a serpent bit him." Amos v. 12, 13, 19.

The cunning and watchfulness of the bear, laying in ambush in the thickets of the forest, from whence he unexpectedly rushes upon his prey, are referred to by the prophet Jeremiah, to show the suddenness and severity of Divine judgments against sinners. "He was unto me as a bear, lying in wait, and as a lion in secret places." Lam. iii. 10.

The bear, however, is most frantic and furious when robbed of her young; to this the prophet Hosea alludes in describing the terrible vengeance of God against the inveterate wickedness of the Israelites. "I will meet them as a bear that is bereaved of her whelps, and will rend the caul of their heart, and there will I devour them like a lion; the wild beasts shall tear them," Hos. xiii. 8.

There is not, perhaps, in the records of history a more striking instance of the dreadful fierceness of the she bear, than that which is related to have occurred, when the holy prophet Elisha was returning from Jericho to Bethel. "And he went up from thence into Bethel; and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head. And he turned back, and looked on them, and cursed them in the name of the Lord; and there came forth two she bears out of the wood, and tare forty and two children of them." 2 Kings, ii. 23, 24. Let children beware of mocking the people of God.

Formidable, ferocious, and cruel, as is the bear, yet his power is completely under the control of the Almighty. David with gratitude acknowledged, that it was by the favour and help of Jehovah, that he vanquished one of these terrible enemies. "And David said unto Saul, Thy servant kept his father's sheep, and there came a lion and a bear, and took a lamb out of the flock. And I went out after him, and smote him, and delivered it out of his mouth; and when he arose against me, I caught him by his beard, and smote him, and slew him." David said moreover "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go and the Lord be with thee." 1 Sam. xvii. 34, 35, 37.

This subject presents to our serious attention, the certain, lamentable and dreadful nature of the just judgments of God, against the sinfulness of even his own chosen people the Jews, to encounter which was infinitely more terrific than to meet a bear in the height of his fury and ferocity. How alarming then is the reflection, that the same righteous displeasure of Jehovah, is also threatened against the souls of all persons who carelessly and obstinately continue to live under the influence and practice of sin. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." "Tribulation and anguish upon every soul of man that doeth evil; of the Jew first, and also of the Gentile." Rom. i. 18, and ii. 9. But while the Almighty threatens the most terrible punishments to those who continue in rebellion against him; yet, in the midst of deserved wrath he remembers mercy; and in great kindness invites sinners to repent and turn from their unrighteousness. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. lv. 7.

"For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God. And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." 1 Thess. i. 9, 10.

For "The Friend"

Colonizing Coloured Men.

Although the progress is slow, the Colonization Society appears to be annually sending coloured persons to Africa, where it is represented they can enjoy all the rights which the white man claims. Whatever may be their advantages in that land of promise, they should have their choice to embark for Africa, or to settle in their native land without compulsion. A paper says:

"We learn from the Norfolk Herald, that the barque Liberia Packet, Capt. Howe, has arrived in Hampton Roads, where she received on board the coloured emigrants, who had been collecting there for some days previous to go out of wharfe. They number in all 141 persons, 59 of whom are from North Carolina, 49 from the Valley of Virginia, and 33 from Lower Virginia."

"The Secretary of the American Colonization Society, states that Timothy Rogers, of Bedford county, Va., who died recently, emancipated all his slaves, (about thirty,) on condition that the Am. C. Society send them to Liberia. He also left a liberal sum to be distributed among them on their arrival at Liberia, and liberal legacies to several benevolent institutions here, making the American Tract Society his residuary legatee. The executors ask if the society will send these to Liberia, and the Secretary appeals to the benevolent before making answer. He says:

"We have sent this year already 300

emigrants, and we are now upwards of \$32,000 in debt. Give us we will take them! Who will first give us the money to pay for those already sent, and then to send this family! We have already engaged to send quite a number in the packet of July. To bring this family from where they are, and colonize them, will require at least \$1800. If any eighteen persons will pledge us \$100 each, we will engage to send them."

One of the New York papers informs that the \$1800 have been raised in that city to meet the cost of the transportation of the above 30 liberated persons.

James Forten, of this city, a man of colour, and a respectable sail-maker, had a very decided aversion to sending coloured persons to Africa. He spoke of the country as his birth-place—of his being a boy in our Statehouse yard at the promulgation of its right to liberty and independence. He felt himself identified with the people and the acts of those days; and we might as well undertake to transport to England, Ireland, and to the various governments in Europe, the children of the old emigrants from those countries, as to exile to Africa the children of that nation, born and grown up in this land, and who knew no other as theirs. It would seem from the following he was not singular in his feelings.

"A meeting of the coloured citizens of Cincinnati was held on the 21st ult., which protested against the whole scheme of American colonization. They say this is their home where their fathers have died; and they will ever here contend for their rights in church and State, till all are free."

But the slave owners are aware that their property in flesh and blood is in danger, where it is liable to come in contact with coloured human beings who are no longer dominated goods and chattels,—and by one of the papers we are told that a bill has been reported in the Virginia House of Delegates, appropriating thirty thousand dollars per year for the removal of the free negroes to Africa. Whether enacted into a law, we have not heard. Not very probable. They could not spare that sum annually for many years, unless they had abandoned the slave system, and then there would be no need for it.

Lion Hunting in Algeria.—Jules Gerard, the sub-lieutenant in the Spahis, who has gained such great celebrity as a lion-killer in Africa, writes from Constantine, that on the 29th ult., he went to the hills of Zerzer, in the district of Segua, where he had been told the lions might be found. Having discovered that the lions were in a clump of trees surrounded by rocks, he placed himself on an adjacent rock, and presently saw two lions among the trees. The animals appeared greatly irritated at having been disturbed, and one of them frequently issued from the trees as if to reconnoitre. At length Gerard sent away all the Arabs who had accompanied him except one, and loaded his rifles. Presently the two lions came forth, one about fifty paces in advance. On seeing Gerard, the first lion rushed towards him, and leaped on the lower

part of the rock, looking at him fixedly. The animal having turned towards his companion, Gerard fired, and hit him on the shoulder. The lion fell with a fierce howl, *hors de combat*. The other lion then rushed to the attack with tail extended, and roaring furiously. Gerard shot him in the shoulder. The lion gave a tremendous spring, and alighted on the very rock on which Gerard was. The brave man calmly took a second rifle from the Arab by his side, aimed at the animal's temple, and killed him on the spot. A *coup de grace* was given to the other lion, and, as Gerard said, "the job was done." Including these two, Gerard has killed altogether seventeen lions. —*Galignani's Messenger*.

The Trunk and Carpet Bag Manufacture in Newark.

A signal instance of what may be accomplished by well directed enterprise and persevering industry has lately been brought to our notice by a visit to the extensive Carpet Bag and Travelling Trunk Factory of one of our townsmen, Horatio N. Peters. Commencing business in 1840 with a small capital and only 4 hands, he has gradually raised his capital by his profits, until now he gives employment to nearly 150 workmen, (without reckoning a number to whom work is given out, outside of the establishment)—the total amount of whose weekly wages is between \$700 and \$800. And they manufacture over 50,000 trunks and 100,000 carpet bags annually. The main business is carried on at 317 and 319 Broad street—two four-story brick buildings—the whole of which (except one floor occupied by P.'s carpet store) and two adjacent lots, comprising 10 floors 22 by 70 feet, is filled with busy workmen, engaged upon the articles of manufacture, in various stages of progress. Besides this, P. occupies the rear building of the "Hope Work" in Washington street—where he has 3 floors, 130 feet by 30.

P. informs us that he has stores in New York, Cincinnati, and Philadelphia, supplies a large house in New Orleans with all they sell, and has customers from every quarter of the union. His business is so extensive—no other three factories in the country being equal to his—that he can compete with manufacturers in other places in their own markets and pay the transportation.

The next establishment for the manufacture of the same articles in this city, in the order of extent of business, is that of Peddie & Morrison, on the corner of Market and Harrison streets. They occupy a building of four stories including basement, 125 feet long, for the principal factory. A large lot and shop on Canfield street are used for the various purposes of making the boxes and covering them with leather. In this department there are used for making the different kinds of trunk boxes, between 500,000 and 600,000 feet of white wood and bass wood, making about 750 trunk and valise boxes weekly. These are finished in the building first alluded to. The above number of wood frame trunks, together with the iron frame trunk of various descriptions of sole leather, &c., make an aggregate

of nearly 800 trunks and valises per week. In their construction there are used annually 40 tons of hoop iron, and the article of paste alone requires 130 barrels of flour per annum, with a large quantity of split leather, bridle leather, sole leather, sheep skins, &c.

In the Carpet Bag department they are now making about 800 bags per week, embracing a variety of useful forms for California miners and travellers. This firm was commenced in 1845, then employing from 10 to 30 hands, which number has been steadily increasing until the present time, when about 120 are employed, and the amount of wages per week is about \$550. P. & M. have stores for the sale of their articles in 71 Maiden Lane, New York, and 119 Canal street, New Orleans.

There are several other trunk manufacturers in the city, among which may be mentioned that of E. Farmer, 105 River street, whose shops, as well as those we have mentioned, present a pleasing scene of busy labour—industrious men fully employed, and striving for the reward and position which in this happy country seldom fail to be attained by enterprise, industry and prudence. The annual value of these branches of the manufactures of Newark is estimated at over \$300,000. —*Daily Advertiser*.

Communicated.

The Perseverance of Birds.

The following observations were made upon a nuthatch (*Sitta Europæa*), and show the most unflinching efforts to regain its liberty, which were ended only by death. It was accidentally wounded by a sportsman, and being taken, was placed in a small cage of oak-wood and wire.

"Here he remained all night, and the next morning his knocking or tapping with his beak was the first sound I heard, though sleeping in an apartment divided from the other by a landing plane. He had food given to him, and water. He ate and drank with a most perfect impudence, and the moment he had satisfied himself, turned again to his work of battering the frame of his cage. He had a particular fancy for the extremities of the corner pillars of the cage; on these he spent his most elaborate taps, and at this moment, though he has only occupied the cage a day, the wood is pierced and worn like a piece of old worm-eaten timber. He probably had an idea that if these main beams could once be penetrated, the rest of the superstructure would fall and free him. Against the doorway he had also a particular spite, and once succeeded in opening it; and when, to intercept a further obstacle, it was tied in a double knot with a string, the perpetual application of his beak quickly unloosed it. In ordinary cages a circular hole is left in the wire for the bird to insert his head to drink from a glass; to this hole the nuthatch constantly repaired, not for the purpose of drinking, but to try to push out more than his head, but in vain, for he is a thick bird and rather heavily built; but the instant he found the hole too small, he would withdraw his head, and begin to dig and hammer at the circle, with his pickaxe of a beak, evidently with

a design to enlarge the orifice. His labour was incessant, and he ate as largely as he worked, and I fear it was the united effects of both that killed him. His hammering was peculiarly laborious, for he did not perch as other birds do, but, grasping his hold with his immense feet, he turned upon them as upon a pivot, and struck with the whole weight of his body, thus assuming the appearance, with his entire form, of the head of a hammer, or, as I have sometimes seen birds on mechanical clocks, made to strike the hour by swinging on a wheel. We were in hopes that when the sun went down he would cease from his labours, and rest; but no, at the intervals of every ten minutes, up to nine or ten o'clock at night, he resumed his knocking, and strongly reminded us of the coffin-maker's nightly and dreary occupation. It was said by one of us, 'he is noiling his own coffin,' and so it proved. A fluttering in the cage, now covered with a handkerchief, announced that something was wrong; we found him at the bottom of his prison with his feathers ruffled, and nearly all turned back. He was taken out, and for some time he lingered amidst convulsions and occasional brightenings up; at length he drew his last gasp."

Y. Z.

For "The Friend."

Practise above Profession.

It is well worth the time and labour to read the works of George Fox, particularly his life and the epistles interspersed through it. Their universal tenor breathes a spirit of pure Christian love, and fervent concern for the salvation of souls, and for the maintenance of unfeigned humility and fellowship among those who professed the same faith with himself. William Penn, who wrote from thorough knowledge of him, says, "He was of an innocent life, *no busybody, nor self-seeker, neither touchy nor critical.* So meek, contented, modest, easy, steady, tender, it was a pleasure to be in his company. He exercised no authority but over evil, and that every where and in all; but with *love, compassion, and long-suffering.* A most useful man, *as ready to forgive, as unapt to take or give an offence.* Thousands can truly say, he was of an excellent spirit and savour among them, and because thereof the most excellent spirits loved him with an unfeigned and unfeeling love." Notwithstanding his excellent spirit the enemy who sought to "hinder the work of God, and disquiet the peace of the church, and chill the love of his people to the truth, and one to another," stirred up opponents to him. "In all these occasions, he bore all their weakness and prejudice, and returned not reflection for reflection, but forgave them their weak and bitter speeches, *praying for them* that they might have a sense of their hurt, and see the subtlety of the enemy to *read and divide, and return unto their first love that thought no ill.*" What a happy chance would it effect for the Society every where, did this spirit of restoring love prevail throughout all ranks, that teach those whose minds are thoroughly imbued with it to pray for those who have got wrong,

instead of cherishing a denunciatory spirit that would drive men still further from the Truth. William Penn proceeds: "And truly I must say, that though God had visibly clothed him with a Divine preference and authority, and indeed his very presence expressed a religious majesty, yet he *never abused it*, but held his place in the church of God with *great meekness*, and a most *engaging humility and moderation.* For upon all occasions, like his blessed Master, he was a *servant to all*, holding and exercising his eldership in the invisible power that God gathered them; with reverence to the Head, and care over the body, and was received only in that spirit and power of Christ, as the first and chief elder in this age; who as he was therefore worthy of double honour, so for the same reason it was given by the faithful of this day; because his authority was inward and not outward, and that he got it, and kept it, *by the love of God and power of an endless life.*" His extraordinary character is worthy of contemplation, and the blessed Holy Spirit by which he was actuated, to be obeyed, that its heavenly influence and rule may more universally prevail, softening the hearts of brethren and sisters with Christian charity towards one another. For what will signify our earnestness for the support of our principles, unless it is accompanied by the love of God, and the undissembled love of the brethren? "If ye hate and devour one another," said the apostle, "take heed that ye be not consumed one of another."

After forty years labour and suffering for the promotion of his Redeemer's kingdom, in which he was made by a chief instrument in gathering a large society to the Lord, foreseeing that as persecution subsided, the members would be subjected to temptations from the world, he wrote the following deeply instructive epistle, warning them, like a tender father would his children, against the fascinating and paralyzing effects of a disposition to settle down at ease in the enjoyment of their outward comforts, forgetting Him who had wrought deliverance for them.

"Dear Friends and brethren in the Lord Jesus Christ.—The Lord by his eternal arm and power having supported you in all your sufferings, great spoiling of goods and tedious imprisonments, only for serving and worshipping the living God that made you; who gave up wife and children and goods, and suffered the spoil of them, and imprisonment for his truth and name's sake; the Lord by his infinite power and mercy, having been pleased to open the king's heart towards you, by which you are set at liberty from jails, and the spoilers of your goods are stopt, whereby ye may follow your callings, confess Christ Jesus, and call him Lord by the Holy Ghost, in your assemblies, without being cast into jails, or having your goods spoiled. Dear brethren, a great concern lies upon me from the Lord to write unto you, that none may abuse this liberty, nor the mercies of the Lord, but prize them; for there is great danger in time of *liberty, of getting up, and getting into ease, looseness, and false liberty.* And now seeing that ye have not the outward persecutors to war with in sufferings, with the spiritual

weapons keep down that, which would not be subject to Christ; that he, the Holy One may reign in your hearts, that your lives, conversations and words, may preach righteousness and truth; that ye may all show forth good examples of true believers in Christ, in virtue and holiness, answering that which may be known of God in all people, that ye are the sons and daughters of God; standing fast in that righteous, holy liberty in Christ, the just and holy One that has made you free, over the loose or false, shunning the occasions of vain disputing, and foolish questions of men of corrupt minds: for the serpent was the first questioner of Eve, who drew her and Adam out of the Truth. Therefore as ye have received Christ, live and walk in him, who bruises the serpent's head, who is your sanctuary, in whom ye have election, reconciliation and peace with God. Therefore live in the peace which ye have from Christ, which is not of this world; be at peace one with another, and seek the peace of all men in Christ Jesus: for blessed are the peacemakers.

"Labour to exercise a good conscience towards God, in obedience to him in what he requires, and in doing to all men, the thing that is just and honest; in your conversations and words, giving no offence to Jew or Gentile, nor to the church of God. So ye may be as a city set on God's Zion hill, which cannot be hid; and may be lights to the dark world, that they may see your good fruits, and glorify your Father which is in heaven; for he is glorified in your bringing forth good fruits, as ye abide in Christ, the vine, in his day of life, power, and light, that sheweth over all. Therefore all that believe in the light, walk in the light, as children of the light and of Christ's overlasting day; that is the light ye may have fellowship with the Father and the Son, and one with another; keeping in the unity of his Holy Spirit, in the bond of his holy peace, in his church, that he be it head of. My desire is, that God's wisdom everywhere may be justified of her children, and that it may be shewed forth in meekness, and in the fear of the Lord in this day. Amen." G. F.

London, 1687.

For "The Friend."

Additional Letters and Papers of John Barley, No. 11.

Third Letter from J. Barley to M. B.

Tenth month 11th, 1815.

Thy letter of the 5th ult., I found on my return from a visit in the north of England; which may account for the delay that has ensued. Some one or two little matters I shall just advert to, previous to my taking up our subject. I was somewhat disappointed, to see by thine how little credit thou couldst manage to give me, for the deep interest and concern I have felt on thy account; or rather, how little allowance was made of that score, for the length and language of my last epistle. I plainly confess, it would have been pleasant to me to have understood from thee, that thou wast sensible at least of my good intention, in

thus having exposed myself by such a flow of solicitude for thy preservation, growth, and establishment on that which cannot be moved. I may just add, that I do not regret having thus written; and by the way, if thou couldst lend me the letter, I took no copy of it, and would do so, that I may know what has passed between us. Indeed, thy last, though it flings a hie of me for not having kept to the point in question, convinces me still more of the absolute necessity there is for thee, (if thou would really have this or any other religious matter cleared up,) to attend to parts of my *honest* exhortation. For after all that we may attain to, or fancy that we have attained to, the expressive language is still true, that except we "become," and keep, "as little children," in a childlike, tender, humble, teachable state of mind, there is no safety for the highest in profession. I do hope thou wilt at least take this slight hint to the love in which it is sent, though ever so sure it does not apply to thy own state. And as for myself, I hope never to refuse such counsel, whether from thee or any. As to those sermons of W. S.'s, they were not, I believe, taken down by a member of our Society, nor printed under the sanction of the Society; we are not therefore accountable for any expressions therein. I have seen many such books, which, though they may contain some things that we can unite with, should not properly be brought forward as evidence, in regard to doctrines held by us. There is one Friend's book only, that I know, wherein the term "Conscience," for "Light in the conscience," has crept in; it is Turford's "Grounds of a Holy Life." But there or elsewhere, it is not considered by us orthodox, or at least we were understood by the former expression, the latter.

R. Barclay, soon after the publication of his Apology, was engaged in a dispute at Aberdeen, with three individuals of that University, who were apparently well versed in the prevailing logic, and weapons for such wordy warfare. In looking into the printed accounts of this controversy, given in R. B.'s writings, folio, and into a piece entitled, "Quakerism Confirmed," wherein the arguments and objections of the Aberdeen students against R. B.'s Apology, and especially against his 2nd proposition, "On Immediate Revelation," are considered and answered, I find that their objections* to the doctrine of an inward light, or divine, universal principle, were pretty similar to thy own. And in the remarks I have subjoined, in the form of a dialogue, quoting thy own expressions, and replying to them, I have found myself occasionally using nearly the same arguments, which, in those printed pieces, are brought forward by R. B. But, excepting when I have been reminded of a similar sentiment in his writings, and have accordingly referred to it, availing myself of his expressions, which seemed more clearly to set forth our acknowledged tenets, I am indebted to no one, for anything relating to the part taken by me, in our correspondence.

M. B.—"I am at a loss to comprehend the

doctrine of an inward Light or Divine universal principle in the human heart."

J. B.—How at a loss! Do not the Scriptures abundantly testify of this "Light," "Spirit," or "Grace of God," which enlighteneth every man that cometh into the world, a manifestation of which is given to every man, or "hath appeared unto all men?"

M. B.—"I believe most assuredly in the influence of the Holy Spirit; my firm belief (is) in the operation of the Holy Spirit on the mind, and our inability, without his aid, to perform any service acceptable to God." (Yt) "I fear practical evil may result from instructing men, that there is an oracle within them, which will lead them to the decision of what is right, and what is wrong." "It is obvious to me, that the Scriptures are our *only* guide."

"In directing me to read the Bible, and pray for the illuminating Spirit of God, that they may understand it, I do not see that any mischief can possibly ensue."

J. B.—Surely thou art inconsistent with thyself in using such language as the above. For if the *influence* and *operation* of the Holy Spirit is assented to, and a person acknowledges himself unable, without the assistance thereof, to serve God acceptably, how can there result practical evil from the doctrine, that there is an *oracle* (which generally signifies "instruction delivered by supernatural wisdom—the place where supernatural instructions are sought for or received") within, which would lead to the decision of what is right and wrong? I would ask such a one, where the Holy Spirit, or Grace of God, is expected to have "*influence*," if not in the *mind* of man; or how it is expected to operate, if not in persuading to good, and dissuading from evil; if not in enabling to choose the one, and refuse the other? Thou thyself hast acknowledged, that it assists to serve God acceptably. Now, if any one go into evil, whether in principle or practice, who professes to be led by this infallible teacher, the Spirit of Truth, which is to lead into all truth, the Spirit of Christ, by which he is to be with his faithful followers to the end of the world; in this *Holy Spirit* chargeable with his abominations! Or is it by following the holy dictates thereof, that they have become *unholy*? Or shall any one say, it is *therefore* not safe to direct people's minds to it? I anticipate thy answer—No! For undoubtedly, it is only by going from this sure Guide, that they have fallen into evil or error. So that we ought the *more* to urge upon men to *keep* to, as well as come under, this *holy* "anointing, which is Truth," the Spirit of it, the power of it; so will they thereby be preserved for the time to come, out of whatever is wrong. I would again (quoting thy own words) inquire of thee, how the Scriptures are our *only* Guide, if we want another Guide to explain and interpret the directions given us by that Guide; since thou allowest the illuminating Spirit of God, to be helpful, in enabling to understand the Bible?

M. B.—"How is it possible, in teaching this doctrine of an inward Light, to guard against men being misled, by an erroneous conscience?"

J. B.—A man might, with equal reason, say, How is it possible, in teaching that the Scriptures are our only, or best, or surest Guide, to guard against the errors of a blinded judgment respecting them and their contents? The observation that I have to make on these questions, is simply this; and there surely no answer need be given to either; namely—It is easy to give way to, or let in, a spirit of deceit and delusion, whilst professing to seek an acquaintance with the will of God concerning us, or the mind of His Spirit respecting our duty towards him, whether we look for it revealed in Scripture, or revealed in the secret of our hearts. The testimony of Truth, if followed, will in both cases correspond, and lead to a like decision, as far as the nature of the object of inquiry, the design of the sacred writings, and other variations of circumstances, &c., can be at all compared.

M. B.—"(Thy) doctrine (however), sent out in the popular form of a tract, to lead to the ignorant, I fear in many instances would do harm, tending to make them rest on a defective and erroneous conscience, except they be shown the difference betwixt that and the inward Light."

J. B.—This conclusion seems very plain and plausible; but does not the same consequence (if it be a true one) likewise attach to directing the ignorant (by which I suppose thou meanest unlettered) people to read the Scriptures, though even "with serious attention, and earnest prayer," as has been thy previously sincere practice? For men, upright conscientious men, have, and may, and do read with upright desires, yet are, and have been found not only holding principles inconsistent with the eternal unchangeable Truth, as (hold forth) in the sacred writings; but following practices and customs, into which the same blessed Truth has evidently not led them. Seeing this has been, and may be the case, *shall I say* to thee, that unless thou canst provide against the liability of misconception, misconstruction, and misapplication of Scripture doctrines and duties, by some clear, explicit definition, or description, of the right and wrong sense of passages therein, that these excellent records ought not to be recommended to serious notice and examination of all that have the inestimable privilege of them? If thou say, that the Scripture is plain and simple, as to essentials, clearly manifesting how a man ought to conduct himself, is order to lead a holy life, so that no exposition of the sense of passages need be given, even to the unlettered; so is it, I may reply, with this sure Guide; and far more so. For a man need not open his Bible for months together; whereas, that which is plainly written in his conscience, is always open; and not only tells him what is good and evil, but brings it home to him with unanswerable and unequivocal clearness, weight, and authority of expression; urging, "Thou art the man!" Thus it sets his sins in order before him, offering him strength to grapple with the most inveterate of his soul's enemies; and thus enables to lay hold of the hope set before him, Christ Jesus giving him to have an interest in his blood.

(To be continued.)

* Four of the students were convinced of Friends' principles in consequence of this dispute.

From the Annual Monitor for 1850.

SOPHIA CAROLINE NAPPER.

Sophia Caroline Napper, deceased Second month 22d, 1849, aged 28 years.

She was the daughter of Peter and Mary Napper, of Newport, Monmouthshire, and from the time of completing her education at Sidcot School, till a few months previous to her close, she was engaged with but little intermission as a teacher at Croydon School, where her natural energy of character, and daily, circumspect walk, rendered her a valuable assistant, and afforded to those around her as evidence of the gradual but sure progress of the work of sanctification upon her heart.

She had long been in delicate health; and during the vacation of 1849, some symptoms of an alarming character excited the fears of her friends on her behalf; she, however, resumed her duties at the opening of the school, but in a few weeks was obliged to relinquish them, and return to her relations at Newport. On the day she left Croydon, she spoke with peculiar interest of its being the fifth anniversary of one in which she had been strengthened to enter into solemn covenant with a covenant keeping God, to whose disposal she now felt that she could fully resign herself.

In a letter dated 25th of Eighth month, after giving an account of the decease of a young woman, who had died after a short illness, at her brother's house, she remarks, "Never did I so feel the awfulness of death, as on First-day, and the necessity of peace with God, through the atoning blood of our precious Saviour, being made in time of health. Such is life! it is even as a vapour which soon passeth away. I could not but feel that my turn might soon—very soon come, and that it was in mercy my life had been lengthened out thus far; and earnestly at times is the cry raised, that the pale messenger may not be sent at an unexpected moment."

In reference to some of those who had been the objects of her care at Croydon, she wrote, "Encouragement may be felt from the assurance, that in anno of their precious hearts, the good seed of the kingdom has been sown, and has taken some root; there are a few for whom I feel a particularly affectionate interest; there are others for whom I feel deeply anxious. . . . It is not always when at work that the labourer receives the fruit of his exertions; so with those engaged in training the young; many are the circumstances that arise of a discouraging tendency to those who are watching over them for good; but, in numberless instances we find, that the seed sown, however small, has sprung up into a fruitful tree. If, with my small abilities, I have, in the least degree, been permitted to be an instrument of good or help to others, all the praise must be ascribed to Him, with whom originates even the feeblest desires for good; for truly, to the creature, belongs only 'blushing and confusion of face,' and often is it my lot to feel, that in me dwelleth no good thing."

For a few weeks the improvement in her general health, led her friends, as well as herself, to hope that her life might be prolong-

ed; during this time, she was more reserved in speaking of her feelings, fearing she might have been deceiving herself in thinking that her day's work was nearly at an end.

On the 12th of Tenth month, fresh symptoms appeared, and from this period disease made rapid progress, and her sufferings were often very great; it was, however, very instructive to witness the faith and patience exhibited throughout; and she remarked, that often when unable to sleep during the night, her soul was filled with love and peace in her heavenly Father. In the prospect of her final change, death was wholly disarmed of its sting; and her soul reposed in calm reliance on the goodness and mercy of Him, who had been the strength of her life, and in whom she was enabled to trust, in the full assurance that He would be her portion forever. Once, on the desire being expressed that she might experience support in passing through the dark valley; she remarked, "Not dark to me; there is light in the valley, and I believe there will be all the way through."

On New Year's day, 1849, she frequently alluded to its being the last she should spend on earth, and seemed at times transported with the thought of soon entering on her heavenly inheritance; she remarked, "Although the enemy may be permitted to assail me before the final close, my confidence in the gracious promises of my heavenly Father remains unshaken, and through his mercy, in Christ Jesus, who has borne all my sins on his cross, I feel assured that I shall be accepted through him." It was truly edifying to witness the composure and joyous feeling with which she would allude to her solemn change, her placid countenance, beaming with heavenly joy whilst speaking of the bright prospect before her; it seemed the only theme on which she could converse with pleasure, her natural reserve and diffidence being removed, so that out of the abundance of the heart, she could testify of the goodness of the Lord.

2nd of Second month. In a note written on her couch, in much bodily weakness, she remarks, "I am never dull or low, for God my Saviour is always at hand; he deals as gently with me as a tender mother with her infant. I often wish the dear children at Croydon, would each one give up her heart and will, in dedication to the Lord, now, in time of health, for it would be very, very hard in sickness, to have the work to do. I cannot declare the mercy of God to me, in having drawn me to his Son in time of health and strength."

Speaking on one occasion of the tender dealings of her heavenly Father towards her, she remarked, that *decline* had been one of the forms of illness from which she had shrunk; and added, "But mine has been so blessed to me, that I can do nothing but continually praise Him. What a favour it has been to have such an opportunity as my lingering illness has afforded, to review all the way in which my heavenly Father has led me."

5th of Second month. After some allusion to her confidence in Him, in whom she believed, she remarked, "I do not know how it may be with me at the last; what conflicts I may

have to pass through. Our Saviour had a bitter hour before he could say, 'It is finished;' but I know he will be with me. I can trust his words: 'When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee; and I feel assured he will take me to himself!'"

At one time, when much desiring to depart and be with Jesus, she exclaimed, "Sweet Jesus come and take me to thyself! Are not the angels waiting for me?" Then she prayed, "O Gracious Father, grant me patience to wait thy time." She often craved the continued prayers of her friends on her behalf, for humility, and especially that patience might have her perfect work.

18th of Second month. When too weak to converse much, she wished her sister to come near, and said in a whisper, "I can truly say, Jesus is my all in all. I did not think I should ever be brought so low,—so very weak. I can do nothing, only repose on Jesus; on his love. I may linger for another week or more, for the exercise of my faith and patience, but I can leave it all to Him; I am so very happy!" and in this state of patient waiting, she was preserved, till the time of her happy spirit's release from its tabernacle of clay.

For "The Friend"

William and Alice Ellis.

It is easy to commend the principles and practice of the honourable men and women who adorned the religious Society of Friends in its earliest days, and even to be zealous in advocating their Christian views; but it is another and a much more difficult task to be consistent and self-denying walkers in the strait and narrow path which they trod between life and glory. The enemy of all good, who can still transform himself into the appearance of an angel of light, is willing we should be strenuous advocates of the Truth, if he can only cloud our spiritual vision so as to induce us to contend for it in our own will and way, secretly indulging the propensities of our fallen nature, while the love of God does not reign predominant in the heart, and is not the ground and spring whence our zeal and activity originate.

One of the characteristics of William Ellis, which cannot but strike the attentive reader of his memoirs, is his noble liberality in freely contributing his time, talents, and substance, for the promotion of the cause of Truth. His Friends say of him, that though "but of low circumstances in the world, he soon began to be helpful in the church, by distributing toward the relief of the poor, out of what he got by hard labour and great diligence and industry in his calling, part of which also, he freely spent upon Truth's account in other ways."

Again, "Having little or nothing save what he laboured for, yet it pleased God to bless his endeavours with success, so that his outward substance increased, and as that was enlarged, so his heart opened, and he gladly made use of opportunities in which he might lay out a great part thereof in the service of Truth; often exhorted Friends to keep out of worldly-mindedness, and to labour to keep themselves

from being leavened into a *strait, nigardly and narrow spirit*, that would not suffer them to serve Truth *freely*, as they ought to do."

It is truly cheering to see that as "the outward means are enlarged, so the heart is opened," to make use of the trust for the glory of God, the help of the church, and the good of our fellow creatures, instead of hoarding it more closely, and satisfying the mind with giving only what we did when the ability was much less. It is to be feared that this is a snare by which the enemy engages the minds of some in this day of ease and worldly prosperity; presenting to them many plausible excuses why they need not give freely when they ought to, and soothing any secret compunctions they may feel, by reviving the recollection of what they have formerly given, and inducing them to rest complacently on that, when perhaps it is but a very small part of what they have since accumulated.

Another remarkable trait in the character of William Ellis, was his Christian tenderness and restoring love toward those who had been drawn aside from the right way; seeking to gather all into the heavenly fold, and to lead back the wanderers to Him who came to seek and save that which was lost. Ever careful to cherish and preserve the unity and love of the brethren, as the most precious bond of Gospel fellowship, he laboured with unwearied diligence both by example and precept against whatever would interrupt it, however specious in its appearance.

The following epistle written soon after his return from his religious visit in America, will serve to show the fervency of his spirit, viz.:

"To Richard Jordon and Samuel Galloway.

"Airtown, the 4th of Ninth month, 1780.

"Dear Friends,—With the salutation of unfeigned love to you, and all Friends in Maryland as you may see meet, this may let you know, that through the Lord's mercy, I am indifferent well, and that though we be far separated one from another, yet you are often in my remembrance. The love unfeigned that the Lord raised in our hearts is not forgotten by me; and in that love my heart and soul are often in a deep travail for your preservation; and that Truth may grow amongst you; and in order thereunto, that all Friends be advised to put on zeal as a garment, and let their love be fervent to the Lord.

"Let your fervency be demonstrated in often gathering together; and when met, let a firm travail be upon your minds for the enjoyment of the Lord's goodness, that they may not be said Nay of him. Let all Friends come up in their places and bring their children and servants to meetings on week-days and on First-days likewise.

"Let all come over that doubtful spirit that is and hath been too apt to keep Friends back in their service. Tell them, that if they serve the Lord to the full, their outward things will not fail. It was said by one of the Lord's worthies, That once he had been young but now he was old, but he never saw the righteous forsaken nor his seed begging bread. Whatsoever stands in the way of your coming,

up as aforesaid, let the Lord's power come upon it, and whether it be poverty, or the abounding of riches, it will remove it.

"When thus met, and the Lord's power comes upon us, do not limit it, but let it work; and if it bring up a word of exhortation, speak it freely; but be sure it be in the Name of the Lord. If any find a word upon them that is deep and weighty, so that they can say, For Zion's sake I cannot rest, and for Jerusalem's sake I cannot be silent, encourage all such to pour forth their complaints before the Lord, that the Lord's work may prosper, and Friends grow in their measure and the gifts bestowed upon them.

"In the Lord's power run from one meeting to another, and stir up the pure mind in one another, and then the beauty of Truth will appear, and the face of Him will shine that hath been more marred than the face of any man; and as his comeliness appears, the world and its glory will fade away.

"My soul, O my soul within me! is in a deep travail for your growth in the most precious Truth; and that your young people may grow in the knowledge of it and in love to it. I humbly desire that Friends may train up their young children in the knowledge of the Law and the Prophets; that when the Truth reaches their understandings, they may worship the God of their fathers, believing all that is written in the Old and New Testaments; that from one generation to another, the Lord's Name may be famous amongst our own posterity.

"Dear Friends, as there were several amongst you that had a sense of my soul's travail; that it was not only that worship and service might be performed to the Lord, but that Friends might discern between the precious and the vile, and that the Lord's Name and power might rule over your families, and over your trades and trading, and over all superfluity in apparel, or whatsoever else; and as my travail was full as much in secret as I could utter with my speech, therefore my desire is, that all Friends may truly labour to bring Truth's testimony up over all that would oppose it; and I do not doubt that in so doing, the Lord will descend upon you with multitudes of blessings, and they will rest upon you as dew upon the tender grass.

"And whereas it hath fallen for your lots to be exercised with wrong spirits, whose presence was to build up Zion, but whose works declared that they were for pulling down the walls thereof; and the Lord hath showed you great mercy in giving you length of days, and to see his power come over these wrong spirits and bring down their evil design; now it is my advice, that all Friends, everywhere, watch against such wrong spirits, and with all speed let them be judged down.

"Dear Friends, I desire you all that are sincerely affected towards God, and feel his Word like a fire in your hearts, to run to and fro to spread the Truth; and wherever there is anything that hath life and substance in it, visit it, and labour to bring the Truth up, which that ranting spirit hath trodden down; and remember that little meeting beyond the Potomac.

"So, that grace, mercy, and peace may be multiplied among you, is the desire of him who is your friend in that which changeth not, Wm. Ellis."

Selected.

ENCOURAGEMENT FOR THE SORROWING.

If Christ be thy shepherd thou need'st not be mournful—

Though thy food be the jest and the sneer of the scornful—

The frown and the laugh of the world need not pain thee—

If God be thy strength, and his Spirit sustain thee.

Thou may'st weep—but thy tears should be sown for their sakes

Who taste not the peace which thy bosom partakes: And their warfare against thee, if answered by prayer,

Shall win thee a triumph, thy foes cannot share.

Though afflictions, like thorns, in thy pathway abound,

Thy feet shall tread safely, and suffer no wound; And the blessing of heaven shall shine on thy way, Be thy shelter by night, thy refreshment by day.

Thy bark shall ride bravely time's billowy sea, And grace, hope, and mercy, thy comforters be; Thou shalt look to that land whereunto thou 'st steering;

And thy soul shall rejoice, at the scene there appearing.

To that land in whose confines no sorrows abound, No tempests cause terror, no troubles are found; That land wherein rivers of joy ever flow, And fruits of perfection eternally grow.

Thus Christ as thy shepherd, his light shall attend Thy voyage through life, to the world without end; And the storms and the toils of thy pilgrims' o'er, Thy soul shall find anchor on that happy shore.

Where the sinner's rude sneer, and the infidel's iron, Are exchanged for the joys of an heavenly crown, And a Saviour's glad presence and glory shall cheer The servant that served him and honoured him here.

Fifth mo. 25th, 1846.

For "The Friend."

"JUST AS I AM."

Unsound doctrines may easily insinuate themselves, through the medium of poetry as well as prose, and perhaps are less readily detected in the former than in the latter.

It is pleasing to our natural propensities to imagine that we can obtain "pardon" for our transgressions, "just as we are," by merely relying on Christ as our Saviour; but let none flatter themselves that this can be attained without submitting to the "baptism that now cleanseth," even that which is "with burning and fuel of fire," the baptism of fire and of the Holy Ghost. The condition described by the expression, "Just as I am,"—the corrupt state of our fallen nature—is the object of abhorrence of the truly awakened soul, and he hastens to escape from it. Christ came not to save him in *his sin*, but to help him out of his pit of corruption, and obtain the pardon of the sins repeated of. R. Claridge, in accordance with our ancient Friends generally, declares that "though Christ be a propitiation for the sins of the whole world, yet no man can comfortably apply him as such to his own soul,

but as he first experiences the sanctifying work of the Spirit." And R. Barclay contends that the doctrine of *imputative righteousness* would lead to the supposition, "that as Christ was made sin for us, or suffered for our sins, who himself had no sin, no, not in the least; so we may be made righteous before God, though we have no righteousness, no holiness, no faith, no repentance, no mortification, no good thing wrought in us." And he adds, "If any man be in Christ, he is a new creature; but he [the apostle] doth not say, God requites him a new creature, though he be not really renewed."

So that, precious and ever to be faithfully maintained, as is the doctrine of Christ's propitiation for our sins, we must guard against the perversion of it, and the misapplication of ideas amongst us through poetry, which we would not tolerate in prose; as if there were no harm lurking in the pleasing rhyme:

"Just as I am—then will receive,
Will welcome, pardon, cleanse, relieve,
Because they promise I believe."

The query may be profitable, how far the increasingly familiar use of such hymns, prepared by persons not in unity with the principles of our religious Society, is calculated to leaven us into the same sentiments and gradually undermine the precious doctrines of the Gospel committed to our trust. It is only a short time since the writer of this had put into his hands a little book, published by the "Tract Association of Friends," in London, containing a hymn for night and morning of every day in the week; and it is well known that the late E. J. Fry, published, a few years before her decease, to the grief of honest-hearted ones who saw its tendency, and its spring, a small book of Texts for every day in the year, in which the days of each month are put down with a certain text for each, and the reader is advised to use during the respective days, in his private meditations, the text thus appropriated to each one. Well might our dear Friend Daniel Wheeler remark, that there was no Quakerism about it, and that he had been astonished to find it so extensively circulated, as it had been, among Friends in another land.

A READER.

A Boston Notion.—The inquisitive spirit of the Yankees knows no bounds. The Bostonians wish to look into the interior of a mummy which has been wrapped up for nearly 4000 years, and Gliddon intends to gratify them. It is to be unwrapped on the 1st of this month.—*Late Paper.*

Great Age.—Dinah, an old negress, died at Norfolk, Va., recently, aged 123 years. She was a grandmother, residing near Great Bridge, when the battle was fought there in 1775, between Colonel Woodford's Virginia troops and the British grenadiers under Captain Fordyce. She was blind for a number of years, but recovered her sight when past her hundredth year, so that she could see to thread a cambric needle; and having lost all her teeth, she cut an entire new set about the

same time. She was remarkably sprightly and industrious to the last.—*Late Paper.*

THE FRIEND.

SIXTH MONTH 8, 1850.

We deem it right to remark, in reference to the communication of "A Reader," that in permitting the insertion of the lines which have given him uneasiness, we simply received them as expressing the idea, that the repentant sinner was not, under the burden of his manifold transgressions, to yield to discouragement, but in a deep feeling of humility, of contrition of spirit, and of his own utter insufficiency, to prostrate himself at the feet of Him who is the Way, the Truth, and the Life; and who himself held forth the gracious invitation, "Come unto me all ye that labour and are heavy laden, and I will give you rest."

We have had no information direct from New York, in relation to the recent Yearly Meeting there; but we learn that it was held in due course, commencing on Second-day, the 27th ult., and concluding on the following Sixth-day, the 31st of the month. It is stated that the number of Friends attending was, from various causes, rather less than usual. Any particulars respecting the proceedings which took place, must be reserved until more authentic information is received.

The Painter, Gilder, and Varnisher's Companion: containing rules and regulations in everything relating to the arts of painting, gilding, varnishing, and glass-staining; numerous useful and valuable receipts; tests for the detection of adulterations in oils, colours, &c., and a statement of the diseases and accidents to which painters, gilders, and varnishers, are peculiarly liable; with the simplest and best methods of prevention and remedy.

The Dyer and Colour Maker's Companion: containing upwards of two hundred receipts for making colours on the most approved principles, for all the various styles and fabrics now in existence. Together with the scouring process, and plain directions for preparing, washing-off, and finishing the goods.

The above are two neatly printed little volumes just published by Henry C. Baird, of this city, successor to E. L. Carey. The titles convey a pretty clear and comprehensive idea of their character, and a cursory examination of their contents, have impressed us with a high estimation of their intrinsic and practical value to persons occupied in the respective branches of the arts to which they relate, and also for occasional reference in the domestic sphere.

RECEIPTS.

Received from F. H. Williams, agent, Jacksonville, N. Y., for Jos. Tripp, R. W. Wright, and M. Peaseley,

\$2 each, vol. 22; from Amos Battery, agent, Ver's, for Benj. Taber, Moses Gore, Gabriel Gordon, Joshua Meeder, and James M. Hoag, \$2 each, for vol. 23; for Charles Parinton, \$4, vols. 22 and 23; for John Deakin, \$1, to No. 26, vol. 23; for N. C. Gore, 60 cents, to 26, vol. 22; from Augustus Rogers, agent, Canada, for John Webb, \$2, vol. 23; for Stephen Cook, \$2, vol. 23; for James G. Edwards, \$2, vol. 22, and 15 cents postage; for Alfred Knight, \$4, vols. 22 and 23; from James Stanton, agent, Barreville, Ohio, for George Tatum, \$4, vols. 22 and 23, and \$4, on account of F. A., for B. F.

WEST-TOWN SCHOOL.

The Committee to Superintend the Boarding-school at West-town, will meet in Philadelphia, on Sixth-day afternoon, the 14th inst., at 3 o'clock. The Committee on instruction meet on the morning of the same day, at 10 o'clock. The Visiting Committee assemble at the School, on Seventh-day afternoon, the 23d inst.

THOMAS KIMBER, Clerk.

Sixth month, 1st, 1850.

FRIENDS' ASYLUM.

Committee on Admissions.—Samuel Ellis, Jr., No. 101 North Tenth street; Charles Ellis, No. 95 South Eighth street, and No. 56 Chestnut street; William Bettle, No. 244 North Sixth street, and No. 14 South Third street; John C. Allen, No. 180 South Second street; Horatio C. Wood, No. 210 Race street, and No. 37 Chestnut street; William Thomas, No. 242 North Fifth street, and No. 49 South Wharves; Townsend Sharpless, No. 157 Arch street, and No. 82 South Second street.

Visiting Managers for the Month.—Samuel Bettle, Jr., No. 101 N. Tenth street; John Elliott, No. 243 Race street; John Carter, No. 105 S. Twelfth street.

Superintendent.—Dr. Joshua H. Worthington.

Attending Physician.—Dr. Charles Evans, No. 182 Arch street.

Steward.—William Birdsall.

Matron.—Mary D. Birdsall.

DIED, in Lincoln, Addison county, Vermont, on the 31st of Third month, 1850, of a protracted illness, though not so as to be confined but for a short time, NEWTON C. GORE, a useful member of Burlington Monthly and Lincoln particular Meeting of Friends, in his 50th year.

—on the 17th of Fourth month last, GREAT MAHA, in the 60th year of his age; a member and over-seer of Redoubt Monthly Meeting, in Harford, Delaware county, Pa. The loss of him is much felt in that meeting, he being one who was deeply concerned for the maintenance of the sacred doctrines and testimonies of Friends, and for the present welfare of the Society; and it may truly be said, he was one of those who mourned for Zion. He was pained throughout his sickness, and expressed an entire resignation to the will of Him who knows best how to dispose of us, and manifested clearly that death had no sting and the grave no victory.

—at her residence, Wilmington, Del., on the 20th ult., after a lingering illness of nearly nine months, LETTIE STAPLEY, in the 62nd year of her age.

PRINTED BY KITE & WALTON,
No. 50 North Fourth Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XXIII.

SEVENTH-DAY, SIXTH MONTH 15, 1850.

NO. 39.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

JOHN RICHARDSON,

AT NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

All communications, except those relating immediately to the financial concerns of the paper, should be addressed to the Editor.

For "The Friend."

Foreign Slave Trade.

It is a mournful reflection that the trade in men and women, natives of Africa, is not only continued, but from the official statements, has been greatly on the increase of latter years. This dreadful traffic in our brethren and sisters, for whom Christ died, and to whom he grants a measure of his Spirit to work out their salvation, subjects them to sufferings to which no dealer in cattle would allow his stock to be exposed. What are they imported for? To smoke sugar, to raise tobacco, and rice, and cotton, out of which Christians, who profess to worship a God of justice, and mercy, and love, are amassing large estates, and living in luxury and pride, and fulness of bread, while the African or her descendant is tortured with stripes to support his trade. But where are the fruits of the religion of Christ, the humility, the devotion to heavenly things inculcated by Him who came in the form of a servant to do good to the bodies and souls of men? Let us bring it home to ourselves; and behold the divisions and animosities that subsist even among many who call themselves *Presbyters*, and how little of that love is to be found by which the Saviour of men declared that his disciples should be known. On the other hand, what influence riches or the eager pursuit of them have over the high professing and talking members, either directly or through others. We are all mingled with the good and bad in this world, and will partake of the effects of the Lord's judgments which he brings upon a people; it may be gradually and slowly, for the iniquity and "the cursed thing" that is found among them. Self-denial, and an abiding daily exercise for the salvation of the soul, is greatly wanting, that we may receive a knowledge of the will of God respecting us, and wisdom and strength to perform it. What indifference exists concerning the wickedness of various kinds that are in our country, the vast amount of crime and misery produced by slavery alone, and the general

absence of the essence and fruits of the pure and undefiled religion which Christ died to introduce into the world! We are slumbering on, taking our pleasure in the things which money procures, but the last trumpet will one day sound in every ear, and then to be favoured with the testimony that we had chosen the Lord for our portion, and had loved and served him with all our heart, soul and strength, and loved our neighbour as ourselves, by the help of his Spirit, will be beyond the value of countless worlds, and the want of which no earthly thing can counterbalance.

These reflections arose on reading the following statements respecting the African slave trade.

"The African Slave Trade.—The English papers are a good deal occupied with discussing the propriety of Great Britain continuing the blockade of the coast of Africa, with a view to the suppression of the slave trade. Those who advocate the continuance of the blockade say, "the feelings of humanity which dictated the abolition of the slave trade in 1816, and demanded the sacrifice of twenty millions pounds sterling a generation later, are not to be outraged now." Mr. Labouchere states that "the price of a man on the coast of Africa is £20, and the cost of his conveyance to Cuba \$6 10s.; and the same man will sell in Cuba for £100." These figures, indeed, show the profits of the trade; but other figures are painfully convincing that the system pursued by Great Britain has not diminished the number of persons deported from Africa annually and sold into slavery in Cuba and Brazil. In 1842, the export of slaves had sunk to 30,000; in 1847, it was 84,000. Mr. Hunt states that the importation of slaves into Brazil in 1848 exceeded the demand by 8000. He stated further that slaves were cheaper in Brazil now than when the trade was unrestricted. No less than £35,000,000 had been expended by Great Britain in this attempt to put down the slave trade, and is now continued at an annual expense of more than £700,000. Mr. Cardwell said the slave trade had been extinguished along a line of coast at least 1500 miles, and some of the greatest *deposits* of the trade had been completely abolished. This, however, appears to be of very little consequence, so far as the great result is regarded, if increased exportations of slaves occur at other points, which appears to be the case."—*Daily News*.

"Slavers Captured.—A recent return to the English Parliament states that from the year 1840 to the year 1848, the English men-of-war have captured six hundred and twenty-five vessels, containing 39,033 slaves, and that 3,941 of the slaves died before the matter of the capture was legally adjudicated.

"The latest advices from Sierra Leone are to the 16th of February. The slave trade was as flourishing as ever. The *Cygnets*, which brought the accounts, had, during her commission, made nine prizes and released upwards of 14,000 negroes."

"American Slavers.—An English steamer of war arrived at Port Praya previous to December 28th, from the coast, reports that there are a great number of American slavers there."

"Capture of a Slaver.—Boston, May 9. The barque *Hope* arrived at New York, yesterday, from St. Helena, March 14. Reports that the English brig-of-war *Water Witch*, arrived there the same day the *Hope* sailed, with a slaver, captured on the coast of Africa, having on board 800 slaves. At the time the slaver was captured, she had the American flag at her mizen. She was named the *Annunciator*."

All Men of One Blood.

Professor Agassiz has done a good service to the cause of truth by expressing his own doubts about it. When he called in question the commonly received opinion of the descent of the human race from one head, he roused a spirit of inquiry on the subject that will not soon be laid. The *Priest* Review has a brief article on the subject, which contains the following very sensible observations, pertinent and conclusive:

"We own that there are few things which more provoke, we can hardly say our disapprobation, but our absolute contempt, than most of the reasonings we have seen upon the negative of this question. It is notorious that vastly greater diversities, in every particular, are found among animals that are known to be derived from a single original source. In proof of this we have only to cite the difference in form, size, colour, covering, conformation and size of the cranium, disposition and habits exemplified in the case of the Arabian courser, the Shetland pony, and the massive draught-horse, all of which are known to be varieties of the same species (*Equus Caballus*). Similar differences are exhibited in almost every species of domesticated animals—the cow, the sheep, the swine, the cat, the dog. Every one is familiar with the contrast presented, for example, between St. Bernard and the lap-dog—the Newfoundland web-footed water dog and the Italian greyhound, the bulldog, and the terrier or setter. In view of such diversities as are springing up and becoming permanent varieties under our very eyes, to conclude, as the facts require, that the anatomical structure in all the varieties of the human race is the same, bone for bone, muscle for muscle,

nerve for nerve, organ for organ, and function for function, and then attempt to degrade a portion of the race to a level with the brute, and to set aside the Bible, freighted with the happiness and hopes of the race, and supported by a multiplicity and amount of evidence, that produces not only conviction but certainty, because, forsooth, the heel, (as *calca*) of the African, happens to average a line or two more in length than that of the Caucasian, or because there are a few more fibres in the muscles of his lips, accompanied in general by a feebler degree of cerebral development and a deposit of a different hue, in the *rete mucosum* of the skin, is to move out scorn to a degree that few human follies are capable of doing."

For "The Friend."

Review of the Weather for Fifth Month, 1850.

The meteorology of the Fifth month, was in some respects rather remarkable. The amount of damp and wet weather—the continued coolness of the atmosphere, and the frequent white frosts, we consider, all worthy of note, as having been unusually great. It has, however, been very favourable for the growth of the wheat crops, and they now promise, (in this neighbourhood at least,) an abundant harvest; but on the corn it has had quite a different influence. Where that has ventured to peep above the ground, it presented a very yellow and sickly appearance, until about the 28th, when the genial warmth of the sun, on that, and the following day, seemed suddenly to inspire it anew with life and vigour, and it now looks much more green and healthy. So far as our observation has extended, we think there is a fair prospect for a full crop of fruit. The apple and peach trees in particular are "thickly studded over" with the young fruit. It has been remarked, that in some localities it is dropping off very much; but, if even one-half of what is now set upon the trees, should fall, the remainder will be quite as much as they can support without injury to themselves.

The country at this time is, indeed, beautiful beyond description. The woods swarming with their gaudy songsters—the green hills besprinkled with grazing herds—the meadows cheered by the sound of the rippling streamlet as it dances merrily along,—and, in short, everything around us looks fresh and vigorous.

The 1st, 2nd, and 3rd, mostly clear and cool; considerable frost on the mornings of both the last mentioned. 4th.—A disagreeable, damp, and drizzly day. 5th.—Some rain in the forenoon; about 4 p.m., a very heavy rain, attended with hard thunder. One-inch and forty-two hundredths fell in a very short space of time. It did much damage to the newly-planted corn-fields, especially a few miles west from here—in many places washing up, and carrying away the greater part of the corn in the whole field, taking with it much of the soil. 6th.—About 6 o'clock this morning, another heavy thunder gust, though not so great a fall of rain as yesterday. Just

after this had passed over, the mercury in the barometer was observed to fall about half an inch in a few minutes, when suddenly there blew a violent wind from the S.E., (the direction of the cloud at that time,) which continued for about fifteen minutes, after which it veered to the N.W., and the clouds broke away. 7th.—Clear and cool. During the evening and night of the 8th, about an inch and one-tenth of rain fell. A cool, strong N.W. wind prevailed throughout the 9th. 11th.—Rained moderately from about 10 a.m. till 4 p.m., the wind then shifted from S.E. to N.W., and the clouds dispersed. 14th.—Rained pretty constantly from 3 p.m. till the evening of the 15th; more than one inch of rain fell. On the afternoon of the 17th, a heavy thunder shower, with some hail. From the 18th to 23d, generally fair but cool, with two or three slight showers. 24th.—Cloudy and damp in the morning; some rain about 8 a.m., after which the clouds seemed to break away for a time, but again thickened up towards noon, and rained moderately till about 5 p.m., when a heavy shower fell, soon after which the sun broke forth. 25th.—A light rain from 8 a.m. till night. 26th.—Rained from 8 a.m. till noon—cleared off in the evening—mild. 27th.—A strong wind prevailed, but rather a pleasant day. 28th and 29th.—Decidedly the most summer-like days we have had this season,—a little rain on the evening of each. 31st.—Some rain in the morning; cloudy and damp all day.

The range of the thermometer for the month,

was from 33 on the 2nd, to 83 on the 26th, or 50°. Mean temperature from sunrise to 2 p.m., was 58½°,—nearly 2° lower than that for Fifth month last year. Rain fell on 16 days. The amount of rain during the month was 6 inches; the greatest quantity that has fallen in any one month since 1843, which was noted as being a wet year. As it may be interesting to some, and furnish a convenience for reference, and comparison, I give below the quantities that fell during each of the months in that year, as measured at this place.

In Fifth month, 1849, there were 3.99 inches of rain.

H.

West-town B. S., Sixth mo. 1st, 1850.

Rain in 1843.

First month,	2.16 inches.
Second "	3.21 "
Third "	6.02 "
Fourth "	5.10 "
Fifth "	2.78 "
Sixth "	2.19 "
Seventh "	6.44 "
Eighth "	9.37 "
Ninth "	6.42 "
Tenth "	3.09 "
Eleventh "	4.02 "
Twelfth "	4.12 "

Total, 54.97 "

Days of month.	TEMPERATURE.			Direction and force of wind.	Circumstances of the weather for Fifth month, 1850.
	Surface.	Mean from sun.	Mean height of barometer from sunrise to 9 p.m.		
1	56	61	58.5	29.85 S.W. to N.W.	1 Some clouds—clear.
2	33	59	46	30.10 N.W.	1 Frost—clear.
3	26	70	53	30.05 N. to S.W.	2 Do. do.
4	50	71	60	29.77 S.E.	3 Cloudy—rain.
5	60	63	61	29.59 S.E.	2 Do. heavy rain and thunder.
6	51	72	61	29.62 S.E. to N.W.	5 Thunder and rain—clear.
7	40	62	51	29.99 N.W.	3 Clear.
8	48	74	61	29.87 S.E.	3 Fair—rain 7 p.m.
9	53	67	57	29.47 N.W.	5 Cloudy—clear in evening.
10	39	61	51	29.72 N.W.	3 Fair—some clouds.
11	45	50	47	29.72 S.E. to N.W.	3 Cloudy—rain.
12	38	63	50	29.74 N.W.	3 Frost—clear.
13	48	78	63	29.77 W.S.W.	3 Do. do.
14	48	69	63	29.83 S.W.	3 Fair—rain 3 p.m.
15	55	58	56	29.78 N.E.	2 Rain.
16	56	68	62	29.49 N.W.	3 Cloudy—clear.
17	55	72	63	29.37 N.W.	1 Clear—thunder and rain 3 p.m.
18	41	60	50	29.59 N.W.	2 Do. do.
19	36	73	54	29.81 N.W. to S.W.	1 Frost—clear.
20	47	61	51	29.78 S.W. to N.	3 Cloudy—shower 2 p.m.—thunder.
21	38	61	49	30.01 W.N.W.	1 Fair.
22	37	71	54	30.19 N.W. to S.W.	1 Clear—shower 10 p.m.
23	42	68	55	30.05 S.W.	2 Do. some rain.
24	41	55	48	29.99 S.W. to S.E.	2 Cloudy—rain—fair.
25	49	56	52	30.01 N.E.	2 Do. some rain.
26	50	58	54	29.92 E. to N.W.	2 Do. rain—fair.
27	45	74	59	29.71 N.W.	3 Clear—clear.
28	55	83	69	29.66 N.W.	1 Do. a few drops of rain in evening.
29	59	74	63	29.69 E. N.E.	1 Misty—fair—shower 10 p.m.
30	65	79	67	29.64 N.W.	4 Cloudy—fair.
31	52	56	54	29.77 S.E.	1 Rain—cloudy.

Carrier Pigeons—Curious fact.—A somewhat novel fact occurred at the terminus of the South-Western Railway, at Vauxhall. A carrier pigeon was seen in an exhausted state: it was caught by the hand, and died shortly afterwards. A label was appended to one of his legs, addressed to the Duke of Wellington, which stated that three pigeons were thrown up at the island of Ichnoe. The distance is computed to be between 2500 and 3000 miles from the place where the pigeon appears to have been liberated to its destination in London. The bird, with its appendage, was immediately forwarded to Apsley House, and the Duke of Wellington, by an autograph note, the next day courteously acknowledged the receipt from the party who sent the bird. It has been stuffed, and in the process it has been discovered that the bird was shot; otherwise there can be no doubt that it would have reached home. It is supposed not to have had strength left to cross the Thames.—*Late Pa.*

Singular Story of an Eagle.—Recently, an eagle belonging to Peter Grant, keeper, Crathy, favoured by the strong gales of wind, escaped from her prison (a wooden cage), casting her domus a good distance from its previous situation, to the astonishment of her owner, who next morning discovered the loss of his pet, and considered it irreparable. But his fears were soon dispelled. On the second day after her *exit* he betook himself to the hills, and to his no small surprise, mingled with delight, he saw his favourite hovering above him. He took aim, but kindness got the better of his sporting propensities; and in a few minutes, to his wonder, he saw her descend gradually, until she rested within a few yards of her late residence, to which he hurriedly and joyfully proceeded. Strange to say, the runaway quietly submitted to his approach, and to her own capture and commitment to her former place of confinement. Her return is the more surprising, as she had only been three or four months in Grant's possession, having been trapped young, and considering that eagles are the most untamable of the feathered tribe.—*Jacresness Cour.*

Baptismal Regeneration.—The Bishop of Bath and Wells concludes an Episcopal Declaration to his Diocese, which appears in the London papers with the following statement: "We do hereby solemnly declare, that it is the doctrine of the Church of England, as of the whole Church of Christ in all ages, that original sin is remitted to all infants by the application of the merits of our Lord and Saviour Jesus Christ, in and by the sacrament of baptism; and that it is the plain teaching of the Church of England that all infants are 'made members of Christ, children of God, and inheritors of the kingdom of heaven,' in and by that holy sacrament."

What comes of the sheep, when such is the shepherd?

New Medical Discovery.—It has been ascertained that the true source of scorbutic dis-

ease, as it shows itself in our ships and prisons, is the want of potash in the blood; that salted meat contains little more than half the potash in fresh meats; and that, while an ounce of rice contains only five grains of potash, an ounce of potato contains eighteen hundred and seventy-five grains, which accounts for the great increase of the disease since the scarcity of the potato. In patients under this disease, the blood is found to be deficient in potash; and it has been ascertained by repeated experiments, that whatever be the diet, such patients speedily recover if a few grains (from twelve to twenty) of some salt of potash be given daily. Lime juice is regularly ordered in the navy, as a specific for the disease, and the reason of its efficacy is not the acid, but the large amount of potash which it contains.—*Late Paper.*

From the Youth's Friend.

THE LION.

This bold animal is called the "king of beasts." He is generally of a light brown colour. He is from three to four feet long, and nearly three feet high. He has a large head, thick nose, wide mouth, strong teeth, fiery eyes, shaggy mane, and each of his feet have several long, crooked, sharp, white claws. He is so strong that a single blow from his paw could break the back of a horse; and he can carry away a young heifer as easily as a cat does a rat. Lions are supposed to live as long as mankind; one lived in London nearly 70 years.

The term *lion* is frequently used in scripture, first to signify strength. "And the men of the city said unto him on the seventh day, before the sun went down, What is sweeter than honey, and what is stronger than a lion? And he said unto them, If ye had not plowed with my heifer ye had not found out my riddle."—Judges xiv. 18. "A lion, which is strongest among beasts, and turneth not away for any."—Prov. xxx. 30. Secondly, courage. "Be ye also that are valiant, whose heart is as the heart of a lion, shall utterly melt; for all Israel knoweth that thy father is a mighty man, and they which be with him are valiant men."—2 Sam. xvii. 10. "The wicked flee when no man pursueth; but the righteous are bold as a lion."—Prov. xviii. 1. Thirdly, *fierceness*. "The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions are broken." "For it increaseth. Thou huntest me as a fierce lion; and again thou shewest thyself marvellous upon me."—Job. iv. 10, and x. 16. Fourthly, *watchfulness*. "He lieth in wait secretly as a lion in his den; he lieth in wait to catch the poor; he doth catch the poor, when he draweth them into his net." "Like as a lion that is greedy of his prey, and as a leopard which lurketh in secret places."—Psalms ix. 9, and xvii. 12. "Be sober, be vigilant, because your adversary the devil as a roaring lion, walketh about, seeking whom he may devour."—1 Peter v. 8. Jesus Christ is represented in the Bible as the "Lion of the tribe of Judah," to denote his greatness, might, and courage. "And one of the elders said,

unto me, Weep not: behold, the Lion of the tribe of Judah, the root of David, hath prevailed to open the book, and to loose the seven seals thereof."—Rev. v. 5.

A lion is an object of dread, because he possesses power to destroy. Does his fierceness terrify you? Remember the Almighty is much more terrible to sinners! In the lion a dreadful enemy! If you continue in sin, you will have the Lord of all powers for your enemy, who will destroy both soul and body in hell! But if you have the Lord Jesus Christ for your friend, under his divine protection you will be safe, as was Daniel when he was cast into the lion's den. "He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth who hath delivered Daniel from the power of the lions."—Dan. vi. 27. But Daniel was a man of prayer, and if you wish to be secure from the enemy—from the devil who goeth about like a roaring lion, seeking whom he may destroy—fly to Jesus, the Almighty Saviour, and he will deliver you from all your enemies, "and the God of peace shall bruise Satan under your feet shortly."—Rom. xvi. 20.

FROM LIBERIA.

We have received a file of the *Monrovia Herald* to the 27th of December last. The number of that date contains the message of Gov. Roberts to the Legislature. In it he draws a most gratifying picture of the rapid progress of the Republic in prosperity. Nothing has occurred during the past year to disturb the friendly relations existing between the government and foreign powers, or with the neighbouring native tribes.

The ratified copy of the treaty of amity, friendship and commerce with Great Britain, reached Monrovia on the 15th of October last.

The resolution of the Legislature requiring the removal of the company of slave traders at New Castles and Tractown, had been fully carried out, and the Governor returns thanks in a proper spirit, for the prompt aid afforded by the British and French Governments.

"I am happy to inform you that an increased interest in our favour is beginning to manifest itself on the part of the Government of the United States. Hitherto we have received but little support from the government of that country, though we are literally the offspring of American benevolence; many of us were born in that highly favoured land; and naturally turn our eyes in that direction for assistance to enable us to carry out the great objects of building up for ourselves and our children a country and a home in this land; and I am sanguine in the opinion that the Government of the U. S. will not be behind any other government in extending to us the helping hand, and in sustaining us in our new position."

"The President has been pleased to appoint — Gurley to visit Liberia, for the purpose of collecting statistics and facts, with respect to the extent of our territory,—number of population,—form of government,—public revenue, and how raised,—military and naval force of the Republic,—our relations with foreign powers,—amount of commerce with the

U. S. and the susceptibility of that trade to be increased; and our influence upon the Slave Trade. This information is sought by the President, preparatory to recommending us favourably to the consideration and generosity of the Congress of the U. S."

With respect to the agreement concluded between the Republic and the American Colonization Society, the Governor has received information from John McLain, the Secretary of the Society, that the interpretation put upon the articles of the treaty by the Legislature, will be approved.

Since the last meeting of the Legislature, several important acquisitions of territory have been made. The message says:

"We have secured the whole of Grand Cape Mount, Sugarco, and Maana territories, on the North West, and Grand Costors on the South East; which gives us—with the exception of a small intermediate point of about five miles in extent, in the Kroo country—an unbroken line of coast of about three hundred and twenty miles. The aboriginal inhabitants of these recently acquired tracts of country have incorporated themselves with us, and they increase the population of Liberia Proper, to about one hundred and fifty thousand.

"Negotiations have been opened with the chiefs of Gallinas, for the purchase of that territory, and funds only are required to secure it."

The message closes with excellent suggestions relative to the financial and commercial affairs of the republic, with the view to their better regulation.—*From a Late Paper.*

From the Friend of Youth.

OUR REST.

"Arise ye and depart: for this is not your rest."

MICAH, ii. 10.

This is not our rest—"is a region of care,
A land of perplexities, dangers, and fears,
And boasts that are bounding with rapture may share
An hour of transport with bitter tears:
And when we look round on life's pathway of ill,
Although it may sometimes seem happy and bright,
Back, back to our bosoms convictions will thrill,
And everything teach us, this is not our rest."

This is not our rest; for the dark wing of grief
May shadow the sunlight that beamed o'er our
home.

And some long-cherished idol, like autumn's pale
leaf,

Go down to the grave in its beauty and bloom;
Or those whom we trusted would never betray,
And hearts that we prized as the truest and best,
Grow cold and forgetful, and friendship decay
We thought most undying—this is not our rest!

This is not our rest; youthful dreamer awake!
Believe not that here thy best moments are given;
The hopes that are brightest will soonest forsake,
Lest it holds not a bliss that should lure thee from
Heaven.

So we may recount, and the festal be gay.
A beauty seem flattered, or idly caressed;
But the world and its fashion are passing away—
Awake, youthful dreamer, this is not thy rest!

This is not thy rest; though a voice may be near,
In some tranquil hour, to whisper of peace;
To promise that life shall be sunny and clear,
And all the wild storms of adversity cease,
That pleasure shall wait on thy steps evermore,
And thou wilt be always happy and blest—
'Tis a voice that has cheated fond bosoms before;
Oh, trust not the siren—this is not thy rest!

This is not our rest—then on manhood's broad track,
Or toiling in age for life's perishing things;
From its fatal allurements in reason torn back,
And plume for the shire, severed spirit, thy wings;
Each day brings its trials, vexations, and pain,
And vainly thou dream'st of a future more blest;
Alas! it but pictures the present again—
Look upward, look upward, this is not thy rest!

This is not our rest—far beyond the dark tomb,
It rises in beauty more bright than the day;
Its sun over darkened, and joyless the bloom
That sows in a region which knows not decay.
There the River of Life its pure waters will roll,
By the mansions of glory prepared for the blest;
And there with the Saviour—oh! then will the soul
Enjoy an eternal, unchangeable rest.

NEBORA.

For "The Friend."

Additional Letters and Papers of John Barclay, No. 12.

Third Letter from J. Barclay to M. B.

(Continued from page 301.)

M. B.—(But to apply my question to cases which actually exist, your *Friends* say that they have been led by the inward Light to reject the ordinance of the Lord's supper, whilst we consider it highly obligatory to observe it,—both parties feel themselves condemned in their consciences for acting contrary to their principles."

J. B.—Here permit me to interrupt thee by saying,—Well, though we do hold that this practice of taking bread and wine is not needful to the remembrance of Christ, his death, and the benefit of it, or to the enjoyment of a holy communion with him in spirit, and though with the apostle, when he had given his judgment in a matter, we can say in great humbleness of heart and thankfulness to the Lord "for his unexpendable gift," and by no means in presumption, that we "think also" that we have the Spirit of God, or adopting a similar language, "we have the mind of Christ"—though this be our case in the instance before us—can it be said to detract or derogate from the certainty of these Divine, inward manifestations, or the unchangeable nature of the Spirit of Christ, who is Truth, that others, many, many others who are pious and devoted characters, (as far as they have been permitted to see into all the purity and perfection of the Gospel dispensation,) should not have found it obligatory on them to cease from these externals, these "outward and visible signs" as it is for any to say, that it is incumbent on the Almighty to discover all the mysteries of his will even to every sincere-hearted one, and to admit such into the full display and meridian splendour of his holy day!

M. B.—(But) your ancestor says, that if the inward Light in a Turk were minded, it would teach him that Mahomet was an impostor; and he also asserts, that to all, of every nation, who do not mind it, it will be their just condemnation. The inference then is clear and short, that every Mussulman must be condemned."

J. B.—Thy logic is too much for thee, my friend, say thy reasonings only cloud, but do not clear up the matter, to thy view. This Divine principle of Light and Truth in the

human mind cannot be deceived, nor can it deceive any; for it stands over, and discovers, and leads out of all deceit and deceptions. Yet some people, and indeed, some nations, are more advantageously circumstanced for the favourable reception of this seed, and for its growth and perfection, than others. In some countries professing Christianity, the darkness, and prejudice, and bigotry, and superstition, and self-righteousness, and not merely open sin, hath been so spread over people's minds by the prince of darkness, that there cannot be expected, from such ground, the same produce, or the same progress in a knowledge of the Truth, as from others. In deed, if these do in the smallest degree lead to, learn of, and lean upon Him that is weak and lowly, in the heart,—Christ within—and are taught by him even one, the very least, lesson in his school, though it be only as to one single thing which is displacing in the Divine sight, they are blessed in their compliance therewith, and are in the way to receive more discernment, more knowledge of the holy will; and thus, to use R. B.'s words, "righteousness comes more and more to be revealed, from one degree of faith to another." Undoubtedly, as R. B. says, every Mussulman, (the day of whose visitation is not gone down,) as he comes into, and grows up in a holy subjection of heart and life to that which is a swift witness for God and His Truth, against the enemy, and his works and workings, may be informed by it (the Light) respecting Mahomet, that he was an impostor. But the discoveries of this Light are small at first, and its manifestations gentle and gradual, according as the eye of the mind is able to bear them. The successive unfoldings of the Divine mind respecting us, and his Truth, will, if patiently and honestly regarded, and used upon, ultimately lead out of that (in the Mahometan religion) which is not agreeable thereto; yet if one in this case die before he arrive at such a state, he being obedient to that which he then knew, can we think the Almighty would reject his soul? For though he had not attained, yet was he in the way to attain such capacity as would have engaged his Lord, probably, to have committed to him another talent. Yet oh! how (as one said) have tradition and custom overlaid conviction! When R. B. speaks of just condemnation attaching to those who rebel against the Light, he generally means, that sense of Divine displeasure, which all more or less feel on rebelling against it, except their consciences be seared, and their hearts hardened. Not but that he and we do own an eternal condemnation, reserved for all such as willfully persist, unrepenting, in transgressing God's commands, whichever way these be made known.

Excuse the length to which such subjects almost unavoidably lead. It is shorter work to ask, than to answer questions, on serious subjects; there are so many bearings, &c. Thus mayst thou see, that though thy assumptions be near the mark in some respects, yet the inference drawn from them is not tenable. Nor was it indeed, at all likely it could be correct; for R. B. would then have been palpably at variance with himself. For the like

conclusion would then follow from his instance of Socrates, namely, that because all heathen have the Light, and the Light testifies against their polytheism and idolatry, therefore all heathen, except Socrates and a few others, are condemned; and which is quite opposite to our and R. B.'s opinion respecting them.

J. B.—Do you really believe that the Gospel, that is, the glad tidings of salvation, was really communicated, by an inward Light, to every individual in the world, at the time the apostle said, it was preached to every creature under heaven?"

J. B.—Though thou hast given thy "best attention" to R. B.'s Apology, yet excuse my saying, that at almost every turn of thy observations, I see things inquired of, or questioned, which are to my view fully cleared up there. And in replying, I find myself inadvertently striking on passages in his book, and adopting nearly his language. Thou hast defined, as a good Grecian, the word "Gospel" to be "glad tidings"—or perhaps it might yet more literally be rendered, "a good message." The English word "Gospel" signifies, "God speaking" or "the speech of God," agreeable to that text in Heb. i. 2: "God, lately in these last days spoken unto us by his Son." One or two places in Scripture, especially Mark i. 1, seem to confirm the sense of the term wholly to a declaration given of our Saviour's manifestation in the flesh. But the primary acceptance of it is by no means limited. The Gospel in our sense (though but the glimmering of it) was preached long before Christ's personal appearance on earth; or how could Isaiah say (and Paul quote him), "How beautiful are the feet of them that preach the Gospel of peace!" So then, the Gospel was preached before or at the time. Or how should Isaiah know any thing respecting those that preached it, if they preached it not? He does not say, How beautiful are the feet of those that shall publish it; but of those that did then, in his day, publish it. And Paul adds (Rom. x. 16) of the outward Jews, "they have not all obeyed the Gospel." And he must have alluded to, or included, the Jews long before our Saviour's coming in the flesh; since he brings in Isaiah's language to prove this point: "Lord, who hath believed our report?" So then, Isaiah preached the Gospel, and indeed he is called the "Evangelical" (that is the Gospel) Prophet; because, though living in the time of types and shadows, when the "knowledge of the mystery of Christ" was not made known unto the sons of men, as (his since been) revealed unto the holy apostles and prophets by the Spirit, yet was it given him to see

much thereof, and to testify beforehand, by "the Spirit of Christ," of his sufferings, and the glory that should follow. Again, what was his message, of whom it was said in John's vision, that he had the everlasting Gospel to preach to every nation, kindred, tongue and people? Was it not—"Fear God and give glory to him, for the hour of his judgment is at hand; and worship him," &c.? How did the angel preach the Gospel, if not in that general sense before alluded to, since he did not even mention the name of Christ? These things being considered, I may ask, Dost thou really believe that the Gospel (the substance of it, in this general sense of "tidings of salvation") was not really, and in some degree, however faint, manifested to every individual, not merely at the time the apostle said it was preached unto every creature, but from the beginning of the world? Dost thou not think that *offers of salvation* are, and always were, held out to all, (though all have not known how that was purchased unto them by Christ Jesus, the procuring cause thereof,) even those of every nation, kindred, tongue and people, and those under the dispensation of the Law of Moses, in those under the more perfect and glorious dispensation of the Gospel of Jesus Christ, or to the heathen of either period?

M. B.—(But) do you really think that all the hordes of Barbarians, which at the time (of our Saviour's coming, or afterwards) were hovering round the Roman Empire, felt any accession of Divine knowledge in their minds, (or) received any inward information of that heavenly kingdom promised by our Saviour?"

J. B.—Thou art wisely mistaking our meaning, if thou supposest this is our sentiment. We know, to be sure, that all power is with the Lord; that he was assuredly able, whether by the ministry of the angels, or by any other means he saw right, even to acquaint such heathen with all or any of the outward circumstances relating to the coming of our Saviour in the flesh, if it had so pleased him. Yet that was not our case. Neither do we think it was just or merciful in the Almighty, as a needful and merciful Being, to have so revealed to the heathen these circumstances, however comfortable and profitable a distinct knowledge of them, and however essential a firm belief in them may be, and is, to us who are permitted the blessed privilege, R. B., in his "Vindication of the Apology," says of the doctrine of the incarnation, sufferings, death, resurrection, &c., of Christ, that they "are necessary every where to be preached, and being preached, to be believed and improved, as being of and belonging unto the integral parts of Christianity, and the Christian religion. Even as the arms and legs are integral parts of a man, without which, though it is possible a man may be and live, yet he is not a complete man as to all his parts; even so one may be a Christian, and partake in part of Christianity, and in that state be accepted of God, (as is clear in the case of Cornelius,) without the express knowledge of the outward birth, sufferings, &c., of Christ; yet without the same, he is not a complete Christian, as wanting the knowledge of that which serveth

to the perfection and accomplishment thereof." Our worthy W. Pann also says, that "Christianity hath more or less been in the world, where godly men and women have been, as well before as since the visible coming of Christ. Some ages have indeed been favoured with a greater manifestation, larger discoveries, of Divine truth than others; yet the righteousness revealed in the Gospel of Christ (Rom. i. 16, 17,) from faith to faith, by which both Paul testifies the just ancients lived, or were accepted, is one in nature, though not in degree, with that truth the Gentiles apostatized from; and therefore were said to have lived without God in the world."

(To be continued.)

For "The Friend."

Meetings for Discipline.

There is scarcely any circumstance in the history of the disciplinary proceedings of the Society of Friends, which exhibits in a stronger light, the excellence of the principles on which they are founded, and of the spirit in which they ought to be managed, than the tenderness and forbearance that were formerly in former days, when subjects were under discussion, respecting which the members entertained different and conflicting opinions.

When we calmly and seriously consider the Christian moderation which was again and again exhibited, in times when the minds of the members were greatly agitated by opposing sentiments; how patiently those who were unquestionably in the right, waited with their brethren who were not prepared to unite in their views; how tenderly and affectionately they entreated them, and sought to convince their judgments; how carefully they avoided all upbraiding or harsh reflection, and deferred the carrying into effect even of what they were conscientiously convinced would be for the good of the body, and the promotion of the cause of Truth, until a general consent could be obtained; we must be convinced of higher and stronger motives than were which were due to the nature of man governed in their religious assemblies; and that it was indeed the meekness, the gentleness, and the long forbearance and love of Christ which, under the leadings of his Spirit, preserved the Society, and made the faithful men of those times honourable and honoured in their day.

We of the present times look with abhorrence upon the slave trade and slavery as obviously repugnant to the plainest principles of the Gospel, and fraught with the grossest wickedness and cruelty. Yet it is not a great many years since not a few among our ancestors imported and held slaves, and the system was generally tolerated in the Society. Many worthy individuals and even meetings, pleaded strongly for the practice, and years of patient labour were required to convince them of their error. From the year 1688 to 1781, the subject was at different times agitated and discussed, sometimes almost every year; committees were again and again appointed to visit such as held slaves, and long continued labour was extended to them. During all this

* As to "preached" being never used elsewhere in Scripture in a metaphorical sense (as I take it to be in that text) it is but a poor objection; since the sense of the passage requires it, unless the apostle said not the truth. Is not the word "teach" as usually and commonly, in its first sense, taken to mean (as thou sayest of "preached") a communication by the instrumentality of some teacher? Yet that hinders not, but that in a secondary sense it may refer to immediate teaching, as in the instance of "The grace of God hath appeared unto all men, teaching," &c. So here is the Grace teaching, acting as a teacher, and in Gal. i. 23, there is the gospel of the Grace preached, proclaimed, or published.

period, there were those among the most active and leading Friends, who saw clearly the iniquity of the practice, and washed their hands from participation in it; but strong and full as were their convictions, they forbore to press them to extremes lest the unity and harmony of the body should be broken up, and the erring driven off without being reclaimed.

Their great object was to convince their brethren, and by gentle persuasion and entreaty, under the influence of the restoring Spirit of the Gospel, to draw them into the right way. Doubtless it was no small trial to many of the clear-sighted, that a compliance with what they deemed an unquestionable Christian duty should be so long delayed, and their zeal and fervour would naturally prompt them to press matters to a conclusion which seemed to them so reasonable and just. Yet even here, the great conservative principle of forbearance and waiting with each other, which marked conspicuously the brightest and best days of the Society, was interposed to rescue them from the and repelling and scattering which would probably have followed any rash and premature action.

Under the benign influence of such feelings, Friends who entertained different views, were preserved near in spirit to each other; hundreds were convinced of the injustice of slavery, and liberated their negroes, while the number ultimately disowned was very small.

Perhaps few subjects which have come under discussion in the Society, occasioned greater excitement and warmth of feeling, than the Use of the Affirmation. This when first allowed by law contained the Sacred Name, and was viewed by many of the most experienced and upright Friends as a violation of Christ's command to keep to "yea and nay, for whatsoever is more than these cometh of evil," if indeed it did not involve the substance of an oath. Hence, many conscientiously refused to take it, as a direct infringement of the testimony of the Society on the subject of oaths, while other Friends saw the subject in a very different light, and not only felt free to take it themselves, but encouraged others to do so.

This led to much controversy, and pamphlets were written and published on both sides. Year after year it was discussed in England, and the dispute reached America with similar results. While the peace and harmony of the Society were thus seriously threatened, and some on each side were for pushing matters to extremes, there were others who thought the loss of the unity and concord of the body, would be a greater injury than the use or disuse of the affirmation; and these laboured earnestly, yet tenderly, to induce in those on each side a spirit of mutual concession and forbearance. Through the Lord's blessed help, this was at length brought about, and the Society preserved from the sad consequences which might have resulted had either of the two conflicting views been fully carried out.

Thomas Story has the following remarks respecting the Yearly Meeting held in London, in the year 1715, viz.:

"On the 31st [of Third month] went to

London, being about a week before the Yearly Meeting, which, in the main, was much more comfortable, through the great mercy of God, than many expected. The affirmation, from the beginning of it, had occasioned much disturbance in the church, some being for, and some against it; and these divisions had ever been very oppressive to my spirit, knowing nothing could hurt us more than they, or give Satan or evil men more advantage against us. But though I never liked the Act, yet I ever kept true charity to those Friends who were for it, believing they saw no hurt in it, though I thought I did; and at my coming over to London, I laboured among them, to regain and keep a right temper one towards another; and as they talked of a further solicitation concerning it, the late Act being ready to expire, I advised several leading men on both sides to proceed in one joint interest as one people. For though we could not all agree about the definition of an oath, or in what relation the affirmation stood to an oath, yet we all were as one man still, that an oath is not consistent with Christ's doctrine; and accordingly they did both solicit for a plain affirmation, without the sacred name at all. But that could not be obtained; all that the Parliament would do, was to perpetuate the former, adding some clauses for the levying of fines. When this came to be discussed in the meeting, the minds of some on both sides being heated, things were likely to run high; but the Lord was near, and by his blessed wisdom and power, preserved us in unity. Some few of those who were for the affirmation inclined to have it established over all, as the testimony of Truth, by the Yearly Meeting; and some others on the other side, were resolved to reject it, and testify against it, as short of the testimony of Truth. But seeing the tendency of such a division, I and some others laboured for peace; and with much long-suffering, patience, and labour in the love and wisdom of Truth, and as he opened and made way, things came at last to this good issue, that such as could take the affirmation, might have the benefit of it without censure of their brethren, and such as could not take it, should not be reproached by them; but that the Meeting for Sufferings should continue their care and solicitations, together with the dissatisfied, for further ease in that point, at a fit season. With this conclusion both sides were at last easy, and the meeting ended in more peace and brotherly kindness than for some years before, and to more general satisfaction; for which my soul was truly thankful, with many more."

The old discipline of Philadelphia Yearly Meeting contains the following advice on this subject, under date of 1710, viz.:

"As to the solemn affirmation, as it is a thing of the greatest moment, we exhort all to be very careful about it, and renew unto you the sum of the advice of the Yearly Meeting of London therein, upon its first enacting. That Friends be charitable one to another about it, they that can take it, not to censure or reproach those that cannot, and those that cannot take it, to use the like caution with regard to those who can, until further relief can

be had for us all; to which end we have written to our brethren in Britain; and through the grace of God, and an unanimous application therein, we are not without hopes that an easier way may be had for the whole body, and all occasion of dislike be thereby taken away and prevented, to which all ought to contribute in our several stations to our utmost ability."

The wisdom of this patient forbearance, and the blessing which attended it, were fully evinced by the fruits it produced; for by bringing one with another, and avoiding jealousy, and evil surmising, and backbiting, Friends who honestly held contrary opinions were preserved open, tender and loving toward each other, and in the Lord's time way was made for relief, by which the feelings of all were eased, and the occasion of offence taken away.

(To be continued.)

R. Shackleton to his Son—1738.

Religion, which is an acquaintance with God in spirit, is the noblest principle which man is capable of. But the activity and energy of it is not at our command. We are to be quiet, passive, and not seek to stir up our Beloved till intelligence arrives that his Master is come, and call for us. Men killing and running of themselves after the knowledge of religion, as they do after discerners in natural science, bewilder themselves, and effect nothing that is profitable. Patiently wait, and quietly hope, is the lesson which we should learn. How dry and like ashes our minds are, when the flame of religion (I must the active, present virtue of it) is extinct.

FROM THE SAME TO S. R. G.

I attended our last half year's meeting. It was a large season of the year and the state of our religious Society considered. Fearful was, I think, in a good degree extended, to those whose lot it was to turn income in the order of their course, who, I believe, moved in harmonious labour. John Pemberton and Wm. Matthews were there. They have each acceptable service here. Our dear Friend Mary Ridgway, is an opulent merchant in this traffic, and still increasing, I think, in wealth: when she was less substantially rich, she made greater show; now that her substance is increased, she makes less display of it. I love and admire, as well as esteem and love, the woman. Her life is a striking lesson, how effectual Divine support is, under the most poignant sufferings. . . .

Forgiveness of Injuries.—I thank my God that his Spirit has enabled me the week past, in some degree to get the better of my vindictive feelings towards certain individuals who have very seriously injured me. The means were somewhat remarkable. I had seen the impropriety of indulging in the bitterness of resentment against any of my fellow-men—especially against some who being professors of Christianity, might yet have repentance

granted them, and be enthroned in the Divine glory of heaven. But whenever I recollected the extent of the injury I had experienced at their hands, I had never been able entirely to suppress the stirrings of a revengeful and bitter spirit in my breast. To this infirmity one thing contributed, I was not certain that the precepts of Christianity required me to forgive and pass over the offence, till I had evidence that the persons committing the injury had repeated and undertaken to prevent the effects of their injurious conduct. To settle this point of duty, I determined to consult every precept relating to the duty of forgiveness in the New Testament, which I undertook accordingly, assisted by Scott's notes and references. I was already satisfied I ought to pray for them, and indulge nothing like malice and revenge. But the question was,—Am I to treat them with the politeness, and readiness, and kindness in *all respects* due to others who had not offended me, or who having offended, had offered me satisfaction? Do good to them, &c. was plain, I know, but was I required to speak to them, to salute them, and treat them with kindness if they ever chanced to fall in my way? This was the question to be resolved. The first passage I consulted, was in the 5th of Matthew. "If ye salute your brethren only, what do ye more than others? I do not even the publicans the same!" I closed the blessed book astonished, convinced, and satisfied,—with an involuntary exclamation of assent and praise to God. Since that time, although many bad and sensual passions have been active in my breast, yet God has given me grace to forgive, and regard the formerly so obnoxious individuals with sincere kindness. It is a great victory which the power of Christ has in this matter gained, over the strong and inveterate malice of a very hard and revengeful heart. *To Him be praise.*—*Ashman.*

Communicated.

Crime in Philadelphia.

Judge Parsons delivered a charge to the Grand Jury of the Court of Oyer and Terminer sitting at this time, for the city and county of Philadelphia, from which the following portion is extracted:

"After briefly alluding to the duties of the Inquest, the judge said substantially, that there were matters connected with the general policy of our country upon which he intended to speak plainly. That before he did so, he would inform them that the business of this term would be large, and their duties onerous, there being about 300 individuals in prison alone awaiting trial, and he supposed that there were about one-third as many more out upon bail. The crimes with which they are charged run through all the grades up to homicide. Of the latter crime, he said, it is always the duty of a Grand Jury to find a true bill, if they believe, from the evidence, that the person charged is the criminal agent, or that there is probable ground for believing that such is the case. It is not for them to say whether the offence is excusable or can be justified. This belongs to the court and petit jury."

"He condemned the sickly sympathy mani-

fested towards offenders against the laws under the mistaken name of philanthropy and mercy, without a due regard to justice, or a disposition to sustain the law, by efforts to excite popular feeling; and when the criminal is convicted, by an appeal, in numerous instances successful, to the clemency of the Executive, particularly if he is rich or has large political friendly influence. Men of moral character and standing must speak boldly in favour of the supremacy of the laws, and the demagogue, the sickly sympathizer and the criminal must be put down.

"Public officers must be sustained in a faithful discharge of their duty, and the negligent and unfaithful must be brought to punishment. It will be of no use to have an armed police stationed at every corner, while criminals receive countenance and encouragement from those who profess to be the friends of virtue and good order; nor while persons, after trial, conviction, and sentence, are liberated on the warrant of the Governor. A complete revolution in public sentiment upon this subject must ensue, to secure good order and quiet."

"The effort that has been making to get some prisoners liberated, calls loudly for the above remarks from the judge.

For "The Friend."

The Needlewomen of London.

The following article is extracted from a recent work on the medical properties of electricity, in certain forms of disease, by Dr. Golding Bird, of London.

"I may perhaps startle some by announcing the fact, that it has occurred to me repeatedly to witness more or less complete paralysis arising from this cause [exhaustion] among a class of labourers of the most oppressed and most unprotected character. I refer to the needlewomen of this metropolis, a class of girls and women, who, to earn enough of the wretched pittance they receive from the agents who employ them, to procure the commonest necessities of life are often compelled to work for fourteen, sixteen, eighteen, and sometimes even more hours out of the twenty-four. They toil on, indeed, at the needle, until the sight fails as they drop asleep; starting up, after snatching a brief slumber, to resume their task. These poor creatures receive from three halfpence to fourpence halfpenny for making a shirt, (for the latter sum, indeed, producing such as are worn by respectable mechanics, and others of as high a rank in the social scale). No wonder that they become exhausted, enervated, bloodless; and play is not un frequently the result. Not long ago, I had under my care, in Guy's, a young woman who had once moved in a sphere of great respectability. She was quite paralytic, and was so entirely destitute of all sensation that she was not conscious of anything, when a needle was inserted into one of her feet. This poor creature had been exhausted by working in the way I have described, and she declared to me that, except by dosing in her chair, she had often not slept for two nights together. She had at first felt vague pains in her toes, then

in her knees, rigidly came on, and ultimately she became as when I saw her; the lower half of her body being as powerless as if made of marble. In this, as in other cases of the kind, there was no evidence of organic lesion, and by due nourishment, rest in the recumbent position, and the use of iron and tonics, her general health was soon restored. The electro-magnetic current was then employed daily, and I had the pleasure of seeing this young woman in about three months walk out of the ward quite well. These cases are but little known, and will, we must fear, continue to occur, so long as the labour of the friendless and dependent female is regarded with as more feelings of sympathy or humanity than the amount of duty performed by a steam-engine, or any other machine."

Manufacture of Diamonds.—The Paris correspondent of the London Times says:—"The scientific world has been in a state of commotion during the whole week, in consequence of the publication of the discovery of the long sought for secret of the fusion and crystallization of carbon. The Sorbonne has been crowded for the last few days to behold the result of this discovery in the shape of a tolerably sized diamond of great lustre, which Despretz, the happy discoverer, submits to the examination of every chemist and *savant* who chooses to visit him. He declares that so long ago as last autumn he had succeeded in producing the diamond, but in such minute particles as to be visible only through the microscope, and, fearful of raising irony and suspicion, he had kept the secret, until by dint of repeated experiments and great labour, he had completed the one he now offers to public view. Four solar lens of immense power, aided by the tremendous galvanic pile of the Sorbonne, have been the means of producing the result now before us. Despretz holds himself ready to display the experiment whenever it may be required. The diamond produced is of the quality known in the East as the black diamond, one single specimen of which was sold by Prince Rostoff to the late Duke of York, for the enormous sum of twelve thousand pounds!"

A Princely Secrecy.—The correspondent of the Purina Recorder gives the following instance of an abuse of power by the present Archbishop of Canterbury.

"The Lord Primate has fallen into another unpopular and morally dishonest measure. Among the affairs marked for abolition or retrenchment, is that of Registrar of the Prerogative Court of Canterbury. It is a mere sinecure, valued at from \$50,000 to \$60,000 a year. The Archbishop has the right of appointing a successor to the next annual vacancy, and also a reversioner for the succeeding vacancy. The Archbishop, Dr. Howley, waived this privilege from a conviction, that the office was not necessary, and that it was wrong to misapply so much of the public money. But Dr. Sumner, the present Primate, has not scrupled to add favouritism to

the legal privilege, and to appoint his son, now a student at the Temple, to this enormous sinecure! This has provoked the Government, and it will probably lead to the abolition of the office altogether. It is a great pity, that a man who has for so many years stood firm in principle and doctrine, should on the verge of life fall into an equivocal position, either of faith or character. Every week reveals some new proof, that the secularities and the spiritualities of the Church of England need an entire revolution."

Ruins of an Ancient California City.—Antiquaries will feel deeply interested in the discovery of vast regions of ancient ruins near San Diego, and within a day's march of the Pacific Ocean, at the head of the Gulf of California. Portions of temples, dwellings, lofty stone pyramids, (seven of these within a mile square), and massive granite rings or circular walls round venerable trees, columns, and blocks of hieroglyphics, all speak of some ancient race of men, now forever gone, their history actually unknown to any of the existing families of mankind. In some points, these ruins resemble the recently discovered cities of Palenque, &c., near the Atlantic or Mexican Gulf coast; in others, the ruins of ancient Egypt; in others, again, the monuments of Phœnicia, and yet in many features they differ from all that I have referred to. I observe that the discoverers deem them to be antediluvian, while the present Indians have a tradition of a great civilized nation, which their ferocious forefathers utterly destroyed. The region of the ruins is called by the Indians, the "Valley of Mystery."—*Wilmer's Chronicle*.

Charcoal Melted.—The possibility of melting charcoal has at length been satisfactorily proved by the experiments of — Despretz, of Paris. Up to the present time chemists have considered this an impossibility; Despretz, however, not only melts this refractory substance, but soldiers one piece to another, and even volatilizes it. The heat to effect this purpose is generated by a powerful galvanic battery; the light and heat evolved is so great that even in approaching it only for an instant there is danger of violent headache and pain in the eyes. To avoid this, the operator conducts his experiments under the shade of thick blue glass. Platinum clippings and other metals difficult to fuse, are readily converted into a solid mass. This will prove of great service in the arts, and we hope that he will be able to make diamonds, so as to destroy all the attributable value of these baubles.—*Scientific American*.

Singing Shells. — Taylor, when in Bathcote, in Ceylon, on going at night on a lake near the fort, was struck by a loud musical noise proceeding from the bottom of the water. It was caused by multitudes of some animals inhabiting shells—at least the natives call them "singing shells." The sounds are like those of an accordion, Æolian harp, guitar,

&c. vibrating notes and pitched in different keys. A snail, abundant in Coria, if irritated by a touch with a piece of straw, will emit a distinctly audible sound, in a querulous tone, and this it frequently repeats if touched.—*Late Paper*.

THE FRIEND.

SIXTH MONTH 15, 1850.

We have repeatedly met with allusions in the papers to an alleged new and wonderful discovery of light, heat, &c., from water, by means of electricity, but have been willing to wait for further development ere we yielded full credence to it. The following, however, copied from the Pennsylvania Inquirer of 11th inst., seems to place the matter in a point of view not so to be altogether disregarded. We leave it to our readers to form their own conclusions.

New Motive Power—Electricity, Heat, and Gas.

Our New York correspondent alluded in his letter of yesterday, to an extraordinary invention or discovery by which gas, heat, and motive power, are produced from water, by means of electricity. The discoverer is Henry M. Paine, and the story is so startling as to induce a strong feeling of incredulity. Nevertheless, we find the matter treated in a serious spirit by the Boston Evening Transcript, which speaks of it as the greatest discovery of the age. Two gentlemen of Boston recently addressed a letter to the discoverer, making inquiry on the subject of this gas. In reply, he invited them to visit Worcester. They accepted the invitation, and were well repaid for their journey. H. M. Paine stated that he had disposed of the right to use his invention in the United States, to parties of gentlemen in Boston and New York; and he gave all the information he could, without infringing on the rights of these proprietors. It is said that arrests have also been taken, to secure patents in Europe. H. M. Paine does not claim the discovery of decomposing water, which was known 65 years ago; but he does claim the discovery of a new principle of electricity, by which the decomposition of water is very rapidly produced, and at a merely nominal cost. An hour was spent in hearing him discourse upon the subject, and if all he claims for the discovery is verified, it cannot fail to revolutionize many departments of modern commerce. To see the purest flame so clear that the faintest tints of blue and green can be readily distinguished, and of such a quality, that the eye is not pained in gazing on it, certainly speaks well for the superiority of the light. It burns with an even and steady consumption, about one cubic foot in three to four hours, sufficient to light a common sized room. There is no smell or smoke to the gas. The flame is opaque, and the power of the jet tremendous.

During the last winter, H. M. Paine erected a light-house upon a hill in front of his house, from which he directed the rays, by a reflect-

or, to a village opposite Worcester, and one mile and a sixth distant in an air time. The light was so powerful, that persons in the village could read by it. Another illustration of the character of this light is in the fact, that an excellent daguerreotype has been taken by it. H. M. Paine exhibited the stove, which warmed his room. It was about fourteen inches in diameter, composed of two circular pieces of sheet-iron, between which a flame issued, and the cold air rushing in, it gives forth a most delightful heat. The stove may be used for cooking, and in fact for all purposes, where heat and light are required. The entire labour required to make a day's supply of gas for a common dwelling-house does not occupy two minutes in turning a crank; and the machine takes up about as much room as a common mantle clock.

Writing upon this subject, Eliza Burritt, the "learned blacksmith," says, "There is not only a saving of expense, but of work, and the inconvenience and cure of wood, coal and ashes, and the danger from fire almost completely annihilated. This is not supposition; we saw the lights, followed the pipes to the cellar, and saw the apparatus employed for the decomposition of the water; and must say we can hardly find words to express our astonishment at the simplicity of the machine, when at the same time we think of the greatness and grandeur of the discovery. This must rank, if not above, certainly equal with the greatest discoveries and inventions of the age. Wood, and coal, and oil, and fluid, may all be dispensed with, by the use of Mr. Paine's apparatus."

E. Burritt further says, "Two jets, such as were burning in his house, would be sufficient to light a moderate-sized hall every night, at an expense of the interest on the cost of the machine, (about six dollars per annum,) with only the little trouble of occasionally filling the water cistern."

All this indeed is astounding, if true.

WANTED

A Principal Teacher in the Raspberry St. Coloured School for Girls. Apply to Hannah J. Newhall, No. 242 Spruce street; Emma H. Edwards, No. 192 Spruce street; or Sarah Allen, No. 146 Pine street.

New Arrangement.

The West-union Singe will leave the school, during the Summer, every Second, Fourth, and Sixth-days; returning, will leave Morgan Ramsey's, Pennsylvania Hotel, No. 46 North Sixth street, on Third, Fifth, and Sabbath-days, at 7 o'clock, passing Kelleyville, Springfield, Rose Tree, Bishop's Mill, and Howellville.

ISAAC HAYES.

Died, at Darlington, England, on 6th of Fifth month last, HANNAH CHAPMAN BARNES, in the 54th year of her age; a minister in our religious Society.

PRINTED BY KITE & WALTON.
No. 50 North Fourth Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XXIII.

SEVENTH-DAY, SIXTH MONTH 22, 1850.

NO. 40.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Prices two dollars per annum, payable in advance.

Subscriptions and Payments received by

JOHN RICHARDSON,

AT NO. 50, NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

All communications, except those relating immediately to the financial concerns of the paper, should be addressed to the Editor.

From the Annual Monitor for 1850.

William Fountain Simmonds.

William Fountain Simmonds, of Spalding, an elder, deceased Ninth month 8th, 1849, aged 61 years.

This valued Friend had not the privilege of an education in our Society. In early life he was rather gay and thoughtless. Before the time of his coming among Friends, he was apprenticed to a linen draper at Gainsborough, where he was convinced of the soundness of our religious principles by the reading of "Friends' Books" lent to him by one of our members. When he believed it to be his duty to attend our week-day meetings, he was much concerned about the loss which this might entail upon his master, he therefore proposed to rise earlier, or to work later, in order to make up for the time thus spent, but his master kindly and freely set him at liberty for this object, attending to his shop himself on these occasions.

He was admitted into membership in 1810; and after several subsequent years of consistent walking, was appointed to the station of elder. He frequently accompanied Friends travelling in the work of the ministry, in different parts of this nation, and on one occasion joined some Friends in a service of this kind in the Shetland Islands, and other northern parts of the kingdom. Whilst sympathizing with others in their religious exercises, it was his concern, in regard to his own service in the church, that the "candle" might not only be "put upon the candlestick," but that its light might shine to the benefit of the household, and hence it was his frequent practice, to extend kind and suitable counsel.

His natural talents were far from great, but having yielded to the sanctifying power of Divine grace, they were enlarged, and his spiritual gifts were increased. For a few years before his decease, he believed it to be his duty at times, to speak as a minister in our meetings. His communications in this line of service were generally brief, but clear and ap-

prised. In a memorandum dated Twelfth month 31, 1847, he says, "The last day of an eventful year to me, having ventured, on the 21st of First month, to open my mouth in our small week-day meeting, and declare the words of our Saviour, 'I am the way, the truth, and the life.' A feeling of peaceful quiet attended through the day. Oh! may I be preserved humble and faithful to my Redeemer."

Eighth month, 1848. "Of late I have been more frequently engaged in public testimony in our meetings. It is a humbling consideration, for such a poor creature to have to stand up and declare the mercies and goodness of our heavenly Father, through the Son of his love. May increased watchfulness be over all my ways, that the truth be not lowered by me."

The health of this dear Friend was perhaps never strong, but the immediate cause of his last illness, subject indeed to the control of an unsearchable and all-wise Providence, was an affecting one. He was suddenly and urgently called to London, on account of the removal by cholera, in quick succession, of five out of six persons in a family to which he was allied. The shock which he received through this appalling visitation proved too great, both for his bodily and mental powers; and finding he could be of no help to the distressed survivor, he returned to Spalding, where he had long resided.

His illness was only of about three weeks duration, but toward the close of it, his mind again became more clear and settled; he seemed aware that his days were fast drawing to a close, gave tender Christian counsel to some of his friends, and sent messages of love to others. He was often engaged in supplication; and on one occasion when something was said about "rest," he replied, "I am soon going to my everlasting rest." When near the close, he ejaculated,—"Lord Jesus, receive my spirit;" and within a very few minutes, he quietly passed away.

Remarkable Conversion of a Jew.

A poor student of the University at Leipzig, having occasion to undertake a journey to his distant friends, was in want of money for that purpose. He therefore was induced to go to a Jew, to pawn his Hebrew Bible and Greek Testament. The latter contained the Greek and German text, in opposite columns. The Jew who was a learned man, little as he valued this book, was, however, prevailed upon to give the student half a rix dollar for it. During the absence of the student, he undertook to read it through, with a view to confirm his mind in enmity against Jesus, to ridicule his

person in the synagogue, and to be the better prepared to testify his zeal for the Jewish faith. His wife and children were not permitted to see the book; he was determined to read it alone, as a sworn enemy of Jesus, and to discover the falsehood of the Christian religion in all its parts. As the student was absent for about seven weeks, the Jew had sufficient leisure to perform his task. As he proceeded to read, his surprise increased, and a sacred awe pervaded him. In reading some impressive passages, he could scarcely refrain from exclaiming, "O that Jesus were my Saviour!"—Having completed the reading, he was astonished at himself, and exceedingly perplexed that in spite of his earnest desire to find fuel in the New Testament for the increase of his burning enmity against Jesus, he had discovered nothing deserving of hatred, but on the contrary much that was great, sublime and heavenly. At length he charged himself with silly simplicity and blind folly, and resolved to open the book no more. In this resolution, he persisted some days. But the consolatory and heavenly instructions he had read, and which had left an indelible impression upon his mind, and the glorious prospect of life eternal which had opened before him, did not suffer him to rest either day or night; and he resolved to read the New Testament a second time, fully determined to be more careful in ascertaining that Jesus and his apostles had justly deserved the hatred of all Jews in all ages.

Again, however, he was unable to discover any thing that was absurd, or which bore the stamp of falsehood; but much wisdom, inexpressible comfort for an afflicted mind, and a hope of immortality, which seemed to rescue him from that dreadful anxiety with which the thoughts of futurity had often filled him. Still he could not divest himself of his prejudices, but read the New Testament the third time, with the following resolution:—"If I discover anything the third time, why Jesus and his apostles, and their doctrine, should be hated by the Jews, I will become a Christian; but if my wish in first opening the book is now gratified, I will forever detest the Christian religion."

During the third reading of the history of Jesus, his doctrines and promises, he could not refrain from tears; his soul was affected in a manner which no pen can describe. Now he was quite overcome; the love of the most holy and the most lovely filled his very soul. Being fully determined to become a Christian, he went without delay, and made his desire known to a Christian minister. The student returned from his journey and brought the borrowed money, with interest to redeem his two books. The Jew asked him if he would

sell the Testament. The student was unwilling to part with it, but after some persuasion, yielded. "What do you demand for it?" asked the Jew. "A six dollar will satisfy me," was the reply. The Jew opened a chest, and laid down one hundred louis-d'ors. "Take that," said he, "and gladly will I pay more if you desire it. And it at any time I can be of use to you, only apply to me, and I will be your friend to the utmost of my power." The student was surprised, and supposed that the Jew made sport of him. But the latter related to him what change of mind had been wrought in him while reading the New Testament, upbraided him with setting so little value on that precious book, and said, "Never will I part with this book; and you will oblige me by accepting the money." From that time he became a sincere Christian.—*Jewish Advocate.*

EGGS.

Making a reasonable estimate of the number of foreign eggs, and of Irish and Scotch eggs that come into the port of London—and putting them together at a hundred and fifty millions, every individual of the London population consumes sixty eggs, brought to his own door from sources of supply which did not exist thirty years ago. Nor will such a number appear extravagant when we consider how accurately the egg-consumption is regulated by the means and the wants of this great community. Rapid as the transit of these eggs has become, there are necessarily various stages of freshness in which they reach the London market. The retail dealer purchases accordingly of the egg merchant; and has a commodity for sale adapted to the peculiar classes of his customers. The dairyman or poulterer in the fashionable districts permits, or affects to permit, no cheap sea-borne eggs to come upon his premises. He has his egg of a snowy whiteness, at four or six a shilling, 'warranted new-laid,' and his eggs from Devonshire, cheap at eight a shilling, for all purposes of polite cookery. In Whitechapel, or Tottenham Court Road, the bacon-seller 'warrants' even his twenty-four s. shilling. In truth, the cheapest eggs from France and Ireland are as good, if not better, than the eggs which were brought to London in the days of bad roads and slow conveyance—the days of road-wagons and pack-horses. And a great benefit it is, and a real boast of that civilization which is a consequence of free and rapid commercial intercourse. Under the existing agricultural condition of England, London could not, by any possibility, be supplied with eggs to the extent of a hundred and fifty millions annually, beyond the existing supply from the neighbouring counties. The cheapness of eggs through the imported supply has raised up a new class of egg-consumers. Eggs are no longer a luxury which the poor of London cannot touch. France and Ireland send them cheap eggs. But France and Ireland produce eggs for London, that the poultry keepers may supply themselves with other things which they require more than eggs. Each is a gainer by the exchange. The in-

dustry of each population is stimulated; the wants of each supplied.—*Household Words.*

The Tea Culture in South Carolina.—Dr. Junius Smith, of Greenville, South Carolina, in a letter dated May 1st, speaks of his experiments in growing tea in this country as highly successful. The plant maintains its original physiology and follows its Chinese paternity, putting out its foliage at the same period that it does in China. All Dr. Smith's plants have taken root, the buds began to develop leaves about the 20th of April, though the spring has been backward, and he could then collect a sufficient quantity of leaves to make first rate tea. He says the leaves are most tender and delicate, and he can now understand why it is that we cannot obtain the first quality of tea from China. The first growth of the leaves is so delicate that it is quite impossible to divest it of humidity by firing or roasting to sustain so long a voyage, besides the almost certainty of utterly destroying its rich and precious aroma. When the tea is cultivated here, this process of roasting may be dispensed with. With variety of soil, abundance of cheap land and facilities of transportation, Dr. S. thinks that if we do not cultivate our own tea, we ought to be tributary to those who call us barbarians.—*Late Pa.*

Upper Regions of the Atmosphere.—J. Wise, the astronomer, has recently published a work entitled, "History and Practice of Aeronautes," from which the Philadelphia Inquirer derives the following interesting facts:

"In one place he makes us acquainted with the still quiet of the heavens, thus:—a bee was let off at 8,000 feet, which flew away making a humming noise. At the altitude of 11,000 feet a great insect was liberated which flew away directly, but soon feeling itself abandoned in the midst of an unknown ocean, it returned and settled on the stays of the balloon; then mustering fresh courage, it took a second flight and dashed down to the earth, describing a tortuous yet perpendicular track. A pigeon let off under similar circumstances afforded a more curious spectacle. Placed on the ear, it rested awhile, measuring as it were the breadth of that unexplored sea, which it designed to traverse; now launching into the abyss, it fluttered irregularly, and seemed at first to try its wings on the thin element, and after a few strokes it gained more confidence, and whirling in large circles or spirals, like the bird of prey, it precipitated itself into the mass of extended clouds, where it was lost from sight."

For "The Friend."

The Fire Brigade of London.

After reading the following lively description of putting out a fire in London, we felt as if we had received a little additional information respecting the vast mass of human beings crowded into that wonderful city. The details of the fire department incidentally given in it,

may furnish matter for useful reflection here, where a reformation in that thing is felt to be so much needed.

The article is condensed from a London periodical called "Household Words."

"Of all the rallying words," says a writer in Charles Knight's "London," whereby multitudes are gathered together, and their energies impelled forcibly to one point, that of "Fire!" is, perhaps, the most startling and the most irresistible. It levels all distinctions; a man at night sleep, and meals, and occupations, and amusements; it turns night into day, and Sunday into a "working day;" it gives double strength to those who are blessed with any energy, and paralyses those who have none; it brings into prominent notice, and converts into objects of sympathy, those who were before little thought of, or who were, perhaps, despised; it gives to the dwellers in a whole huge neighbourhood the unity of one family."

But even while we are ruminating our midnight lamp to write this paper, the cry of "Fire!" suddenly resounds from a distant street. The heavy boots of a policeman clatter along beneath our window. The cry is repeated by several voices, and more feet are heard hurrying along. The fire is in a squall court, leading into a mews which runs close to the backs of the houses of one side of a great square. We hastily struggle into an overcoat, snatch up a hat, and issue forth to follow the alarming cry.

The tumult sounds in the court; the cry of "Fire!" is wildly repeated in a woman's voice from one of the windows of the mews; now from another window!—now from several.

"Fire fire!" cry voices of many passengers in streets, and away scamper the policemen to the nearest stations of the Fire Brigade, passing the word to other policemen as they run, till all the police force in the neighbourhood are clattering along the pavement, some towards the scene of the fire, but most of them either towards an engine station, to one of the fire-escapes of the Royal Society, or to pass the word to the policeman whose duty it will be to run to the engine-station next beyond. By this means of passing the word, somebody arrives at the gates of the Chief Office of the Fire Brigade, in Walling street, and, seizing the handle of the night-bell, pulls away at it with the vigour which such events always call forth.

The fireman on duty for the night, immediately opens the gate, and receives the intelligence, cutting short all loquacity as much as possible, and eliciting the spot where the fire has broken out, and the extent to which it was raging when the person left. The fireman then runs to a bell-handle, which he pulls; and applying his ear to the mouth-piece of a pipe, hears a voice ask, "What is it?" (The fireman hears his own voice sound as if at a great distance; while the voice actually remote sounds close in the mouth-piece, with a strange preternatural effect.) The bell-wire reaches up to the Superintendent's bedside; and the bell being rung, Mr. Braidwood raises himself on one elbow, and applying his mouth to the other end of the tube, answers, and gives or-

ders. A few words of dialogue conducted in this way, suffice. Up jumps Mr. Braidwood—crosses the passage to his dressing-room (armour we ought rather to call it), and in three minutes is attired in the thick cloth frock-coat, boots, and helmet of the Fire Brigade, fixing buttons and straps as he descends the stairs.

Meanwhile all the men have been equally active below. No sooner has the fireman aroused Mr. Braidwood, than he rings the bell of the foreman, the engineer, and the 'singlemen's bell'—which means the bell of the division where the four unmarried men sleep. He then runs out to the stables, calling the 'chariotier' by the way, and two other firemen lodging close by; after which he returns to assist in harnessing the horses.

Owing to this simultaneous action, each according to his special and general duties, by the time Mr. Braidwood reaches the bottom of the stairs, the engine has been got out, and put in working order. All its useful furniture, implements, and tools are placed within, or packed about it. Short scaling-ladders, made of fit into each other, are attached to the sides; six lengths of hose; branch-pipes, director-pipes, spare nozzle, suction-pipes, goose-neck, dogs'-tails (the first to deliver water into the engine; the second are iron wrenches), canvas sheet, with rope handles round the edge (to catch people who will boldly jump out of window), dam-board (to prevent water from plug flowing mildly away), portable cistern, strips of sheep-skin (to mend bursting ho), balls of cord, lat rose, escape-chain, escape-rope, mattock, saw, shovel, pole-axe, boat-hook, crow-bar to burst through doors, walls, or break up pavement; instruments for opening fire-plugs, and keys for turning stop-cocks of water-mains, &c.

All being ready, the Superintendent mounts the engine to the right of the driver, and the engineer, foreman, and firemen mount him, and range themselves on each side of the long red chest at the top, which contains the multifarious articles just enumerated. Off they start—brisk trot—canter—gallop! A bright red gleam overspreads the sky to the westward. The Superintendent knows that the fire in the court has reached the mews, and the stables are in flames. Full gallop!

Along the midnight streets, which are now all alive with excited people—some having left the theatres, others wending homeward from supper at a friend's, from dances, or perhaps late hours of business in various trades—all are running in the direction of the fire! As the engine thunders by them, the gas-lamps gleaming on the helmets of the firemen and the eager heads of the horses, the people send up a loud shout of 'Fire!' and follow pell-mell in its wake.

Arriving at the mews, the Superintendent sees exactly all that has happened—all that must happen—all that may happen—and all that may be prevented. The court is doomed to utter ruin and ashes; so is the mews. Two of the larger stables are on fire, and the flames are now devouring a loft full of hay and straw. But in doing this, their luminous tongues stretch far beyond, seeking fresh food

when this is gone. The wind too!—the fatal wind, sets in the direction of the square! The flames are struggling, and leaping, and striving with all their might to reach the back premises of the houses on this side of the square; and reach it they will, if this wind continues!

Meanwhile, two of the Fire Brigade engines from stations nearer at hand than that of the Chief Office, are already here, and hard at work. A fourth engine arrives from the Chief Office close upon wheels of the first—and now a fifth comes thundering up the mews. The Superintendent taking command of the whole, and having ascertained that all the inmates of the court and mews have been got out, gives orders for three of the engines to continue their efforts to overcome the fire, and at any rate to prevent it spreading to the houses in the square on each side of the one which is now so imminently threatened. He then directs his own engine and one other to be driven round to the front of the house in the square, so as to attack the enemy both in front and rear at the same time. 'The flames have just reached it—not a moment is to be lost! As he drives off, innumerable cries and exhortations seek to arrest his progress, and to make him alter his intentions. Several voices, louder and more excited than all the rest, vociferate something about 'saving her life'—cause him to pause, and prepare to turn, till, amidst the confusion, he contrives to elicit the fact that a stable cat has been unable to escape, and has darted out upon the burning roof of a loft—and, also, that Mrs. Jessikin's laundry—but he listens no further, and gallops his engine round to the front of the house in the square, followed by shouts of excitement and several yells.

The Fire-escape ladders of the Royal Society have already arrived here in front.

The water-plugs have been drawn, and the gutters are all flooded. The gully-hole is covered—a dam-board arrests the stream and gives depth—the portable cistern is quickly filled—the suction-pipes of the engines, being placed in it, both of them are got into position. The flames have reached the back of the house; their points are just seen rising above the roof! A rush of people seize on the long pump-levers, all mad to work the engines. The foreman rapidly selects ten for each side—sets them to work—and then, one at a time, takes down their names in a book for the purpose, so that they may be paid a shilling an hour—those who choose to accept it. But a hundred volunteer to work—they don't want the shilling—they want to pump. 'Let me pump!' 'I'm the one to pump!' 'Do you want any more to pump?' resound on all sides from men of all classes, while the crowd press forward, and can scarcely be got to leave room enough for the engines to be worked—and they would not, but for the man with the director-pipe, who soon makes a watery circle around him. 'The fortunate volunteers at the levers now begin to pump away with a fury that seems perfectly frantic. The Superintendent, who has had many a fire-engine disabled during the first five minutes of this popular furor, insists upon their ardour being

restrained; and with no little difficulty succeeds in getting his pumping done a degree less madly. Who, that did not know them, would believe that these outrageous pumps were the very same people who stood with Jack-hustle eyes at some tedious operation in trade or workshop, all day long—or, who sat stolidly opposite each other in an omnibus, without a word to say, and seeming too dull for either thought or action? Look at them now!

The wind still blows strongly from the blazing stables—the flames are rapidly eating their way through the house from the back! The two upper stories are already on fire. A figure appears at one of the windows, and makes signs. All the inmates had not been got out! An aged woman—a very old and faithful servant of the family—had lingered behind, vainly endeavouring to pack up some of her dear young mistress's clothes and trinkets. A prolonged cry bursts from the crowd, followed with innumerable pieces of advice—bawled, hoarsely shouted, or rapidly screamed to the Superintendent, and the firemen directing the nozzle of the hose.

'Point the nozzle up to the window!'
'Up to the roof of that room!'
'Smash the windows!'
'The Fire-escape Mr. Braidwood!'
'Bring the ropes for her!—throw up the ropes to her!'
'Don't smash the windows; you'll cut her!'
'She's gone to jump out at the back!'
'She's lying on the floor!'
'She's suffocated, Mr. Braidwood!'
'Send up the water, to bring her to her senses!'
'She's burnt to ashes, Mr. Braidwood—I see her lying all of a redinder!'

Amidst these vociferations, the Superintendent, having a well-earned deaf ear for such pieces of advice, has despatched two firemen to ascend the stairs (no fireman is allowed to enter a burning house alone) while two others enter below, and a lengthened hose is handed up to them with a boat-hook through the front drawing-room window, in order to combat the fire at close quarters, each one being accompanied by another fireman, in case of one fainting from heat or smoke, and meantime to assist in getting out furniture from the rooms not yet touched by the flames.

The two foremost firemen have now ascended the stairs. One remains on the second-floor landing, to watch and give notice if their retreat is likely to be cut off, while the other ascends to the upper room where the poor old servant had been last seen. The room is quite full of smoke. He therefore drops down directly with his face almost touching the floor (because, as the smoke ascends, he thus gets in or twelve inches of clear space and air), and in this way creeps and drags himself along till he sees a bundle of something struggling about, which he at once recognises, seizes, and drags off as quickly as possible. Almost exhausted, he meets his comrade on the stairs, who instantly giving aid, they bring down a little while, amity, huddled-up bundle, with a nightcap and arms to it; and as they emerge from the door, are greeted

with shouts of applause, and roars and screams of 'Bravo! Bravo! God bless 'em! Bravo!' from voices of men, and women, and boys.

The old woman presently comes to herself. She holds something in one hand, which she had never loosed throughout, though she really does not know what it is. 'At all events,' says she, 'I've saved this!'

It is a hearth-broom.

The two firemen, each bearing a hose, have now got a position inside the house—one standing on the landing place of the second-floor within ten or twelve feet of the flames, the other planted in the back drawing-room. The first directs his nozzle so that the water strikes with the utmost force upon the fire, almost in a straight line, dashing it out into black spots, and flaws, and steam, as much by the violence of the concussion as the antagonistic element. The other fireman directs his jet of water to oppose the advances of the flames from the rafters of the stable behind, and the wood-work of the back-pieces. Both the men are enveloped in a cloud of hot steam, so hot as scarcely to be endurable, and causing the perspiration to pour down their faces as fast as the water runs down the walls from the vigorous 'playing of their pipes.'

(To be concluded.)

For "The Friend."

Additional Letters and Papers of John Barclay. No. 13.

Third Letter from J. Barclay to M. B.

(Continued from page 309.)

M. B.—"I am desirous of being as concise as possible." My question, sir, is, what is the character, what the marks and definition, of these monuments of the Friends' inward Light, which distinguishes them from the monitions of our conscience, in the case of any doctrine or practice which we each think it right to maintain?"

J. B.—I did not clearly see the drift of thy question, in either of thy two former letters, or I might have more straitly answered them. We have a sufficient and sure evidence, in and unto ourselves and one another, that we are not led by a blinded, a mistaken conscience, in those practices and principles we have adopted; yet the characters and marks of these Divine and undeniable teachings, cannot be declined or demonstrated to the satisfaction of such as have not, or do not, in like manner come under them, and so themselves witness to the truth and certainty thereof. The apostles, when they had been discussing a matter, and there had been "much disputing," did nevertheless come to a decision, and upon the ground of the assurance they had, it was a right one, scrupled not to say, "It seemeth good to the Holy Spirit and to us," &c. Now if any that did not quite unite with them in this their judgment, had said, How do ye know the teachings of the Holy Spirit I might they not have silenced such by this unanswerable truth. We know the voice of the true Shepherd from that of the stranger, by its own

character, its own evidence accompanying it; and this is the surest way to know it in others also, as well as in ourselves! This is nearly the language of G. Craydock, whose works thou mayst have read; and is agreeable to the judgment of abundance of Protestant writers.

But M. B. might say, "I and others of my persuasion, and those of different persuasions, believe in the guidance of the Holy Spirit, and we, trusting that we have the best guidance, have come to opposite conclusions to yourselves."

J. B.—Well, as I said before, that does not derogate from the truth and certainty of these Divine intimations or revelations; because individuals professing this best source of instruction and information, do and have erred and differed in judgment, and discerning of the mind of the Spirit. Take any scriptural instance (where no miracle is involved), suppose that of Jonah preaching to the Ninevites; and if thou previously conclude that we can give no proof to such as demand it, that we are led by a right spirit, to do or believe this way or the other, but what a hypocrite or heroic could pretend to, and therefore are not rightly directed therein, thou wilt be brought to the same mind respecting Jonah. For the Ninevites, if unbelievers, might have urged the same. This however, we are bold and have a right to demand of such as question us herein, that if our doctrine, life, and conversation, be not answerable to that of Christ and his apostles, then let any say of such of us, that we have not that spirit which was in them. Such argue ill, who say that because they know not, or have not experienced these distinct and Divine pointings, as we to be assured they are of God, *therefore* we Quakers, and all the cloud of witnesses from the days of the apostles unto ours, who *do* and *have* acknowledged them, are deceived. Those Jews who believed not, neither could believe, in their then state of mind, whatever evidence might have been presented to them, (though it were miracles,) might have argued thus, respecting the appearance of the Saviour on earth in that body prepared for him. We know that Lutherans, Calvinists, Presbyterians, Anabaptists, Arminians, Antinomians, &c., do all lay claim to being led by Scripture, saying it is the only rule; and yet they differ in sentiment one from another. Will it therefore follow, that the Scripture is not the rule, nor certain, because none of these can give a certain evidence convincing their opposers that they are led by it! So on the other hand, if they that affirm the Spirit to be the principal rule, cannot give any evidence to convince their opposers that they are led by it, it will not follow that it is not the principal rule, or that they err in affirming it so to be. If we say, in the language of John, respecting our full assurance of faith, "The Spirit which is Truth loveth witness with our spirits that we are the children of God," or in other words that there is that in us which doth assure us that we are in the Truth, and have been—(I mean such of us as are what we profess to be)—misled up to be a people showing forth the primitive doctrine and practice of the early followers of Christ—if we say thus, *thou* mayst reply,

"What is that to me! I am not convinced of this." Well then, we argue, thy disbelief does not affect us, or our assurance. Keep to that which thou *do*st know, and act up to what thou thinkest right, and thou wilt do well. The fact is, we want no proselytes that come not in through the door of undoubted conviction by the Spirit of Christ; yet we wish all men would mind that which is of God in the conscience; and then, though they misook the voice of the Master as to something, (and Paul did egregiously err when he was bludgeoned,) He would pass by their sins of ignorance, and revisit them with the calls of His love, and the manifestations of his light; and as they gave up in simple, humble obedience, waiting daily as at Wisdom's gate, in the true nothingness of self, and abandonment of that in them which is high and full, He would gradually and gently exercise and discipline them according to their capacities and growth, like as a man does his servants, or a parent his children, to know and understand his way and commands; so that by degrees, even as it were a leech, or a frog, or smallest insect, could hardly be mistaken. Thus, and thus only, through successive degrees of obedience, *thou* mayst come to know, from thine own experience, the Spirit of Truth which leads into all Truth, to be a most *self-evidencing* Spirit, when he appears in the heart and mind of man; though such as have but lately submitted themselves thereto, are liable in some degree to be deceived by the false appearance of the enemy, in the shape of an angel of light; they not having, as yet, fully arrived to that immediate perception, that clear and perfect discernment, that intuitive sense thereof, which the more advanced and established scholars in the school of Christ most certainly have. For as the sun is not to be seen or known, but in and by his own light, yet is fully seen thereby of those whose vision is not defective, and whose faces are thoroughly turned; so in this instance, this heavenly Light is known only by its own incomparable and indescribable beauty and brightness, when it is allowed to shine in the heart, and the eye of the mind is opened and directed towards the place where it appears.

Farewell.—A few words more, and I have done, for this time. Be faithful, my friend, be faithful to manifested duty. Be honest with thyself and thy God; and there I leave thee; not doubting but that if this continues thy happy case, under whatever profession thou wert, or mayst be best anti-fid with, a blessing will attend thee. Accept this, from one that is, and desires to remain, thy near interested and real friend,

J. B.

P. S. I cannot encourage *unduly* a further correspondence, longing for thee to come by a shorter and surer way to satisfaction in such matters, than any outward testimony from a less feeble creature than myself can open for thee; yet would I by no means unduly discount the same, if at any time I can be of any service.

A further postscript. On looking over what I have written, it just occurs to me to say, as a note on that passage about Acts xv. 28, that

in our church affairs, and in matters that have come before us from time to time—some of these (as thou mayst suppose) of vast importance to the very being, as well as the well-being, of our Society—we have witnessed, as our history testifies, in our measure (for we presume not to think of ourselves above our measures) the same holy Head to preside amongst us in our religious assemblies, whether specially for worship or not—the same Divine and heavenly wisdom and grace to direct us in our doings and decisions—that our forefathers sought after, waited for, and witnessed, and we believe the Church of Christ had in the days of the apostles. The present, indeed, is with us a day of great degeneracy; and many, many of those who should by this time, have been as pillars and monuments of Divine grace and goodness, are merely dwarfs in a real heartfelt experience and possession of what they profess, "having the form of godliness, but" in effect "denying the power," by not receiving the same, and dwelling under it; and so hardly deserve the honourable stigma of Quaker, never having themselves "trembled at the Word of the Lord," in any sense of the expression. These are stumbling blocks indeed to others, who plainly see them to be, more or less, a worldly-minded set. Such greatly clog our chariot wheels, many ways; and we are increasingly concerned in tender love for them, desiring they may be aroused and awakened to see their lamentable condition, and, through merciful help, still held out to many, may mend it.

Enemies.—Have you enemies! Go straight on and mind them not. If they block up your path, walk around them, and do your duty regardless of their spite. A man who has no enemies, is seldom good for any thing—he is made of that kind of material which is so easily worked that every one has a hand in it. A sterling character—one who thinks for himself, and speaks what he thinks, is always sure to have enemies. They are as necessary to him as fresh air: they keep him alive and active. A celebrated character, who was surrounded by enemies, used to remark, "They are sparks, which if you do not blow, will go out of themselves." Let this be your feeling, while endeavouring to live down the scandal of those who are bitter against you. If you stop to dispute, you do but as they desire, and open the way for more abuse. Let the poor things talk—their will be but a reaction, if you perform your duty; and hundreds who were once alienated from you, will flock to you and acknowledge their error.—*British Friend.*

"The propagation and promotion of *real Christianity*, are solemn and ponderous. Who is sufficient for them? Not the wise and learned in the wisdom of this world; not the rich and great in earthly possessions and rank; not the prudent and crafty in human policy; but those whose sufficiency is of and from the Lord Almighty; who have no confidence in that which appertains to the flesh,—who are

as willing to be nothing as anything, and who seek not their own honour, but the honour which cometh from God only. It is not in the power of our nature to acquire the knowledge of the Truth, neither can we possibly, of ourselves, retain it in our experience. Let us then *acquire*—let us *fear* as well as *love*—let us be sure to take heed to ourselves first, then to the flock."

From the Annual Monitor for 1850.

GEORGE LOVELL.

George Lovell, of London, son of George and Margaret Lovell, of Bristol, deceased December month 27th, 1849, aged 21 years.

For some time before he was laid on the bed of suffering, this dear young man had manifested an increasing desire, that he might be strengthened to act more and more consistently with our high and holy profession. He was actively engaged in a large manufacturing establishment, belonging to some members of our Society, in the city of London, when he met with an accident by which he received a double fracture of the leg.

On the day previous to this occurrence, he remarks in a letter to his father,—"I am fully aware that ought but real, heartfelt religion availeth anything. I deeply feel that all else is 'vanity and vexation of spirit.' No mortal knows how I have wrestled for it; into; but it seems out of my reach. I would give all I possess, and endure every trial and persecution, to be an humble Christian."

For about a week after the accident, he appeared to progress favourably; when symptoms of pneumonia, supervening, he was apprized of the uncertainty which must be attached to the prospect of his recovery; and a desire was expressed that he might be favoured with resignation to the Divine will. He replied, that he sought for it, but found it exceedingly difficult to obtain the inward quiet, and stability of mind, for which he longed; that in time of health, he had desired to be devoted to the Lord; and that this desire still continued with him. Some days afterwards, he was enabled to say, that his mind was preserved in much calmness and peace, and he believed this illness would be likewise to him. He frequently requested that portions of the Holy Scriptures might be read; and seemed particularly pleased with the writings of the apostle John, saying he knew them almost by heart, and that they emphatically described the love of God to poor, lost man.

On the day before his decease, after a visit from one of his medical attendants, he queried of a relative, "Is it thought I shall recover? Thou needst not be afraid to tell me. I am quite calm, and feel no fear of death now. What a consolation it will be to my parents to know this!"

As the disorder increased, his sufferings were at times very great, yet it was a privilege to witness how remarkably his mind was supported and preserved in calmness and peace.

A rapid sinking took place the following day; and he exclaimed with earnestness, "Tell me, I am dying;" adding, "Better far to die

and go to Thee, gracious Lord, than to remain in this world of vanity and strife;—to enter the pearl gates into Thy streets of glory." On his medical attendants entering the room, addressing the physician, and apparently desiring the time of his release, he again exclaimed, "Tell me I am dying; I want thee to tell me I am dying."

During the following hour, he remarked how healthily he had been, previous to this affliction; that he had looked forward to life with good prospects, but relinquished all, for it was far better to go, and be forever with his Saviour, who had died for him upon the cross; adding, "I shall be forever with Him; not by any merit of my own, but of His free mercy, who has washed me from my sins in His own blood." After a pause he continued, "On this bed I have witnessed the forgiveness of my sins. Death has lost its sting, and the grave its victory."

Nature was now sinking rapidly, whilst at intervals he was engaged in vocal supplication. He took an affectionate farewell of those present, and sent a message of dear love to his absent parents. After a time of much stillness, during which it appeared as if the scene would shortly close, he revived, and queried of one of his friends who was watching around his bed, "Is there any hope? Thou knowest it is right to try the means." It was replied, "We must be prepared to give thee up." This met an immediate response by the dear sufferer breaking forth in strains of thanksgiving and praise; uttering amongst others, the following expressions:—"Now Lord Jesus, come quickly! Oh! if it be Thy blessed will, come quickly and take me to thyself." A solemn silence ensued; and in a few minutes he had ceased to breathe.

ALONE, AND YET NOT ALONE.

And art thou then indeed alone,
With thousands moving near thy side,
Companionless, a sighted one,
Where myriads of thy race abide?
Hast thou no kindred?—Nay, are left
No friends?—Thy heart, be thou, is gone.
Nay, then indeed, thou art bereft,
But not, O child of earth, alone.

Alone, in this fair world of ours,
Where sun and moon alternate shine?
While earth's ten thousand thousand flowers
Lift up their loving eyes to thine?
The winds of evening kiss thy cheek,
The lapping waters soothe thine ear,
And heaven's high stars in silence speak:—
Oh, wilt thou then incline to hear?

Alone!—believer, child of God!
It is not so!—It cannot be.
Though all were cold beneath the sod
Who ever loved or thought of thee,
An ever-present, Mighty One
Is with thee,—will be to the end,
Thou hast the Father and the Son;
Art thou alone with such a friend?

[*Churchman's Monthly Penny Mag.*]

"I would be sorry to discourage my younger brethren in religious Society from making little verbal offerings in our meetings for discipline; I do not like to see them always sit as mutter, indifferent, and unconcerned hearers of what

is going on. I believe if more art as they ought in these meetings, watching and waiting, and feeling after the arising of good in their own minds, there would be more who would have to utter a few words unaccompanied with life. Here is the point. *Life is the crown*, but words without life, kill and wound; and so spread death and darkness, instead of life and light. Such humility should be the covering of our spirits, that it would be manifest to the sensible part of the Assembly, that we 'had been with Jesus.' "

"May our dispositions and inclinations be rectified and sanctified, that whatever we do, it may be under the Divine blessing, and approbation; may our speaking and uniting be locked and unlocked by the master key of the Spirit which opens and shuts in pure and perfect wisdom. We may find ourselves often in the company of friends whom we esteem and love, and yet not find much satisfaction or edification accrue to our minds from their society; let us as we can cultivate a renewal of our acquaintance with the Divine Spirit; then, if in our diligent search for it, we meet with little streams by the way which have issued therefrom, they will be consolatory and refreshing. If we extract any solid comfort and true gratification from the society of any creature, it must be by the adjunction of the Creator; a thousand cyphers, without the addition of that one, are of no value."

PERFECTION.

Those that come to a perfect state, know that their salvation is not of their works, how good and pure soever they may be; but merely by grace, through Jesus Christ; and this in respect of these following observations, viz.:

First, It was the appearance of Christ Jesus, who is the power of God, that brought them off from their sin and imperfection. They have not left them off of themselves, but do own that it is the grace of God, as the apostle did. Tit. ii. 11, 12. For the grace of God that bringeth salvation, hath appeared unto all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.

Here you may see that it is the appearance of the grace of God that leads to perfection: And this perfection is not yet a perfect salvation; for those that have it, may fall from it again, and so not be saved; but those that endure to the end shall be saved.

But, secondly: It is Christ who is the preserver and keeper unto the end, of those that trust in Him. The apostles testify that those who are delivered from the corruption of this world, must know him to be their keeper, who had gathered them out of the world. Therefore said Jude in his epistle, Now unto Him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. Peter testified, You are kept by the power of God, through faith unto salvation, ready to be revealed in the last time. And Paul testified that the keeping [of the saints] is by Jesus Christ.

And so, here you may see, that the bringing to the state of perfection, and the keeping from falling from it again, are both the work of Christ. Yet this is not a perfect salvation, for this does not put away the former sins.

But, thirdly: Whoever comes to perfect salvation, he comes to know Christ to be an offering for sin, and to obtain reconciliation with God and forgiveness of his former sins. For all the holy conversation and perfection of life, can be counted no more but his duty, and therefore he cannot [by them] obtain remission of one of his former sins.

But those that confess their sins and forsake them, such come to forgiveness by Jesus Christ, and come to know his blood cleansing them from their former sins; and so they come to perfect salvation by grace, not by works, but by faith, that works in the love of God unto obedience, without which, faith is but dead, and makes no man saved. Those that have this *true* faith and hope in them purify themselves, as He is pure. He that has not this hope does not purify himself, neither does he believe that he can do it; and by this we know the true believers from the false, and by this the sinners are made manifest, that cannot stand in the congregation of the righteous.—*Stephen Cripp.*

Educating Indians.—The State of New York has authorized the education of ten Indian children in the State Normal School. The number will be promptly made up. Three have been selected from the Tonawanda Reservation, and the rest will be taken from other localities.

For "The Friend"

Meetings for Discipline,

(Concluded from page 210)

The very object of religious Society is the preservation and help of the members. The strong are to aid the weak and the faltering, and where any deviate either in principle or practice, they that are spiritual, and through the Lord's mercy, are preserved in a watchful, lowly, and consistent walk, are to labour for their conviction and restoration, in that heavenly love which seeks the return of the wanderer. In a society made up of individuals whose minds are differently constituted, and who, with intentions equally honest, may take different views of the same matter, both sound reason and religious duty call for the exercise of gentleness and forbearance.

It is often much easier, as well as more agreeable to the fallen nature of man, to deprecate or to silence those who do not accord with our opinions, than to exert ourselves, in the meekness of Divine wisdom and the tenderness of Gospel love, to convince their judgments, and draw them into an acknowledgment of what we believe to be the truth. But no one who has any religious reflection can entertain a doubt that it is far more desirable to attain this blessed result, than it would be to cut off a brother, or to separate from him.

When we consider our own frailty and liability to err; how frequent are the occasions

on which we have to sue for the mercy and forgiveness of our Father who is in heaven; how great has been his long-suffering and patience towards us; how he has pardoned our weakness, borne with our rebellion and stubbornness; and, despite of our slowness to learn, has condescended again and again to instruct us in that which we knew not; surely a sense of such boundless love and compassion may well teach us how great is the obligation resting on us to "be kind to one another, tender hearted, forgiving one another, and bearing one with another, even as God for Christ's sake has forgiven us."

It was with feelings and views of this kind that that honourable servant of Christ, George Fox, was led to set up meetings for discipline in our religious Society; and where this blessed Spirit is suffered to reign in them, and the harsh and hasty disposition, as well as the fallen wisdom of man, is kept down, long experience has proved the benefit of this. He who came to save men's lives, and not to destroy them, whose Divine purpose it was to gather all to himself and not to scatter, descends to own those meetings with his holy presence, to sweeten and unite the spirits of the faithful members in a harmonious travelling good of all, and to bind them up in his heavenly bundle of love and life. Here then will be no lording over the heritage—no self-will, or desire to carry out our own views and purposes—no driving the flock to the injury of the young, the weak, or even the falling; but a holy care to eye singly, and to follow, like a "great Shepherd of the sheep," who laid down his precious life for us.

What a mercy it is that amid all the weaknesses which have attended our Society, and the eclipses which, at times, have come over its beauty, we have cause thankfully to acknowledge that a degree of this precious blessing and preserving Spirit has still been mercifully vouchsafed to the living among us; and though the rashness and impetuosity of some zealous ones, have at times threatened the peace and unity of the body, yet the Lord has graciously interposed, and through the celestial influences of his love averted the calamity.

There is something peculiarly descriptive, and consonant with the character and views of our religious Society, in the expression of "waiting for the way to open." The fulness of meaning, the safety, and the value of the idea contained in these words, are only known to those who have realized them in their own experience, by patiently waiting for the clear unclouding of Divine counsel.

We trust a period may never come when either the phrase or the practice shall be obsolete among us. One or two subjects remain to be noticed, in which the characteristics we have been endeavouring to portray, have been strikingly exemplified. Little more than half a century has elapsed since Friends freely imported, traded in, and consumed, distilled spirituous liquors. While many who were useful members of the Society unhesitatingly continued these practices, there were others in whose minds there was a growing scruple respecting them, who felt conscientiously bound to refrain from

all participation in the pernicious article. Among these, John Woolman stood conspicuous. The meekness of his spirit, the tenderness with which he regarded the feelings of others, and his caution, while he firmly maintained his own views, not to press them unduly on his brethren who were not prepared to go as far as he did, are beautifully illustrative of the Gospel principles which have happily proved the preservation and strength of the Society.

Others gradually became imbued with the same scruples, and at length the practice of importing and trading in ardent spirits was discouraged,—afterward it was prohibited,—then distilling grain was interdicted,—lastly, distilling of every kind, was forbidden. To the present day, however, the patient, persevering, and affectionate labour of the Society is continued toward those who either use the article as drink, or give it to others; by which means many have been reclaimed,—and those who are the objects of it have dwindled down to a very small fraction.

Those who are familiar with the writings of John Woolman, will readily call to mind the excellent remarks he makes on the subject of paying the taxes levied for carrying on war. Many of his brethren entertained opinions respecting it, very similar to his own, and at the time of the Yearly Meeting in 1755, the subject was brought under weighty consideration. It soon became apparent that there was much diversity of sentiment. Friends at that time were actively engaged in administering the affairs of the government; some of them held conspicuous posts in it, and viewed the objection to paying the taxes as disloyal, and likely to give just offence to the authorities in the mother country. The controversy assumed a serious aspect, and some acrimony was indulged in. Each side were confident of the rectitude of their motives, and the correctness of their courses. Year after year the matter was under discussion, and the views of Friends seemed to approximate very little. Still the spirit of patient forbearance was cherished, and those who viewed the payment of the taxes as a direct infringement of the Society's law known testimony against war, avoided pressing their views to an extreme. But, as was to be expected, in discussing a matter in which so deep an interest was felt, and in which many believed the precious testimony of Truth was involved, some excitement and asperity were exhibited. Serious doubts arose in the minds of some, whether the discussion of the matter, year after year, was profitable, and at the Yearly Meeting in 1757, the following minute was made, which is worthy of particular attention, viz.:

"A weighty consideration of the minutes and proceedings of our Meeting for Sufferings, and the present state and circumstances of Friends in these provinces, and more especially in the province of Pennsylvania, respecting the diversity of sentiments which both appeared concerning the payment of the provincial tax, being proposed; It is, after considerable time spent in deliberation and a solid conference thereon, agreed, that a committee of thirty Friends be appointed to consider and

report to the meeting, whether the consideration of the subject-matter of the said tax, and some other considerations necessarily arising therefrom, under our present circumstances, may at this time be entered into by this meeting, with a prospect of the testimony of Truth being advanced, and peace and concord promoted and maintained among us."

Deep was the interest felt on this momentous subject, and much as the minds of many were exercised respecting it, yet the meeting united in referring to a committee the decision whether it would be proper even to discuss it in the Yearly Meeting. The committee made the following report, viz.:

"Agreeable to the appointment of the meeting, we have met and had several weighty and deliberate conferences on the subject committed to us, and as we find there is diversity of sentiments, we are, for that and several other reasons, unanimously of the judgment that it is not proper to enter into a public discussion of the matter, and yet are *one in judgment*, that it is highly necessary for the Yearly Meeting to recommend that Friends everywhere endeavour earnestly to have their minds covered with fervent charity toward one another—all which is submitted to the meeting."

The wisdom and Christian prudence of this recommendation was apparent. Having laboured on each side to convince others of their views, and discharged their duty, in thin way, and foreseeing the evil which must result from excited discussion, the alleviation of feeling it might produce, the liability to hasty and unguarded expression during the heat of debate, by which near friends might be hurt or even separated, they wisely resolved to let it drop, even at the sacrifice of personal feelings. The Yearly Meeting accorded with this view by the following minute, viz.:

"Which, [the report] being read and deliberately and weightily considered, the meeting unanimously concurs therewith, and after divers exhortations and declarations, tending to confirm Friends in that spirit of charity recommended, it is agreed that a copy of the said Report be sent to the several Quarterly Meetings, with the Extracts of the minutes of this meeting."

It is difficult to conceive a more beautiful, and at the same time a more dignified, exhibition of Christian moderation and forbearance, and of the excellent principle of waiting with each other in the spirit of tenderness and love, until it shall please the great Head of the Church to open a way for relief of exercised minds, in which all may happily harmonize. There were men in that Yearly Meeting of vigorous and active minds, ardent feelings, enlarged and clear perceptions, whose position and influence in civil and religious Society would have enabled them to carry their views over the heads of their brethren, and the clerk was himself interested in the affairs of the government. But they prized the unity and harmony of the body more than any personal considerations, and were even willing to defer their own convictions of what was right, rather than press hardly on the feelings of a brother. Although some suffered their property to be distrained, and sold at heavy sacrifices, rather

than comply with demands which some of their brethren freely paid; yet by a patient and faithful support of their testimony, keeping their minds open and tender toward their brethren who differed from them, the standard of Truth was gloriously exalted and the difficulty at length terminated.

When the war of the revolution broke out, the subject again claimed the serious attention of many exercised Friends, and the taxes levied being in part for civil, and in part for military purposes, rendered the case difficult, and to some perplexing. In 1778 the subjoined minute was made by the Yearly Meeting, viz.:

"The following conclusion of the committee appointed for the purpose mentioned in their report being produced to the meeting, was considered with great deliberation; and, solemnly attending, it is with unanimity approved, and earnestly recommended to the solid sense and attention of Friends, as the *united sense and judgment* of the meeting at this time, viz.:

"The committee appointed by the Yearly Meeting to take into consideration the minute of the Meeting for Sufferings, relating to the payment of taxes imposed for the purpose of carrying on the present war, have several times met, and deliberately attended to this weighty and important subject; and having given opportunity to many Friends who were not of our number, freely to express their sentiments, experience, and tender feelings on this matter; We find that in the several different quarters, a religious scruple hath appeared and increased among Friends against the payment of such taxes; their minds being deeply concerned, and engaged faithfully to maintain our Christian testimony against joining with or supporting the spirit of war and fightings; which have remarkably tended to unite us in deep sympathy with the Seed of Life in their hearts. And, feeling a sincere desire for the advancement of the kingdom of the Prince of Peace in such a gradual progress as may be consistent with his Divine will; we earnestly desire that the Yearly Meeting would fervently recommend to all the members of our religious Society, that in singleness of heart we may be truly exercised in giving due attention to the dictates of unerring Grace, and steadily careful not to stifle or suppress the secret monitorings thereof in our minds; and that all may be closely excited to watchfulness and care, to avoid complying with the injunctions and requisitions made for the purposes of carrying on war, which may produce uneasiness to themselves, or tend to increase the sufferings of their brethren; which we apprehend will be the most efficient means of advancing our Christian testimony in purity, and of preserving us in a conduct consistent with the holy principle we profess. Thus we shall experience love and concord to prevail among us, which will enable us to seek and promote the edification one of another in that faith which worketh by love," freed from every censure inconsistent therewith."

The instances we have given furnish an instructive example of the manner in which the great Head of the Church disposes the hearts

of his people to fulfil his gracious purposes in the gradual advancement of his cause in the earth. No portion of ecclesiastical history more strongly exemplifies the value and importance of Christian forbearance and patient waiting, and as it has been a means of preservation in the church in past days, so we trust it will continue to prove a blessing to the latest period of its existence.

Selected for "The Friend."

TO F— L—.

BY J. R. LOWELL.

Who on my ear your loss was knell'd,
And tender sympathy upbraid,
A little rill from memory swell'd
Which once had soothed my bitter thirst.

And I was fain to hear to you
Some portion of its mild relief,
That it might be as healing dew,
To assuage some fever from your grief.

After our child's untrobbled breath
Up to the Father took its way,
And on our house the student's death
Like a long twilight haunting lay.

And friends come round with us to weep
The precious spirit's sweet remove,
This story of the Alpine sheep
Was told to us by one we love:

"They in the valley's sheltering care
Soon cross the meadow's tender prime,
And when the dew grows brown and bare,
The shepherd strives to make them climb.

To airy shelves of pastures green
That hang along the mountain's side,
Where grass and flowers together lean,
And down through mist the sunbeams slide.

But naught can tempt the timid things
The steep and rugged path to try,
Though sweet the shepherd calls and sings;
And scarce below the pastures lie;

Till in his arms their lambs he takes,
Along the dizzy verge to go,
Then heedless of the rifts and breaks,
They follow on o'er rock and snow.

And in those postures lifted fair
More dewy soft than lowland mead,
The shepherd drops his tender care,
And sheep and lambs together feed!"

This parable, by nature breathed,
Blew on me as the south wind free,
O'er frozen brooks, that frost unheath'd
From icy thralldom, to the sea.

A mistful vision through the night
Would all my happy senses away,
Of the good shepherd on the height,
Or climbing up the stony way.

Holding our own dear lamb asleep!
And like the barthen of the sea
Sounded that voice steep the deep
Saying, "Arise and follow me."

Florida Fruits.—The Ancient City, published at St. Augustine, Fla., notices five pine apples growing there, and says they can be successfully cultivated with a little protection occasionally in the winter. The banana also grows there abundantly, as well as the fig, date, plum, orange, &c., and the tropical fruits might readily be added with proper culture and attention.

The Louisiana Sugar Crop.—It appears from a statement of the sugar crop of Louisiana for the season of 1849-50, and published in New Orleans, that there are in that State 1536 sugar plantations. Their produce last season amounted to 247,923 hogsheads, or, including the wet sugar which is taken from the bottom of the molasses cisterns, is estimated at 12,500,000 pounds. The molasses is estimated at forty-five gallons to the 1000 pounds of sugar, or in the aggregate about 12,900,000 gallons. Of the 1536 plantations, there are only 1455 producing ones, and 81 which have been recently opened, having as yet made no crops. Of the latter number, sixty-two will produce crops to a limited extent next season, and nineteen not until 1851-52. Some of the plantations have refineries, and others make their entire crop in white clarified sugar. The entire losses to the crop last year, by the various circumstances, is estimated at eighteen thousand hogsheads. In Texas there are about thirty five sugar plantations that will export about 11,000 hogsheads of the present crop, of 1000 pounds each, and the export from thence next year, will probably be double that quantity.—*Late Paper.*

The Opium Trade.—The traffic in this demoralizing drug in China has steadily increased, notwithstanding the efforts of the native authorities to suppress it. The possession of the Island of Hong Kong has given the English new and enlarged facilities; and the quantity of the drug shipped to China last year was 50,000 chests. According to the most recent intelligence it will reach 60,000 chests this year. As the opium from British India, the kind consumed in China, is in chests, averaging each about 120 lbs., the above estimates indicate the prodigious quantities of 6,000,000 and 7,200,000 lbs. of the noxious drug introduced into that empire.

Human Philosophy.—Philosophy is a proud, sullen detector of the poverty and misery of man. It may turn him from the world with a proud, sturdy contempt; but it cannot come forward and say, "Here are wit, grace, peace, strength, consolation!"—*Cecil.*

THE FRIEND.

SIXTH MONTH 22, 1850.

We ventured in our last number to copy from another paper, an article on the subject of the Hydron Electrical Light, the extraordinary new discovery said to have been made by Henry M. Paine, and we find, as we expected, that the information has produced not a little sensation among our readers, and various degrees of belief and unbelief. By the annexed paragraph from the New York Tribune, it will be seen, that we may not be long in a state of uncertainty as to the degree of credibility with which the announcement may be received:

"Arrangements are in progress for lighting

the Astor House by this process, and it is expected that the trial will be made within a month, as soon indeed as the machine can be prepared for the purpose. That establishment is now lighted by gas made by the proprietors on the premises, and has no connection with any gas company whatever. The pipes and burners now used are adapted to burn Paine's carbonized hydrogen. All that will be necessary, will be to detach them from the present apparatus and join them to the new one. The experiment will be tried under the eye of the proprietors and other gentlemen, and collusion or trick will be impossible. Every room will be taken to ensure a fair trial, all the parties being as desirous of success as H. M. Paine or his friends can be. If he succeeds, the thing will be established. If he fails, that will be the end of the affair."

From another paper we add the following:

"**Revolution of Light and Heat.**—A contrast has been made, says the New York Herald, to light and heat the Astor House in the city, by the apparatus invented by Henry M. Paine, of Worcester, Mass. He has been successful in applying his invention to the printing office of the Baltimore Clipper, and if he succeeds in the application of his new principle to the satisfaction of the proprietors of the Astor House, a revolution will be the consequence in our whole system of lighting, heating, and driving machinery. Parties have entered into bonds to give the inventor ten million of dollars for his invention, with a view to have it generally applied to practice; and a commencement will be made within ten days."

RECEIPTS.

Received from Jehu Fawcett, agent, for W. Thomas, \$2, vol. 23; for Job Warren, \$4, vol. 24 and 25, and Jos. Whitney, \$4, vol. 23; from J. King, agent, for M. Hazlett, \$2, to 31, vol. 24; from H. Knapp, agent, for Benj. Haight, \$1, to 32, vol. 19; for John Kelley, \$2, vol. 23; from C. Bracken, agent, Poughkeepsie, O., for Isaac Hild, \$2, to 31, vol. 22, vol. 23; from J. F. Hall, agent, for B. Hallock, \$1, to 32, vol. 24.

WANTED

A Principal Teacher in the Raspberry S. Coloured School for Girls. Apply to Hannah J. Newhall, No. 202 Spruce street; Emma H. Edwards, No. 192 Spruce street; or Sarah Allen, No. 146 Pine street.

Died, at the residence of his son-in-law, Thomas Arnold, in Stamford, New York, the 6th of Fifth mo. JAMES CUMMERS, a member and elder of Saxville Monthly Meeting, in the 83rd year of his age. Our dear Friend it may be said, that he was of a meek and quiet spirit, his life and conversation commensurate with his profession; his affable and unassuming manners endeared him not only to his numerous family, but to a large circle of his acquaintances, by whom he was much respected and beloved; and we believe that they, with his bereaved widow, may have the consolation assured that his holy work was done, and it is now gathered to his everlasting rest, with the rest of all generations. "Mark the perfect man and behold the upright, for the end of that man is peace."

PRINTED BY KITE & WALTON.

No. 50 North Fourth Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XXIII.

SEVENTH-DAY, SIXTH MONTH 29, 1850.

NO. 41.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

JOHN RICHARDSON,

AT NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

All communications, except those relating immediately to the financial concerns of the paper, should be addressed to the Editor.

The Fire Brigade of London.

(Continued from page 318)

But next door—to the right—what a long succession of drawing-room and dining-room chairs issue forth, varied now and then with a dripping hamper of choice wine, and the sound of cracking bottles; now, with a fluted cradle, now a tea-tray of richly-bound books; now, a turbot-bottle, and then more chairs!

In the door-way of the house on the left, there is a dreadful jam. A troublesome, huge mahogany table has fixed one of its corners into the wall, on one side, and the brass cushion of one leg into a broken plank of the flooring, on the other, just as a Broadwood horizontal-grand was coming down the stairs in the most massive manner (like a piano-conscious of Beethoven), with its five bearers. These five men with the piano-forte, receiving a check in the passage from three men tearing boxes and a large clothes-horse, who had themselves received a check by the jinn of the huge mahogany and its eight or nine excited blackheads, the stoppage became perfect, and the confusion sheer madness. Some of the inmates of this house, who had been wildly helping and handing down all sorts of things, observing what a stoppage had occurred below, and believing they had no more time to spare before the flames would penetrate their walls, brought baskets to the window, and with great energy threw out a quantity of beautiful china, glass, and choice chimney ornaments down upon the stones below, to be taken care of; also an empty hat-box.

Altove all the tumult, and adding in no small degree to the wildness and abrupt energies of the scene, a violent knocking at doors in the square is frequently heard, sometimes by policemen, at other times by excited relations suddenly arriving, desperate to give their advice, and see it attended to. The bed-room windows, in rows on either side, are alive with heads, many of them in night-caps, while the upper windows of several, apparently the nurseries, are crowded with white dolls,

whose round white nobs are eagerly thrust forth. In the windows of the houses, lights are seen to move about rapidly from room to room, and windows are continually thrown up; a figure looks out wildly—then suddenly disappears.

The two firemen who had gained positions inside the house, each with his long hose supplied from the engine below, had hitherto maintained their posts; the one on the second-floor landing having very successfully repelled the advance of the fire, the other in the back drawing-room having fairly obtained a mastery. But a strong gust of wind rising again, sets all their previous success at naught. The flames again advance; and all their work has to be done over again.

By this time the two men are nearly exhausted; two other firemen are, however, close at hand to relieve them. They take their places. As the flames advance, the engines below are worked with redoubled energy by the people, who also relieve each other; but no one will relinquish his place at the pump-lever, so long as he is able to stand, or have one heave up, or one hang down, more. Still the flames advance!—they enter the house!—the front drawing-room is suddenly illuminated!—a glare of light is reflected from a great looking-glass on one of the walls! A loud shout of excitement resounds from the crowd—while bang! bang! go the engine-pumps.

The fireman, who is surrounded by so strong a glare of light that he appears all on fire, is seen to retreat a few paces towards the door. He is presently joined by another fireman, who runs to the front drawing-room window, out of which he suspends an iron chain to secure their escape, in case of need, and then returns to his comrade. They rally, and each with his brass director-pipe advances again within half-a-dozen paces of the blazing walls. They are, foot by foot, driven back into the front drawing-room. The flames follow them, and soon are very close to the or-molu frame-work of the great looking-glass.

Bang! bang! go the engines.

'Save the glass!' shout numbers of voices.

'The ceiling! the ceiling's bursting down!' cry others.

Bang! bang! go the engines.

'Save the pictures!'

'The door-post's on fire!'

'Look behind you!'

'The glass!—the glass!'

'Save yourselves!'

Bang! bang! go the engines.

The Superintendent has sent orders to the firemen to give no more attention to the interior of this house, except with a view to prevent the fire spreading to the adjoining houses.

Consequently, the streams of water are now directed to drenching the walls, and beating back the flames on either side. The great looking-glass, no longer an object of special protection, is presently reached by the flames; they coil and cluster round the frame-work, which, breaking out into jets of coloured fire, gives a splendid magnificence to the design of the carving. The crowd jump up and down to see, and also from excitement. The flames flap about, and point their long luminous tongues across the broad plate of the glass, which for a moment reflects every object in the room,—the falling ceiling—the firemen in their helmets—the blazing ruin around!—and then, crack!—clash! clash!—the whole falls, a wreck of sharp angles.

Again a loud shout from the crowd below!—not so much of regret as a kind of wild purposeless joy, which causes them again to leap up and down, expecting and (without knowing it) hoping the same thing will happen to some other glass in the room. Melted lead from the roof now runs gleaming down—spurring upon the helmet of one of the firemen, and then running in straggling lines down his thick coat; while a slate falling, as usual, edgeways, sticks across the centre-piece of his comrade's helmet. Now, with a rattling and loud rumble, falls the partition between the front and back drawing-rooms, and with it a great part of the ceiling! A terrific shout of alarm bursts from the crowd. The two firemen are buried in the ruins. The whole space is filled with the dense smoke and with piles of lath and plaster, and brick and blinding wood.

But see!—a helmet, white with mortar, rises from the floor near the window—all—and now another! One after the other, the exhausted firemen descend the iron chain, and are caught in the arms of the Superintendent and two of their comrades below, while loud shouts and vociferations of applause burst from the crowd.

The stable cat, too, from the mews! A reel she has crossed between the burning rafters, and leaped into the balcony of the next house, with smoking tail and ears.

The flames have been smothered for a time by this fall of the ceiling and partition-wall; the Superintendent has now got seven engines round to the front; he takes advantage of the fortunate accident; the wind, too, has shifted; the seven engines pour torrents of water upon the smoking mass and against the walls, and thus continue till the most frightful of all enemies is thoroughly subdued and reduced to blackness and quietude. Most dismal is the scene of devastation; but the enemy is at all events laid prostrate and rendered incapable of further mischief.

Drenched to the skin with cold water, and

reeling at the same time with perspiration, the gallant men of the Fire Brigade return to their several quarters. Two of them, however, remain on watch with an engine all night, a change of clothes and 'a dram' being sent them from the station.

The present efficient condition of fire-engines, as may easily be supposed, has only been the result of many years of skilful experiment and practical experience. Our ancestors (notwithstanding their wisdom) were by no means furnished with such means of extinguishing fire, although, from the great number of wooden buildings, and greater quantity of wooden materials employed, to say nothing of thatch, they had greater need of them. On the other hand, they had not so many scientific contrivances among them. Still, the want of a proper engine is manifest from what we know of their attempts in that way. They used squirts,—actually nothing but squirts. Every alderman was obliged to provide one. It will be understood that the squirt was not of schoolboy dimensions, but so large as to require two men, holding it in their arms between them, like a sort of mummy, to dip its nose into a bucket, and then, raising it to the proper angle, discharge the contents at the building on fire.

The first construction of the fire-engine, properly so called, is attributable to a German named Hantsch, in 1657, which was afterwards improved by the brothers Van der Heyden, in 1672. But, though the merit of the invention confers all due honour on the engineering mind of Germans, it may be questioned whether the character of the people was ever of a kind to induce the working of them with promptitude or efficiency. So recently as a few years ago, when the writer was staying in the town of Bonn, intelligence was brought of a fire at Poppelsdorf, a village about a mile and a quarter distant. The town engine was got out by a couple of men, with pipes in their mouths, and the horse—one horse—being put to, it was trotted off in the most delicate manner. Outside the town gates we overtook a number of students and other gentlemen, all leisurely sauntering with their pipes towards Poppelsdorf, never doubting but they would be in ample time before the engine had extinguished the fire, And so they were, for it was burning nearly half the day. Nevertheless, the Prussian Government have been the first to purchase the invention of the Steam Fire Engine. Their theories in the matter seem perfect; but to put out a fire with promptitude cannot be done even by a Steam Fire Engine without a little human activity.

Starch Manufacture.—There is an immense Starch Factory at Owego, producing the following results: It consumes 2000 bushels of ripe corn per week, and manufactures 40,000 pounds, or 1000 boxes of starch during the same time. There are 11 furnaces, with corresponding drying-rooms, and 200 cisterns for receiving the starch in the fluid form. The number of men employed is about 70, and the value of the starch annually manufactured exceeds \$124,000.

Mineral Wealth of Southern Illinois.—The Morgan County (Ill.) Journal, has an article on the Mineral wealth of Southern Illinois, in the course of which it says:—"Illinois county has iron enough for fifty Pacific Railroads; and the adjoining counties of Gallatin and Salina have exhaustless stores of coal. Pope county has large bodies of brown hematite iron ore, and also of very pure lithomarge, or rock marrow, an interesting mineral, very rare in this country. Hardin county is rich in lead ore and zinc. The ore is that called zinc blende, being a sulphuret of zinc. We have seen this ore lying in such quantities at a single spot, that a large steamboat could have been loaded down with it. At our point, only half a mile from the Ohio, it occurs in the same pit with lead, though in a separate body, in immense blocks of pure crystallized ore, weighing, in some instances, a ton each. The art of reducing this ore, by a cheap process, is unknown in this country except to a very few; and this ore has been chiefly used for making brass, by fusing it with the ore of copper. Yet there can be no doubt that it might, at this place, be made very profitable, being far more valuable than lead. Especially might it be made valuable for the preparation of zinc-white, a carbonate of zinc, which is destined to supersede the white lead as a paint. It is equally durable with lead as a colour, and does not turn yellow as lead does. It is also free from the poisonous qualities possessed by preparations of lead, which render its effects upon the workmen who use it, so disastrous. As being interesting to the mineralogist, there are also found here, ores of antimony, arsenic, copper, cobalt, and cadmium; though none of them in any considerable quantity. There are also in Pope county, large beds of very pure lithomarge or rock marrow."

Currents and Gooseberries.—It is to be presumed that not one in a hundred understands the simple process of cultivating either currents or gooseberries, although it has been detailed in all the horticultural books with which the world abounds. Thousands of persons, with every appliance for success, are still content to live without a plentiful supply of these delicious, healthy, and cheap luxuries, merely because they have not thought of the matter. They have a few stunted bushes set in the grass, with three-fourths of the stocks dead, and then wonder why they do not bear in abundance.

There is not a more beautiful shrub growing than the current, properly propagated; and the same may be said of the gooseberry. But to put out a parcel of old roots, thrown into the streets by a more intelligent neighbour, is but a poor way, and will as poorly repay the cost and trouble. Cultivators who pay any attention to the subject, never allow the root to make but one stock, or, as the English say, "make them stand on one leg"—thus forming a beautiful miniature tree.

To do this, you must take sprouts of last year's growth, and cut out all the eyes, or buds in the wood, leaving only two or three at the top; then push them about half the length of

the cutting, into mellow ground, where they will root, and run up a single stock, forming a beautiful symmetrical head. If you wish it higher, cut the eyes out again the second year. I have one six feet high. This places your fruit out of the way of hens, and prevents the gooseberry from mildewing, which often happens when the fruit lies on or near the ground, and is shaded by a superabundance of leaves and sprouts. It changes an unsightly bush, which cumber and disfigures your garden, into an ornamental dwarf tree. The fruit is larger, and ripens earlier, and will last on the bushes, by growing in perfection, until late in the fall.

The mass of people suppose that the roots make out from the lower buds. It is not so—they start from between the bark and wood, at the place where it is cut from the parent root. —*Vermont Chronicle.*

The Peach Worm.

Our readers will bear in mind, we hope, that all peach-trees suffering from attacks of the peach-worm should be thoroughly examined, and cleared of these intruders, before the end of the present month. The exudation of gum at the surface of the ground, mixed with the pulverized bark, is a sure indication of their presence. The mode of dislodging them is well described by a certain distinguished horticulturist in Downing's Magazine, under the incog. of "Old Digger."—*Cultivator.*

"You can do this good trade for a practice in five minutes, by lifting the soil around it two or three inches deep, laying bare the stem just between wind and water, as the old sailors say. If all looks clean and smooth there, very well; replace the soil again. If on the other hand, you see gum, then look out for the enemy. Scratch a moment with your knife where the gum oozes out, and you will get on his trail; cut into the bark till you find him—in the shape of a white grub, three quarters of an inch long—and when found, 'make no note of it,' but settle his accounts as rapidly as you can."

"This grub comes from an egg laid in the bark, in summer, by the winged insect. Unless the creature is wonderfully abundant, it contrains itself with looking about for the tender bark at the surface of the ground. On this account, it is a good plan to outwit the rascal by heaping up a little cone or pile of wood-ashes, tan, or sand, say six inches high, around the trunk. The sole object of this is to guard the soft place in the bark at the neck of the tree. On this account you must ever away the pile every fall, so as to let the bark harden again. If you do not, but keep it there winter and summer, you will find that it does no more good than blowing against the wind—for the very plain reason that the bark becomes tender at the top of the pile, instead of the surface of the ground, as before."

The same eminent writer gives us the results of an experiment in treating these little fellows with hot water; which, however, for general use, will not be found quite so convenient for the worm as the knife:—

"I have satisfied myself by experiment,

(though I am sorry I have not yet had time to get up the *theory*.) that a good dose of hot water is a means of bringing to many a penitent just about giving up its life. It seems to rouse the vital powers; and if there is life enough left, a good scalding at the neck seems to produce a re-action that is at times quite wonderful.

"Three years ago I had two trees, a peach and a favourite apricot, that had been failing for a couple of seasons—often thought before that, very serviceable trees. They had been rather badly treated by the worm, to be sure, but that had been attended to in time, and the roots appeared to be in a very fair condition. Still the trees dwindled, looked sickly, and bore little or no fruit. As a desperate remedy, I resolved on a trial of hot water. I removed the soil directly around the neck of the tree, making a basin three inches deep and twenty inches across. Into this I poured twelve gallons of boiling water.

"To my great satisfaction, the trees, instead of dying, immediately pushed out vigorous shoots, took a healthy appearance, and made a fine growth of wood, and have since borne two crops of delicious fruit. I experienced last year again, with equal success, and now am ready, like old Dr. Sangrado, to prescribe *hot water* in all desperate cases."

From the Daily News.

Arrival of an East Indian Embassy.

The Steamship Ripon brought to Southampton, Eng., on the 28th, from Alexandria, an extraordinary embassy from the kingdom of Nepal, to the borders of Tibet. It consisted of his Excellency General Jung Bahadur Koorm in Rangee, Prime Minister and Commander in Chief, and his suit of 24 persons, the most distinguished of which were Col. Jagget Shumhere Koorm Rangee, and Col. Diwer Shumhere Rangee, brothers of the general, Capt. Runtser Sing, and Khajee Kurler Khutree, Capt. Hemdul Sing Thapa, Lieut. Kurler Khutree, Lieut. Lal Singh Khutree, and Lieut. Bloem Sen Rana, and a great many other terrible men with terrible names. The general's visit to England is as Ambassador Extraordinary from the King of Nepal to the Queen of England, and he is charged with a complimentary letter and costly presents, consisting of the most valuable Nepalese productions and manufactures, worth, it is said, nearly a quarter of a million of pounds sterling, from the King to her Majesty.

According to the accounts in the Southampton papers, the travelling expenses of the embassy, since it left Nepal, have amounted to nearly £10,000. His excellency and suite profess the religion of Buddhism; and on account of his strict notions of religion, diet and ablutions, and their dread of having their food, or the vessels which contained it, touched by the Christians, they were compelled to engage the whole of the forecabins and saloons of the Ripon, in which they fitted up a cooking apparatus, which was constructed out of a large square box made of planks and paddle floats, filled with mud and sand. The fuel they used

was charcoal. The principal food on board was poultry, kids, eggs, rice and vegetables. They took in themselves, at each port they touched at, what water they wanted.

As the description of this embassy will likely interest our readers quite as much as political details, we subjoin other particulars:

The features of the Nepalese partake of the Mongolian and Hindoo caste. Many of the embassy are most pleasing and handsome looking men, and their dresses are gorgeous beyond description.

The General is a handsome and most intelligent man, about 32 years of age, very dark, with long jet black hair. He is the first Hindoo of high caste that has visited England.

The Ripon arrived in the Southampton dock soon after seven in the morning. Many of the general's suite were promencing the dock, and amongst them, his two brothers, very handsome young men, and splendidly dressed. The general made his appearance on deck about half-past seven. His dress consisted of a black satin cloak, profusely embroidered with gold of elegant workmanship. His head-dress was a cap nearly covered with large emeralds, diamonds, and other precious stones. The cap was surmounted with a bird of Paradise, the fastening of which was covered with a profusion of brilliants. His fingers were covered with rings, on one of which was a diamond, an amethyst, and an emerald of immense value. His wrists were also covered with bracelets adorned with gold and precious stones.

He left the ship soon after nine o'clock in the morning, to go to the Peninsular and Oriental Company's offices, just outside the dock gates. On walking from the ship, his excellency was preceded by one of the chief of his suit, and followed by a large number of other chiefs. Such a strange and gorgeous sight is seldom witnessed. There were 14 or 15 princely personages, evidently from a refined and highly civilized state on the borders of the Himalayan range, with most strange but handsome countenances, clothed in dresses of elegant and costly workmanship. Many of their head-dresses, when the sun shone on them, were literally blazing with brilliants. They were all armed with pistols, mounted, and many of their swords were in golden scabbards.

The ambassador declined to go to any Southampton hotel, unless he could have it catered to himself. This arose from religious scruples, lest any food prepared for Christians should be mixed with his own. In consequence of this determination immediate arrangements were made to enable the ambassador and suite to sleep and cook their food at the Peninsular offices during their stay in Southampton. During the whole of Saturday afternoon the Hindoo servants were busy conveying their cooking utensils, water-pitchers, bedding, rice, and other kinds of food from the ship to their temporary abode. A tent was formed in a brick-yard where a Nepalese cooking apparatus was fitted up. Messengers were employed running all over the town, purchasing eggs and vegetables. The Hindoos refused hen's eggs and preferred the larger

eggs of ducks and geese. They took a great fancy for cauliflower, which is very plentiful at Southampton, and purchased an immense quantity of that vegetable. They appeared to observe the utmost secrecy in dressing and eating their food, and were much alarmed lest any of the blacks and other persons belonging to the Peninsular Company should observe them.

But though so secret about their cooking and eating, they appeared to be quite indifferent as to who saw them at their extraordinary ablutions. They wash after they touch anything, the washing being more like a religious ceremony, than for the purpose of cleanliness. Not only the Hindoo servants but some of the chiefs were in the back yard washing themselves almost perpetually. They stripped, with the exception of a slight cloth around the loins, and they would wash themselves all over with about a half pint of water. The servants of the embassy were evidently of the lowest caste—some were meanly and miserably clad, many of them without shoes, and their clothing furnished a striking contrast to the magnificent costumes of the chiefs. His excellency dined with a few members of his suite on Saturday. After dinner they all commenced smoking. They also rode out in a carriage in the evening. They seemed much pleased with the apartment in which they resided, which is a very spacious and handsome one, and particularly in the evening, when it was lit up with gas.

The Ripon brought home a collection of birds and beasts from Ethiopia, Abyssinia, and other parts of the world. There were a fine young lion and a leopard, a wild hog, a pair of pelicans, three eagles, a gazelle, three lynxes, two musk cats, a Sahara ibex (a goat with magnificent horns), a number of kangaroo rats, a little larger than English mice, of a very light brown colour, and remarkable for the length of their hind legs compared with their fore legs, and called by the natives, a *gasta*, a cat rather larger than a domestic one, marked like a leopard, with a beautiful head. There were also a number of venomous serpents and gigantic lizards; several of the cobra capillata were as big round as a man's wrist. The beasts, birds, and reptiles, were attended to by several grim and picturesque-looking Arabs and Abyssinians, many of the former with large grizzly beards. Amongst them were two African serpent charmers; one of the latter was a lad, a strange little shrivelled-face fellow, who caused much amusement by his comic manners, his grotesque dress, and darning handling of the beasts and reptiles. In each of his cars were two brass bed-curtain rings, his trousers did not reach below his knees, and he wore a pair of large Wellington boots. His legs and boots appeared like two mahogany posts in a pair of leather buckets. He played with and teased the most savage of the beasts and reptiles, with the most daring intrepidity; but the most extraordinary performances of this youthful charmer, were with the venomous serpents at the request of the Admiralty agent; and for the trifling *back-sheesh* of a silver sixpence, for which he made a profound and slave-like salaam, he exhibit-

ed his power over the serpent tribe to the writer of this notice when he went on board the Ripon, in Southampton docks.

He took out the cobra capellas from a box, fiddled with them, kissed their heads and mouths, held them in his mouth, irritated them apparently to madness by scratching them on the back, and even suffered them to bite him without experiencing any apparent injury. It was a singular sight to see one of these serpents irritated standing firmly on a small portion of his tail while the body was forming graceful curves, and it was preparing to spring upon the boy with its mouth open, and its fangs quivering.

The greatest curiosity, however, brought by the Ripon was the Hippopotamus. The one brought home in the Ripon is a male specimen, in good health, about ten months old, and 500 lbs. weight. It fed on milk and rice; about 80 pints daily of the former, and the latter was consumed both boiled and raw. A number of cows and goats were kept on board the Ripon to supply the milk.

From the Annual Monitor for 1850.

RICHARD FRY.

Richard Fry, of Woodgate, Spiceland, Devon, an elder, deceased first month 20, 1849, aged 79 years.

He was one of whom it may be said, that his adorning was that of "the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." And although moving along in much retirement, chiefly in his own neighbourhood, he was favoured to retain in spiritual things, "a greenness in old age;" and the weightiness of his spirit was often felt to be very precious.

Richard Fry resided within the compass of the small country meeting of Spiceland. He had suffered for several years the increasing infirmities of age, but was able to attend meetings regularly; and he retained his mental faculties up to the period of his last illness, an attack of paralysis which carried him off to three days.

In writing a few weeks before his decease, to a beloved relative, much younger than himself; who was then suffering under severe illness, and whose death took place on the same day as his own, he says, "We are at times ready to call in question the wisdom and ways of the Almighty; I am ready to query, why are my days lengthened out till I am almost a useless member of the community? No doubt in mercy, to eradicate the remaining impurities of an evil heart. Whatever may be the will of the Almighty concerning us, whether life or death, I hope we shall submit with true Christian resignation, and place our hope and confidence in God, through our dear Saviour Jesus Christ, believing that all things will work together for good to all them that believe in his name."

A Comet.—The new comet is finally visible to the naked eye in the Constellation Ursa Major. It will continue to approach the earth

until the middle of July, when it will attain its minimum distance from us of about thirty-eight millions of miles, or less than one-half of its present distance. As it is also approaching the sun, it will become five or six times brighter than it now is.

From the Presbyterian.

MUSIC.

I am not musical—I never could
Fall into raptures o'er Italian singing;
"Songs without words" I never understood,
The soft and sweet as "harp of houris" string-
ing."

I never saw a lady for a song,
(No matter how "divinely" she may sing it)
Without a secret hope she won't be long,
Unless the poetry has beauty in it.

Yet there is music, to whose sound my heart
Beats in glad union—sweet music, filling
The soul with joy, tho' all untaught by art—
Sometimes in melodies low-voiced and thrilling
It comes; and sometimes on the charmed ear
Falls in a gush of sweet, wild minstrelsy;
Know its lofty organ-tones I hear,
Lifting my soul to adorno gladness high.

Wouldst hear this music? Then go forth in spring,
When nature from her death-like trance is waking;
Hear the glad robin and the blue-bird sing;
List the sweet clamour that the brooks are mak-
ing;

Hark to the whispers of the young leaves, telling
That May, sweet May, is come to us once more;
Stand by the lake, where tiny waterlets swelling,
Break to melodious chorus on the shore.

Wouldst hear this music? Listen to the thunder,
Smiling its deep voice with the summer rain;
Stand mistily gazing, filled with awful wonder,
And hear Niagara's loud anthem-strain:
Or when the winds lift up their voice on high,
Swaying the forest branches round and o'er us,
Could human genius frame sublimer chorus?

And music dwells, homely indeed, yet sweet,
In many a household sound of gentle meaning—
The soft, quick pattering of toy feet—
The quiet rustle that in our childhood's dreaming
We called the wood-worm's song before he died;
The cricket's note; the kettle's cheerfull humming;
The gentle purring of the cat beside
The fire, fresh leaped to wait her master's coming.

These, and those softened rural sounds that seem
To make the summer stillness only deeper—
The cow-bell's tinkle by the distant stream;
The soothing hum that lulls the mountain sleeper;
The labour-lightening music of the bee;
The long-wound horn, the labourer's toil suspend-
ing.

Are voices all of varied melody,
In one sweet peaceful concord ever blending.

Revised.

Scolding Children.—A great deal of injury is done to children by scolding. Many children have been driven from home by it, and have become wanderers and vagabonds, by scolding. It souars their temper, so that one thorough scolding prepares the way for two or three more. It souars your temper, provided it is sweet, which is a question. If you scold, the more you will have to scold, because you have become crosser, and your children likewise. Scolding alienates the hearts of your children. Depend upon it, they cannot love you as well after you have rated them as they did before. You may ap-

proach them with firmness and decision—you may punish with severity adequate to the nature of their offences, and they will feel the justice of your conduct, and love you, notwithstanding all; but they hate scolding. It stirs up the bad blood, while it discloses your weakness, and lowers you in their esteem. Especially at night, when they are about to retire, their hearts should be melted and moulded with voices of kindness, that they may go to their slumbers with thoughts of love stealing round their souls and whispering peace.

Volcanoes.—We find in a late number of the Louisville Journal, a long and highly eulogistic notice—which is in part also a report—of a lecture delivered in that city, on volcanoes, by Professor Silliman, the younger, a gentleman who seems to have inherited all the talent which his distinguished father, and to be rapidly climbing the same steps of scientific fame. The following extract from the report gives a few interesting leading facts in relation to the distribution of volcanoes:—

Preth. "There are now about 303 burning volcanoes; 194 are in islands, and 109 are on the continents. The proximity of the great mass of volcanoes to the sea is a fact of great interest, especially when it is remembered that there are submarine volcanoes burning in the midst of the waters. The upheaval of land from the mass of water by forces analogous to volcanic action is familiar to the geologist, and gives interest to the position of volcanoes in the neighbourhood of the sea. The volcanoes in the interior of Asia are the solitary exception to the rule. One of them the volcano of Peschan, in 1525 geographical miles from the sea towards the north, 1512 towards the south, 1360 on the west, 1020 on the east. The distance of Popocatepetl, in Mexico, from the sea—132 geographical miles—is so diminutive, compared to that of the Asiatic volcanoes, that it need scarcely be regarded as a departure from the law of proximity to the sea."

What can be done on one Acre of Ground.—The editor of the Maine Cultivator published, a few days ago, his management of one acre of ground, from which he gather the following results:—One-third of an acre in corn usually produced thirty bushels of sound corn for grinding, besides some refuse. This quantity was sufficient for family use, and for fattening one large or two small hogs. From the same ground he obtained two or three hundred pumpkins, and his family supply of beans. From a bed of six rods square, he usually obtained sixty bushels of onions; these he had sold at one dollar per bushel, and the amount purchased his flour. Thus, from one-third of an acre and an onion bed, he obtained his breadstuffs. The rest of the ground was appropriated to all sorts of vegetables, for summer and winter use; potatoes, leeks, parsnips, cabbage, green corn, peas, beans, cucumbers, melons, squashes, &c., with fifty or sixty bushels of beets and carrots for the food of a cow. Then he had also a flower garden, rasp-

berries, currants, and gooseberries, in great variety; and a choice apple, pear, plum, cherry, peach, and quince trees. If a family can be supported from one acre of ground in Maine, the same can be done in every State and county in the Union.

SCIENCE.

Let me remind you, that science is not necessarily wisdom. To know, is not the sole nor even the highest office of the intellect; and it loses all its glory unless it act in furtherance of the great end of man's life. That end is, as both reason and revelation unite in telling us, to acquire the feelings and habits that will lead us to love and seek what is good in all its forms, and guide us by following its traces to the First Great Cause of all, where only we find it pure and unclouded. . . . But if it be perverted to minister to any wicked or ignoble purpose—if it even be permitted to take too absolute hold of the mind, or over-look that which should be paramount over all—the sense of duty, the perception of right—if it does not increase in us the consciousness of an Almighty and all beneficent presence—it lowers, instead of raising us, to the great scale of existence. This, however, it can never do but by our fault. All its tendencies are heavenward; every new fact which it reveals is a ray from the origin of light which leads us to its source. If any think otherwise, their knowledge is imperfect, or their understanding warped or darkened by their passions. The book of Nature is written by God, and Scripture is of Divine authority; and good conduct is dictated by both we cannot nod through in all their extent; and therefore should neither wonder nor be alarmed, if at times we miss the pages which reconcile any seeming inconsistency. In both, too, we may fail to interpret rightly that which is recorded; but, be assured, if we search them in quest of truth alone, each will bear witness to the other; and physical knowledge, instead of being hostile to religion, will be found a most powerful ally, a most useful servant. Many I know, think otherwise; and, because attempts have occasionally been made to draw from astronomy, from geology, from the modes of the growth and formation of animals and plants, arguments against the Divine origin of the Sacred Scripture, or even to substitute for the creative will of an intelligent First Cause the blind and casual evolution of some agency of a material system, they would reject their study as fraught with danger. In this I must express my deep conviction that they do injury to that very cause which they think they are serving.—T. Roansey Robinson.

Divine truths, methinks, sound best in Divine language; and the things which God has revealed to us by his Spirit cannot be conveyed in a more safe and proper vehicle than by the words which the Holy Ghost breatheth. (1 Cor. ii. 10, 13) which, though I would be far from superstitiously using myself or others to, yet I confess I cannot but think they should be chosen rather. I have sometimes observed

how the evangelist rectifies a mistake which rose upon a saying of Christ, only by repeating the very words spoken, John xxi. 21.—“He said not, He shall not die; but, if I will that he tarry till I come, what is that to thee?” He said so, and no more; and said thou not to his words.—Henry.

From the “Christian Wreath.”

Mental Disipation.
BY OLIVER CRANE.

We have at times almost been led to consider our boasted improvements in printing and book-making—our “universal diffusion of knowledge,” &c., as the very bane of the age. Every weekly and daily paper even, has its one, two, and three columns of “Notices of new Books” and “Scraps” from the “Editor’s Table,” introducing to public regard, with a wonderful flourish, some new, and many old books.

Every one, seemingly, who is able to sign his name, or pen a saluam’s advertisement, conceives himself at once to be an author, and assumes the prerogative of imposing his gratuity alone, in the shape of a book, upon the reading public.

The almost necessary consequence upon the general mind of such a miscellaneous and multitudinous mass of ephemeral, as well as of more solid literature, can hardly be other than to lessen a taste for the substantial, and create an unnatural desire for the new and pleasing. It is pampering a sickly craving, which, if much indulged, would lead to the most decidedly injurious results. The mind having so much from which to select—such a variety, and whilst such a sameness—is tempted to become superficial both in knowledge and in thought; to rest satisfied with mere sketches, with vague impressions, and the most general ideas.

One person, for instance, takes up a new book, or periodical. His eye glances first at some subject, then at another; sketching here a chapter, and there a thought, and the work is read. A second, a third, and fourth of the kind, are as rapidly perused and thrown down, with the sage conclusion, that there is nothing there worth reading, or that the whole is completely understood. The sum of his knowledge is the titles, and a few general characteristics, it matters little whether they be true or not. All he seeks is to gain sufficient to exhibit a show of knowledge—an acquaintance with names and authors. Such an one cannot long interest either others or himself. His meagre fund of generalities is soon exhausted, and both topics and thought fail him utterly, unless perhaps some silly gossip or town-common-place supplies his want. He wantonly envies every vital and manly energy of soul, and instead of evincing his true mental vigour by penetrative discrimination, and a noble independence of thought, he betrays in all the unfailing symptoms of that most fatal “drowsy” of the mind, pedantic pride.

Another, rushing into the opposite extreme, greedily seizes every issue of the primping press, from the flaring monthly, with its attrac-

tive tales and romances, its splendid embellishments, and gorgeous show of fish-mallies, down to the latest throw-off of the venal novelist,—all are indiscriminately devoured with scarcely a thought as to effects upon the mind. Amusement, morbid gratification for the present, are his highest object; farther than this he cares and knows but little. All things are frosted upon only as stimulants to something still more exciting. There is a vacancy felt, a restless craving after something he knows not what. Instead of finding the pleasure at which he aimed—instead of securing what would infuse a vivacity and joy into every circle, giving and receiving reciprocal delight—every scene of real life palls, because it is not invigorated with the same enchantment which is thrown over the romantic paintings of the novelist.

There are no more direct methods to create in the mind a distaste for the sober realities of life, and to induce a lolling towards everything like staid mental exertion. The mind comes at length to reject even the most attractive objects, much more those which demand positive thought. It lives only in excitement. Yet, if we mistake not, such is the habitual practice of many, even among those who are deemed the most refined circles—many too, who would account it little better than direct insult, were one to whisper to them that by such a course they were weakening their mental powers. That such, however, is the case, is but too lamentably true. They are indulging in a kind of dissipation as effectually deranging the healthful use of mental action, as the pampering of the appetite does the appropriate functions of the body. The one course leads no surer to enervating dyspepsia and consumption, than does the other to a corresponding disorder of the mental constitution.

As the body cannot become healthy and vigorous without a judicious regard to exercise, and a restraint over the passions and appetites, so neither can the mind meet its perfect development, unless it comes in contact with, and pursues strenuous and continuous thought. Not one ever yet became truly great, who did not duly check his wayward propensities to novelty, and to indolent recipiency of pleasure, patiently submitting to long, and even painful mental exertion. The mind must thus have time to dwell upon a subject sufficiently long to produce a vivid impression, else the memory can never accurately retain or reproduce it. It is all vagueness and confusion. The person attempts to recall a fact, or to think continuously upon one definite subject, and he fails. The mental powers will not obey his will. He tries, perhaps, again and again, and after several equally ineffectual attempts, he concludes that he has not naturally a vigorous mind. He makes no hesitancy in declaring that he has a poor memory; a languid imagination; a difficulty in the use of sprightly and suggestive language, little thinking that it is himself who has done the evil. It is the legitimate consequence of that indiscriminate hurried mode of reading and thinking. All he comes to him one crude, confused mass of mental lumber, as profiles as it is unatisfying. As well might he expect to see plants

thrive and bloom, when constantly flooded by the drenching rain or by watering, as that the mind can grow and be active under such a deluge of ideas from without. Each separate subject must be consecutively and distinctly developed—it must enter the mind like the gentle distilling dew upon the flowers; then only can it become fully absorbed and give vitality to the soul.

There must be a dwelling upon individual subjects, until clear and connected conceptions are gained respecting them—until there is a consciousness, not merely of apprehending some general outline of the thought, but of possessing a full and distinct knowledge; else, when there is need of developing the subject to others, he will fail. He can never give a vivid impression to another, for he has gained none himself. The student, both of his own and of others' thoughts, will sometimes be disconnected and obscure; often hurried and vague, and always uninteresting. The difficulty arises directly from not making what comes before the mind's contemplation really its own. Sight is taken for possession—a hurried glance for full comprehension.

But, unless the mind has some substantial theme of thought—some interesting inquiry on which to dwell, it will seek diversion elsewhere; unless it be controlled by judgment, it will be by vagrant passions. It will be like the fool's eyes, ever wandering to the ends of the earth in search of something on which to rest. Is amusement merely its aim? Yet how unavailing, unless suitably directed. For to amuse as well as to be profited, there must be some definite subject before it. This may not, it should not, always be the same. There should be variety, but not sortit; satisfaction, but not satiety. For satiety tends as effectively to disgust, as it does to vacancy of thought, and to mental poverty.

Every hour has experienced the direct tendency to cloy, which a constant succession possesses; though it be composed of varied, and even agreeable objects. Thus, all who have visited a museum, know the gradual lack of interest that is experienced, as the contents of one room after another are surveyed. Often before the last is reached, there is more than dissatisfaction—a kind of aversion—leading the eye to pass rapidly over, or entirely unheeding, those objects which really possess the most attractions. It is owing to the same tendency, that we retire so completely exhausted from the din and bustle of the noisy street. There are so many objects that strike the eye, so many sounds which enter the ear, that they altogether confuse.

The same holds equally good in relation to every species of mental improvement. It is a judicious, discriminating selection of subjects of thought; a penetrating, persevering pursuit of them, until clearly comprehended, alone, that makes a sound and active mind—that gives one that invaluable acquirement, perfect knowledge, always perfectly at command.

Subterranean Lake at Lancaster.—The Lancaster (Penn.) Gazette, gives an account of an underground body of water, which it

says lies beneath the highest point of the city, 27 feet under the surface, and 20 feet above centre square. It was first discovered by a workman digging a well, and is thought to be 50 feet wide and 10 deep. It flows in a south-western direction. The Gazette proposes that the water be used to supply the city.

For "The Friend."

Epistle of Stephen Crisp.

A Friend and subscriber of a neighbouring State, has by letter signified to us a desire that the following Epistle be inserted in "The Friend." See Friends' Library, Vol. XIV., No. 5, page 171.

An Epistle to Friends, concerning the Present and Succeeding Times.

Dear Friends,—You whom the Lord hath reached unto in this day of his love, and hath made known the way of Truth and righteousness to you, through the raising up of that holy living witness of himself, that long lay hid and buried in you, and hath brought you to a secret feeling of something in you, that is worth the minding and regarding. And the Lord causing this to appear in the day of your seeking, as a light discovering darkness and its power, by which ye were formerly holden, and [having] given you by his Spirit a sense and secret hope, that in this light, the way of deliverance was to be attained unto; this hope made you not ashamed of the light which before you hated, but you came to know and embrace it, even while others still hated it, and you for its sake. Yet your hearts being affected with the hope that did appear therein, could not but so far join unto it, as to make public profession of it for its own sake; and for no other end or design, or interest at all, but with resolution in that light, to wait for the salvation of God.

Dear Friends, it is you aforementioned, that both now, and for some days and weeks, my heart hath been deeply exercised concerning, even night and day; and the abounding of the Father's love, often overcome me, and draw me forth now to say and write these things unto you for your admonition and establishment. And indeed it is you who did thus rightly own the way of Truth, and knew your believing to be the gift and mercy of God to your souls, that I do aim at. For those that have taken up the profession of the precious Truth upon hy-respects and sinister ends, and but for reasons propounded in their carnal minds, though I do pity them, yet I have not much at this time to say to them but this; the day shall declare them, and their garments shall not hide them.

But you, oh, my Friends! who had fellowship with us in the deep travails of our beginnings, and did come to Truth the same way, and have known the power and virtue of it, many times overcoming you in your inward man, which hath made you cry out, Lord, evermore give us of this bread! and hath made you as a watered garden. Oh, Friends! how shall I express or signify unto you those longings, those ardent desires, and earnest breath-

ings of my soul, that you, even you, might abide to the end of all trials, tribulations, and adversities, and might inherit that crown of immortality that is in Christ Jesus our Lord, and might not by any means be bereft thereof. This is singly my travail in body and spirit, that all might be kept and preserved out of all the subtle snares of the wicked one, who hunts for the souls even of those that have believed. Therefore, in drar and tender love, I have a few things to write unto you, for the clearing of my conscience, and discharging my duty in the sight of the Lord; and the Lord give you all a tender and an understanding heart, that both you and I may yet have cause daily to praise the Lord in the glorious light of his salvation, which he hath manifested among us, by revealing his Son Jesus Christ; to whom belong dominion, honour, and glory, forever, Amen.

And first, dear Friends, it is in my heart, to put you in remembrance of that by which we were called and convinced, which as a foundation principle was laid in and among us; and it being unchangeable and unalterable in itself, dash therefore admit of no alteration or change in those that are rightly kept to it.

It was a light which arose in our hearts, and shined forth from God, the Father of lights, carrying in its appearance the nature and property of God, both in its condemning evil, which the enemy had sown or planned in us; and owning, allowing, and justifying every thing that was good and honest, just and equal; even those thoughts in our hearts, which were of turning towards the Lord, and seeking his righteousness. These thoughts were justified and encouraged by the light, and all of a contrary nature discovered and judged, as they were brought to it to be tried. This light did our souls rejoice in, as they had good cause, though it took away our former rejoicings; our pleasures in vanities and iniquity died, our glory in this world withered, our friendship with the sons of men decayed, and we stood in the light and saw all these things, and were not sorry at it, but waited daily to see these things more and more brought to pass; neither was there a permitting our thoughts to go out, how we might prevent those dangers, or repair those losses, but the cross of Christ was indeed our glorying or rejoicing.

The hope that was before us, did make us despise the pleasures, treasures and honours, friendships and delights of this world. In those days, you grew into a feeling of the heavenly joy, where the hundred fold was witnessed in your bosoms, and the zeal of the Lord was kindled by his own spirit in you, against whatsoever this light of Jesus in the conscience did witness against. The Lord beheld your integrity and blessed you, and multiplied you, and added to your strength and stature; and then did the fruits of this glorious work abound among you, in three more general and special effects; by which effects, or by their continuance among you, let all now come to search and try themselves, that so, dear Friends, those that have continued faithful in them all, may persevere in like manner to the end. And may those who upon true search do find that they have failed, and fallen short in all or

any of them, make haste to repent, and to turn to that which was the root of them all, that they may not be found as fruitless and withered branches, in the day that cometh, lest they be cut off, and utterly consumed, and blotted out from among the living branches of the vine. For a day cometh, that Truth will look into the fig-tree for fruit, and leaves will not defend it from the curse and blasting.

The three especial fruits that did spring forth from this blessed root, and were and are to continue and increase in us and among us, to the end, are these.

1. Purity, manifested in a godly conversation.

2. Unity, manifested in dear and tender love one towards another.

3. Faithfulness, manifested in bearing a constant and faithful testimony to the things we had received and believed, though it were unto great loss and sufferings.

And against all these, doth the wicked one appear, to see if he can make you barren concerning them, and that with divers wiles and subtilities, that he may prevail on you, and not be known to be the enemy, but might so overcome you, as that you might both submit to him, and then plead for him and his snarles and wiles, as being just, lawful, prudent, convenient, &c. But, oh! dear Friends, let all be watchful and diligent, to wait in the sense and true feeling of that Seed that never fell nor was beguiled; and you will, (even the least of you,) see and comprehend his workings and transformations, and be delivered from them.

1. Purity and holiness was a fruit in you, which doth yet flourish in many, (blessed be the Lord,) who are as watchful and careful to approve themselves in obedience to the light of Truth in their inward parts, as ever, and find as great a necessity both of trying and judging with its judgment as ever. These having thus lived, have renewed their strength in this very day, and do mount upward on wings as eagles; these are neither weary in running, nor faint they in their walking. But also! Friends, even these do know with how great and manifold assaults they have been assaulted, and know and see with sorrow of heart, how the assault hath prevailed upon some, by working into the mind a secret liberty and supposed enlargements, whereby a carelessness hath entered some. And they having no keeper but the measure of light revealed in their hearts and consciences, so soon as they came to be persuaded in slight the reproofs of that, they soon erred; and this supposed liberty entered, that now, after an many years strictness and circumspection, they should not need now to stand so straitly to try things and words as at first, because now a day of more liberty was come. This liberty secretly prevailed against that pure fear that once was placed in their hearts, and against the very obedience of Truth, inwardly in the subjection of the mind, and then it became manifest outwardly. The actions sometimes blame-worthy, the words and speech again corrupted, and run into the old channel of the world, like them again; and the single pure language, learned in the light, in the time of their pur-

erty and simplicity, almost lost and forgotten, and so the work of God which he wrought, in a manner laid waste.

Then when this liberty is entertained and made use of, as aforesaid, alienates a secret subtilty arising against the judgment of Truth, either from within, or from any outwardly, that are grieved with this loose and careless kind of speaking or acting, which subtilty leads to contend for it, against the judgment, telling the creature, why these things are but small things, and little things; and what! we must not strain at a gnat, and such like. Oh my Friends! beware of these evil suggestions of the wicked one. How came they to be small and little things, seeing they were great things with us in the beginning! And how comes an offence in this nature to be light now, seeing it was heavy in the beginning? Oh let not the greatest mercies of our God so fill us, as to make us slight or forget the least obediences. Rather let the continuance of his mercy, the more quicken you up unto a zeal for his name and Truth in all things, to be found doing and speaking according to the rule of righteousness, which ye learned in the light, in the day of your being low and little. Then, nothing will rise up and be exalted in the multitude of God's mercies, but that holy birth which lives in purity, when it is at the highest. And so that life of righteousness will shine forth more and more, which glorifies God, and seeks his honour.

Dear Friends, that ye might be kept so unto the end, is the breathing and travail of my soul; and that where this neglect hath entered, and this aforesaid corruption either in speech or action is to be found, ye would receive the word of exhortation in meekness and fear, in which it was written unto you; and may redeem the time, for the days are and shall be evil, and none will hold the mystery of the faith, (that saves from falling in the evil day,) but such as do keep the pure and undefiled conscience, which none can do, but by persisting and continuing in the daily sanctification of the spirit, and belief and obedience of the Truth.

2. A second fruit that was brought forth from this good root, was unity and love one towards another; which, blessed be the Lord, is precious preserved in and among many to this very day; who are sensible of the divers operations of Truth in them, to be all by one spirit. They are still kept of one heart and mind, given up freely to serve the Lord in singleness of heart in their generation; and are in this good work as strengtheners and encouragers of one another. But notwithstanding the enemy hath been exceedingly busy, to lay waste and destroy this blessed object also, and that under divers pretences, which the Lord still discovered by his own light and Spirit in his people, who have singly waited upon him. Many have been his wiles, sometimes fitting and preparing vessels to rise up in the fleshly and sensual wisdom, and to traduce and bring in corrupt and evil doctrines, to try who were not sound in the faith, that they may draw them aside into a heat and zeal for something which had not its root in the Truth, and which they that abide in the Truth

could not own, but judge and condemn in the name of the Lord. Which when such saw, they took thereto occasion of striving to propagate and promote that which they saw withstood.

Having lost subjection to the Spirit of Truth in themselves, which would have kept them in unity in the body, and having also lost and laid by their subjection to them that were over them in the Lord, they then grew stubborn and wilful, and proceeded in unbelief for that which stood in opposition to the Truth, then ever they did for the Truth itself. These sometimes have prevailed, to the subverting whole households, and have turned several from the faith and simplicity that is in the Gospel, who as well as those that subverted them, have lost the fellowship of the saints, and the favour of life, either in themselves or others. Then the enemy persuades them, all are dead to the life but themselves; and so they grow to have a tickling joy in what they do not say, in obedience in that perverse and singular private spirit, and grow up to speak evil of dignities, and are unruly, and dare to speak against heaven and them that dwell and inhabit in it, whom God makes to shine as stars in the firmament of his power. But, alas for them, my soul pities them, when I see how they spurn themselves with their own doings; but the day of the Lord is among his people, which hath and doth make them and their spirit manifest, and their fruits also have made them manifest.

(To be continued.)

Wealth not Necessary.—When the desire of wealth is taking hold of the heart, let us look round and see how it operates upon those whose industry, or success, has obtained it. When we find them oppressed with their own abundance; luxurious without pleasure; idle without ease; impatient and querulous in themselves; and despised or hated of the rest of mankind; we shall soon be convinced, that if the soul wants to her condition are satisfied, there remains little to be sought with solicitude, or desired with engrossment.

THE FRIEND.

SIXTH MONTH 29, 1850.

DUBLIN AND LONDON YEARLY MEETINGS.

The "British Friend" of 1st instant has come in hand, about half of which is occupied with accounts of the late Yearly Meetings of Dublin and London. That of Dublin commenced in that city "on First-day, the twenty-eighth of Fourth month, and the concluding meetings for worship were held on First-day, the 5th of Fifth month. The business of the meeting was completed in regular sittings, and meetings for worship were held on Fourth and Sixth-day mornings, during the Yearly Meeting week."

Various interesting and weighty matters engaged attention, among which the subjects of Temperance and the guarded education of

young, were not the least prominent. Mention is made of Reports from the three "Provincial Schools," from which we infer, that those are schools under the care of the Yearly Meeting. The account also says: "On Seventh-day evening the annual meeting of the subscribers to Brookfield Agricultural School was well attended. The Report was generally satisfactory. Some were of opinion that the satisfaction given by this institution was not only to be attributed to the happy selection of the Friends who have had the superintendence since its establishment. They have acted rather as the parents than the guardians of the children committed to their care; and Brookfield School has, in consequence, been more like a well-ordered family, than an ordinary boarding-school."

"The last business sitting was on Sixth-day evening, and it is remarked, "The Yearly Meeting was conducted without any interruption of the usual harmony of its proceedings."

"The account in regard to London Yearly Meeting, commences with the Meeting of Ministers and Elders, and says: "The constituent and other members of this body assembled, as usual, at eleven o'clock, in the Old Meeting at Devonshire House, on Second-day morning, the 20th of Fifth month, 1850. The number present appeared smaller than we remember to have seen for some time."

"The Summary of the Answers being read, was approved, and directed to be taken to the Yearly Meeting. There had not been, it was believed, for many years, such full Answers brought up; the members of this meeting being with very little exception, reported to be in love and unity, and harmonious in labour for the advancement and spreading of the Truth."

Second and Third-day appear to have been taken up with the Select Meeting, and an adjourned meeting of the Ackworth School Committee.

"The Yearly Meeting of London (proper) assembled on Fourth-day morning, the 22d of Fifth month, at ten, and was considered a large gathering. Extensive notes of the proceedings are given. At present, however, for want of space we must restrict ourselves to an extract of two."

"The meeting heard the Epistles from abroad, beginning with Ireland; which was considered an excellent, highly encouraging, and instructive document. It began with the acknowledgment, 'Truly God is good to Israel.' Their meeting had been large; they had been confederated together; a number of those in middle age, and also of the youth it was believed, were feeling increasingly bound to 'the law and the testimony.'"

"They had appointed a Committee to visit, as they might open, in Gospel love their subordinate meetings. The epistle also delivered, in peremptory and forcible terms, to one of the many snarers of the enemy at the present day to draw us away from our ancient standard as a religious Society, under the specious plea of greater enlightenment, &c., and concluded with the words of an honorable member of a former day, 'Let the aged be strong, the middle aged be animated, and the young encouraged; for the Lord loveth Zion.' Several

Friends expressed how comforted they had felt in hearing this epistle read—how encouraging it was to hear of those dear Friends having been so favoured; especially in calling their members home to our true principles, given to and upheld by our faithful predecessors, and that they had felt themselves drawn to the visiting appointment referred to, and it was reverently desired that our meeting might, in like manner, be mercifully owned of the Great Head."

"The Epistles from America embraced all the Yearly Meetings except North Carolina. They were satisfactory—particularly that of Philadelphia—in the inculcation and upholding of sound doctrine, in accordance with our original principles; and in enforcing the duty of a faithful adherence to our various Christian testimonies."

"Sixth day, Fifth month 31st.—The meeting was engaged in hearing the Report of the Committee appointed on Third-day afternoon, on the Norfolk and Norwich Proposition regarding Grave Stones. They submitted a number, the substance of which is as follows:—

"That this meeting has been engaged in a serious and deliberate consideration of the minutes of 1717 and 1760, in the 'Rules of Discipline,' under the head 'Grave Stones,' and is renewably of the judgment, that our Religious Society has a sound and Christian testimony to bear against the erection of monuments, or inscriptions of a eulogistic character over the remains of its deceased members. Nevertheless, this meeting is of the opinion, that a plain flat stone, placed horizontally over the graves in our burial grounds, the inscription on which shall be restricted to the name, and age, and date of the deceased, is no violation of such testimony; the design of placing these stones being simply to indicate the place of interment, and to prevent the graves from being prematurely re-opened."

"Monthly Meetings are, therefore, left at liberty to adopt the use of such stones in the burial grounds under their care; it being distinctly understood, that the stones are to be provided at the cost of, and laid down by, the Monthly Meeting, and not to be subjected to the interference of any individual whatever; that so uniformity of appearance may be maintained in that place, where 'the rich and poor meet together.'"

"The discussion which occurred on this Report was one of considerable length; and at first indicated, as before, a good deal of diversity of sentiment. As the meeting, however, had agreed to the proposition, and had nominated a Committee to determine us to the working of it out; and as they had now submitted regulations for the accomplishment of that object, the meeting decided, that the mode of dealing with the Committee's Report should be, that it be either rejected, or approved and adopted. A proposal was made, in order to allow further time to consider the matter, to receive the Report, and leave it for further consideration next year. This, it was thought, was due to those Friends who would view the adoption of the Report not merely as an innovation, but as an entire violation of the Society's testimony in this particular, which we

had now borne for upwards of one hundred and fifty years. But so prevalent was the sentiment in favour of adopting the Report, and so numerous were the Friends who supported this, and whose weight of judgment is always looked up to, that it was ultimately adopted as the conclusion of the Yearly Meeting; it being, at the same time, fully understood, that the measure was one of a purely permissive, and not of an obligatory character."

The Yearly Meeting came to a close on Seventh-day morning, Sixth month 1st, the surrounding minute recording "the gratitude of the meeting for the help mercifully granted to conduct the business in much brotherly love and condescension."

RECEIPTS.

Received Fifth mo. 7th, from John Patten, Pennville, O., per W. E. \$4, vol. 23; from John Newlin, N. C. per W. E. \$2, vol. 23; from T. Townsend, agent, Lowville, N. Y. \$12, for T. Townsend, F. Mills, Justice Beardslee, Moses Child, Robert Townsend, \$1 each, for vol. 23, and for Jonas Smith, Wisconsin, \$4, to No. 44, vol. 23.

WANTED

A Principal Teacher in the Raspberry St. Coloured School for Girls. Apply to Hannah J. Newhall, No. 212 Spruce street; Emma H. Edwards, No. 192 Spruce street; or Sarah Allen, No. 146 Pine street.

Died, Sixth month 4th, 1850, at the house of her brother-in-law, Benjamin Satterthwaite, Columbus, Burlington county, N. J. ANN DARNELL, in the 55th year of her age, daughter of Edmund and Rachel Darnell, members of Exeter Monthly Meeting. Although the predilection of her disease occasioned much bodily suffering, her mind being clear, she was favoured to bear it with Christian patience, and resignation to the Divine will; giving evidence that the work of preparation was going on with vigour; so that when the summons came she was favoured to meet it with composure and peace of mind; saying to a beloved connection, that through the mercy of her dear Saviour, death had bid her its going; that she was willing in the way; and desired that in patience she might continue to hold out to the end. This was mercifully granted; and she was favoured to depart in peace, leaving the consoling belief that she has exchanged her earthly pilgrimage for a heavenly inheritance that fadeeth not away.

—, of pulmonary consumption, on Sixth day, the 20th instant, at the residence of her brother-in-law, Caleb Mercer, in East Marlborough, Chester county, Pa., ALICE SANDERS, daughter of the late Caleb Pennock, aged about 72 years. She had been labouring under this disease for a number of years, but was suddenly confined to the house. During the last 18 months of her illness, several hemorrhages from the lungs reduced her system rapidly; these she bore with much patience and resignation, accepting them as warnings to prepare for approaching dissolution; and she left her friends without the consoling belief that she was prepared for the solemn change. About 4 o'clock on the morning of her decease, she was heard to utter an unusual noise; her niece hastening to her bedside, she asked what was the matter? when she calmly replied, "Nothing more than I have been looking for." Another violent hemorrhage had taken place, which in a few minutes caused her death.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XXIII.

SEVENTH-DAY, SEVENTH MONTH 6, 1850.

NO. 42.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

JOHN RICHARDSON,

AT NO. 50, NORTH FOURTH STREET, OF STAIRS,
PHILADELPHIA.

All communications, except those relating immediately to the financial concerns of the paper, should be addressed to the Editor.

A Scene at Fort Snelling.

Indian Council and Treaty—Gov. Ramsey.

Under this caption in the Pennsylvania Inquirer of 27th ult. we find the following, which we cannot doubt will be perused with lively interest by the readers of "The Friend" generally.

We have received an extra from the office of the Minnesota Pioneer, which contains a full account of a Council recently held at Fort Snelling, between the Chippewa and Sioux Indians, the object being to form a Treaty of Peace. The details occupy six closely printed columns. Gov. Ramsey was present, and took an active part in the proceedings. The Council convened at Fort Snelling, six miles above St. Peter's, on the 10th of June. The Chippewas were headed by "Hole-in-the-Day," the head Chief of the Nation, and numbered one hundred men. The Sioux numbered three hundred, and the greater portion of them made their appearance, mounted, dressed, painted and armed, after the manner of their tribe going to war. On reaching the top of the hill, near the encampment, they sent up an immense war-whoop, hailed, and fired a salute. This was responded to by the Chippewas, and the guns of the Fort. The Council then commenced. Gov. Ramsey, through interpreters, addressed the two tribes, representing to them the folly of cutting each other's throats, and exhorting them to bury the hatchet and once more live upon peaceable terms. During the delivery of Gov. Ramsey's address, the Sioux appeared anything but pleased with his remarks, and frequently interrupted him. At the conclusion of Gov. R.'s speech, a committee of six whites were appointed to assist in shaping a treaty. W. H. Forbes, O. Fairbault and Capt. Monroe, of the U. S. A., were appointed on the part of the Sioux; Mr. Warren, Mr. B. B. Leveau and Capt. Todd, on the part of the Chippewas. Some dissatisfaction being expressed by the Sioux, Mr. Gear was added

to the committee on the part of the Chippewas, and A. Fairbault on the part of the Sioux.

At this movement the Sioux rose *en masse* and left the Council, assigning as a reason that they did not come to confer with, nor in the presence of women, and desired that they should leave the ground. Hole-in-the-Day, Chief of the Chippewas, very gallantly and with much politeness expressed himself highly gratified to see so many pretty faces present, and tendered the ladies a seat over on his side of the council ground. They however thought it most prudent to retire, and the Sioux returned and resumed their station. The Council then adjourned over until Wednesday morning.

The two tribes finally agreed to suspend hostilities for the space of three months, until they could hear from Washington. The Sioux Indians were very troublesome during the whole sitting of the Council, and were often rebuked by Governor Ramsey for their conduct, whilst the Chippewas, although the aggrieved party, were open in their dealings, and by their manly deportment formed a favourable impression in the minds of the governor and all others present.

We annex a copy of the opening address of Governor Ramsey:

"Chiefs, Braves, and head men of the Chippewa Nation, and Chiefs, Braves, and head men of the Sioux Nation: You are here, under the flag of our Great Father, the President, to see if we can settle your difficulties and bury the hatchet. I hope this will be done, and that peace will be made, for the sake of your bleeding wives and children. Long ago, the white children of your Great Father, lived far off and only heard of the outrages you committed upon each other; but now they live amongst you, and all around you. They see the reeking scalps of your victims. Things are now changed. The whites are upon the Mississippi, the Missouri, the St. Peters, every where. They witness what you do. They will not suffer these atrocities; if they did, the Great Spirit would not smile upon them. To many of you, this may seem harsh. If we only wanted your lauds, we would give you fire-arms and let you kill each other. You know at what trouble and expense your Great Father has been to keep ardent spirits away from you, which would, if not thus prevented, soon destroy you, if we wanted only your lauds. You well know the power of your Great Father—that he has 10,000 villages, each larger than all the villages together of either of your tribes; and that his people not only live upon the land, but upon the ocean, sailing upon long voyages; that all you see here of the Great Father's villages, are few and small, but that is not so elsewhere. Your

white brethren are proud to be the children of so great a Father, and no doubt, you, his red children, are proud of it.

"Your Father is not only great, but good. He loves his red children as well as his white, or he would let them go to war. He regards both of your tribes with equal favour. Under his flag he has red, white, and black children, all whose different interests he protects. Numerous as you are, yet when compared to all the tribes under his protection, you are but as a single blade of grass to a whole prairie.

[Here some interruption occurred by the Sioux outside, riding about on horseback. They were required to dismount.] I do not say these things by way of boast, but to let you know that your Great Father is able to enforce any treaty you may make. I am aware that complaints are made on both sides, that the treaty has not been enforced; but as I told you, his business extends so far that he has to do with by agents and officers, who sometimes neglect to do their duty; that the Great Father has now sent an agent, who thinks, as I do, that it is right that your old troubles should be buried. A treaty between you, made in 1843, is now in full force, but it has been so long neglected that we do not like to make it a rule of redress. Your Great Father prefers that you settle those troubles yourselves. If you say you are hereditary foes, and cannot make a permanent peace, it is not true. The two nations next in power to this, France and Great Britain were foes for many hundreds of years, but are now friends, peaceful and happy, without wars. You should leave off wars, and learn that a basket of potatoes is worth more to one that is hungry, than a pile of eagle plumes. Long ago the white race had your notions about labour, but now they are changed. Your Great Father knows that when you strike, you often kill those who have treated you as friends; that three-fourths of the scalps you take are those of women and children, who could not and would not hurt you. Amongst the whites, he who should kill a woman or a child would be considered less than a dog. Your Great Father is determined that you shall not scalp women and children. You have a treaty in force, but your Great Father prefers that you settle matters and make a new treaty. I should be glad to end him word that you have buried the hatchet. There are many bleeding hearts here, but you must forget. To assist in shaping a treaty, I recommend that each nation appoint a committee of three or five men to assist—submitting it afterwards to yourselves to decide upon."

"All things to all men," in any sense but the right one, signifies nothing to any body.

Safety against Steam Explosions.—A valuable invention.—The Baltimore Sun contains a notice of a valuable invention, by a gentleman of Philadelphia, named Grimes, to guard against explosions in the use of steam-engines:—*News.*

It is an apparatus which can be placed in any part or room of a building, as, for instance, over the desk in the office of a manufactory, or other establishment where a steam engine is used in the yard, basement, or other room, and which by connection with the boiler, is a certain and unerring indicator both of the pressure of steam upon the boiler, and the exact height of the water within it; thus affording not only to the engineer, but to all others engaged in any part of a building, a safeguard at one and the same time, and by the same operation, against the two only sources of danger—over-pressure of steam and lack of water.

Its unerring character constitutes an invaluable feature in its use. But add to this the facility of multiplying the indices to any reasonable extent, and the vigilance of the engineer is multiplied in the same degree, not only in the observation of others, but in that of the engineer himself; at the same time every one employed within the reach of danger can be the guardian of his own safety. The simplicity of the apparatus renders its application so cheap as to be burdensome to none, and thus to leave every one without excuse for not adopting it. The author of this invention is entitled to esteem as a public benefactor.

Improvement in Printing.—The Boston Bee mentions an invention in printing by Josiah Warren, of Indiana, which more immediately concerns stereotyping and engraving, but which can be applied to all branches of the printing business. The metal used in this art costs about *one-tenth* [?] of the ordinary type metal; and in the process of stereotyping, it makes no difference, as regards the spaces, whether they are high or low. The art is very appropriately styled “Utopian Typography.”

Worth Remembering.—It is not what we earn, but what we save, that makes us rich. It is not what we eat, but what we digest, that makes us strong. It is not what we read, but what we remember, that makes us learned. All this is very simple, but is worth remembering.—*Extract.*

Epistle of Stephen Christ.

(Continued from page 327.)

Another way that the enemy seeks to break the unity, and dissolve the bond of amity, is by sowing a seed of jealousy and prejudice in the hearts of such in whom he can get an entrance; that so they may cease from the true and onfigured love, and that upon a pretended reason, because of this or that which is supposed or imagined, in the evil part in themselves against others; giving heed to evil thoughts or surmises, which break forth many

times in whisperings and tale-bearing. And though the things supposed to be evil, were really so, yet this is not to be allowed or given way to among you, but to use plainness one towards another, and single-heartedness; and to shut out the evil one in this his subtle appearance also. Oh! dear Friends, remember how the Lord hath dealt with you, and deal you so one by another. He hath not sought occasions against you, but hath long borne and suffered, and exercised much patience and tenderness towards you; yet plainly reproving the evil in you, and not treating it up against you. Oh! Friends, be like minded one towards another, that the enemy of your peace and concord may be defeated, and you preserved entire to one head, even to Christ Jesus; that ye may be one, and the name of the Lord may be one among you; and that which tends to the making cold your love, may be judged in all; and so brotherly love will continue with you to the end.

Another way which the enemy works, to scatter and to bring from this unity, is by leading some who have believed into some sin and iniquity, which the body, (that are in the Truth,) are constrained to appear in judgment against for the Truth's sake. Yet notwithstanding, the party so sinning, being above the witness to themselves, which would bring them to own the judgment of the Spirit of Christ in his church, they exalt themselves above the judgment, and seek to gain to them such whom they can enter, by their words and complaints, to take part with them against the judgment, and those that passed it. Such were those whose words did eat, (the apostle said), as a canker, of whom the believers in those days were to be aware. Commonly such as have gone from the power that should have kept them clean and upright, will also turn against the power in those that abide in it, especially if they be drawn forth to reprove and rebuke them. But let all such know that is not the way to be renewed; and let all that take part with any that work iniquity, know, that they do but defile their own souls thereby, and rend themselves from that body which they cannot prosper out of.

Therefore, dear Friends, beware of joining with that in yourselves or in others, which the power goeth against, let the pretences be what they will. For that which doth evil, will always be apt to sow evil complainings of others; and such as are in the unsatisfied murmuring against judgment passed upon them, are much to be feared; for they thereby render themselves to be the more guilty, and yet the further from repentance. But, dear Friends, watch in that which gives you a living feeling of the living body, which is the church, that in all things you may demean yourselves as true members of it, serving one another in love, and submitting yourselves one unto another for the Lord's sake; that in all plainness and singleness, as becometh the Truth, you may seek to preserve the unity which the enemy of Truth and peace doth envy. So shall ye continue to strengthen one another's hand in every good work; and this shall tend to the weakening of the hands of our enemies, who seek to divide you, that they might rule over you.

Many other designs doth the wicked one try daily, to break and divide, more than can now be named, or here inserted; but they are all out of the light, and if you be in it, you will see them, and that will preserve you; for it is one, and did make us one, and will keep us to be of one heart and mind to the end, if we abide in it.

3. The third good effect which Truth did bring in the beginning in them who did truly receive it, was zeal and faithfulness to God, in bearing testimony to what was manifest, though through great sufferings, in which as Friends abide in the root, they do daily increase in power, to fulfil the same testimony. For the mercy of the Lord doth engage them, and his answer of peace in the midst of their trials, doth arm and encourage them, and they hold out to the end. For such, the Lord hath always made a way, better than they could have made for themselves. Yet the enemy hath in this matter also been very busy, and hath prevailed with some under divers considerations, or rather consultations which he hath propounded unto them. But, Friends, be ye all watchful, and take heed lest any of the testimonies of Truth be laid waste; for that which tends to be weary of bearing witness to the Truth, and to lay it waste, the same will lay these waste, and bring thee into such a state as thou wilt want the Truth to bear witness for thee. Though it be hard for flesh and blood, which hath no kingdom but here, to fall into the hands of unreasonable men, yet it is a more fearful thing to fall into the hands of the living God. Therefore let all lukewarm ones, who are neither hot nor cold, be awakened, and all that have gone backwards, be warned to return to their first love; else the Lord will come against them, and the day hastens that will divide such their portion among hypocrites, except they repent.

But to touch at some of the reasons or arguments, which he that abode not in the Truth himself, used to draw others into this kind of treacherous backsliding.

First, he appears to some to persuade them, that their former testimony was borne more from an imitation of others, than from a work of the power of God in themselves; and that now, they not finding the thing required of them, they may leave off their testimonies, or may do such things as they have denied formerly: this snare doth the enemy make use of in these days. But mark, who it is that be hath caught with it! None but such who sometimes were low in their minds, and dare not grieve the Spirit of God in themselves, nor others, but for the Truth's sake, could give up all things rather than their testimony. But is time growing careless and loose in waiting, [they] lost that subject state, and grew high and exalted in their minds, above the cross that should have crucified the betraying wisdom; and so having lost the true exercise of the power, and the feeling of the excellency and worth of the Truth, they knew not the requirements of the Lord. The earthly mind got up, that placed a greater esteem upon earthly things, than upon things that are eternal; and so things that once thou offeredst up to God, thou takest again into thine own hand,

and so rob the Lord, and growest careful about outward things, as other Gentiles are. And to cover thy shame therein, the enemy then tempts thee to believe the power that once wrought in thy heart, and made thee afraid to act against the light, or to deny the testimony for God in such things as were manifest, and then sayest, thou dost it by imitation; but thou shalt know thy covering is too narrow, in the day that hasteth upon thee.

Another temptation that the enemy presenteth, is, that though thou art convinced what to do, or what thou shouldst deny, yet the trials are so hard and so many, and persecutors wax worse and worse, so that thou shalt not hold out to the end. Where he can get entrance with his bait, he presently causeth an evil heart of unbelief and doubting to arise, which takes away even the strength which the Lord did give; and so feebleness doth enter the mind, and a spirit of bondage leads thee to fear again. And then comes the dispute in thy heart, whether thou shalt stand with the power of God in the obedience, or whether thou shalt fall under that power which is against God, and his truth to people? And in this combat thou hast a subtle enemy, using many devices to betray thee, and a part in thyself, not yet mortified, that is ready to say, pity thyself, pity thy wife, pity thy children, and pity thy relations; which it may be sometimes, are all as so many instruments of Satan to seduce thee, and lead thee into darkness, that thou mayest not see so great necessity in thy bearing up thy testimony, nor so great a danger in the contrary as indeed there is.

Oh! Friends, at such a time as this, where is there any help but in the Lord? Where canst thou find a Saviour, but in that light which gives to distinguish the several voices? It is good for thee to remember, that if thou walkest after the flesh, thou must and shalt surely wither and die. In such a time flee to the Lord, wait in his stead, to feel thy strength renewed at the present, and take no care for strength next month, next year, or next trial; for God is God, and changeless now, and will be the same to thee in seven trials as in six, if thou believest and waitest on him in his strength. Therefore fear not man, but trust in the Lord, all ye that have known and felt his power, and let not in the enemy of your souls, by the door of carnal reasoning, but keep that shut; and rather consider, how the enemy makes thee as a rejoicing among his own children, and strengthens that hope in them, of their overcoming all others, as well as thee; which hope is cursed, and shall be confounded. Consider, that if thou lettest fall thy testimony which thou hast once borne for the Lord, thou makest the heart of the righteous sad, and makest their travail through that testimony the harder for them, by reason of thy encouraging their adversaries by the hope aforesaid. Whichever thou dost, they must go through to the end, who will inherit the crown of immortality.

And again consider, it may be that thy backsliding, or cowardly drawing away the shoulder, may prove a discouragement to others, and they may stumble in thy stumbling, and fall with thee, and never be able to rise,

and so thou bringest their blood also upon thee. Oh! remember also that servant of the Lord, who could say, Psal. cxix. 157, "My persecutors are increased, but my heart doth not decline from thy testimonies." That was a noble spirit becoming the soldiers of Christ; yes, though persecuted by princes, as he saith, ver. 161.

Dear Friends, let your minds be stirred up to be zealous for the Lord, in this the great day of controversy with darkness and its power. Who hath God to bear witness to his name if you fail? Among whom hath he made it known as among you? Who have given up themselves to the Lord as you have done? Well, blessed are they that keep covenant with the Lord, for they shall see his glory.

One more subtle snare of the enemy in this matter is in my heart to mention, that is, viz. to persuade thee for once to do that which the light hath made manifest thou shouldst not, with a purpose afterwards to be more faithful, Oh! Friends, in the name and fear of the Lord, I exhort and warn you all to take heed of this, for this will prove but a false confidence. Thou wilt find this kind of going out of the guidance of Truth, to be a dear outgoing to thee; for if ever thou dost return, it will be very hardly, and with bitter anguish of soul. Oh! do not tempt the Lord on this wise, lest it do prove impossible upon thy sinning willingly, to renew or restore thee again by repentance. Thou wilt have thy potage, but wilt lose the blessing, though thou mayest seek it with thy tears. For while thou wentest out, behold thy way became hedged up, and the thorny nature got up in thee, and so thou art debarred and fenced out from enjoying thy former state; sin being entered, death soon follows. Oh! remember Samson, who when he had disclosed a token of a Nazirite, in which state he stood in covenant with God, yet thought to be taken him in, and to lead him forth in his strength, as at other times, but was mistaken, Judg. xvi. 20, for the Lord was departed from him, though he knew it not. Though thou hast known the Lord's presence and power in thy vessel, yet take heed of letting in that treacherous spirit, to lead thee to unfaithfulness, and to betray the least of his trusts and testimonies committed to thee, though it be but for once; for thereby thou wilt render thyself unworthy to be found a witness of his power another time; for the Lord will leave that vessel, and often doth, and choosing other vessels to manifest himself in, that will be more true and faithful.

Dear Friends, in true and tender love I have laid these things before you, that ye might all be stirred up and provoked to love and to good works, that ye might abound in the grace committed to you, and none of you who have known the Truth, might be entangled with the wiles of your subtle enemy. That you that have begun well, might not lose the things that you have wrought, but might persevere in well doing, till ye have finished your course in peace. Friends, this is the joy and delight of those that labour among you in the Lord; and hereby are our hands strengthened, and our hearts refreshed, when we do find ye such

as we desire ye should be, even steadfast in the Truth. Then also do you find us toward you such as ye desire we should be, even a refreshing in the fellowship of life unto you, and our God comforts us together, in the mutual joy and comfort of his Holy Spirit, working in us and you.

Friends, I am the more drawn forth at this time to visit you with an epistle, because the Lord hath given me some sight of his great and dreadful day, and workings in it, which is at hand, and greatly hastens, of which I have something to say unto you, that ye may be prepared to stand in his day, and may behold his wondrous working among his ones, and have fellowship with his power therein, and may not be dismayed or driven away in the tempest, which will be great.

Concerning those succeeding times, the Spirit of the Lord hath signified, that they will be times of horror and amazement to all that have [rejected,] and yet do reject, his counsel. For as the days of his forbearance, warning, and inviting have been long, so shall his appearance amongst them, that have withstood him, be fierce and terrible; even so terrible, as who shall abide his coming? For the Lord will work both secretly and openly, and his arm shall be manifest to his children in both.

Secretly he shall raise up a continual fretting anguish amongst his enemies, one against another; so that being vexed and tormented inwardly, they shall seek to make each other miserable, and delight therein for a little season. Than the prevail must be prevailed over, and the digger of the pit must fall therein; and the confidence that men have had one in another shall fail, and they will beguile and betray one another, both by counsel and strength. And as they have banded themselves to break you, whom God hath gathered, so shall they band themselves one against another to break you, to spoil and destroy one another; and through the multitude of the treacherous all credit or belief, upon the account of their solemn engagement shall fail; so that few men shall count themselves, or what is their's, safe in the hand of his friend, who hath not chosen his safety and friendship in the pure light of the unchangeable Truth of God. All the secret counsels of the ungodly shall be brought to naught, sometimes by the means of some of themselves, and sometimes by impossibilities lying in their way, which shall make their hearts fail of ever accomplishing what they have determined. In this state shall men fret themselves for a season, and shall not be able to see the hand that turns against them, but shall turn to fight against one thing, and another, and a third thing, and shall stagger, and reel in counsel and judgment, as drunken men that know not where to find the way to rest.

When they stir themselves up against the holy people, and against the holy covenant of light, and them that walk in it, they shall but the more be confounded; for these shall be helped with a little help, of all the ungodly shall not hinder them of, to wit, the secret arm of the Lord, maintaining their cause, and raising up a witness in the very hearts of their

adversaries to plead their innocence, Isa. 8. And this shall make them yet the more to vex themselves, and go through hard besetings. For when they look upwards to their religion, to their power, policy, or proficiencies, or friendships, or whatsoever else they had trusted in, and relied upon, they shall have cause to curse it. And when they look downwards to the effects produced by all those things; behold, then trouble, and horror, and vexation take hold on them, and drive them to darkness. Having no help but what is earthly, and being out of the knowledge of the mighty overturning power of the Lord God Almighty, they shall despair, and wear out their days with anguish.

(To be concluded.)

For "The Friend."

Trade and Business.

In the present day, when the competition in business is so great, and the temptations to swerve from the line of strict integrity so numerous and powerful, it may not be amiss to revive in the recollection of our readers, some of the excellent counsel on this subject, which, at different times, has been issued by our religious Society.

Amid the hurry and bustle of active business, and in the struggle to secure such a share of it as our desires covet, there is great danger of the pure standard of Truth being lowered, and the mind reconciled to transactions which in the days of tenderness, and when time was allowed for deliberate consideration, it would have felt uneasy with. When the step is once taken, we do not like to retract, or to admit we are in error, and thus the quickness of religious and moral sensibility becomes blunted, and a degree of dimness steals over our mental vision.

Thus, by gradations, almost imperceptible to ourselves, we depart from the principles which we once highly valued, and by which we promised ourselves we would guide our course, and slide into little things which the elevated standard of Christian integrity adopted by the Society will not sanction. I well remember conversing with a man in large business, on the propriety of certain methods now commonly resorted to in order to gain custom, and expressing the opinion that they were not *strictly honest*. He dissented; and observed, that the most respectable houses, of the highest standing for integrity, did not hesitate to adopt them. After some conversation as to what honesty was, and a little explanation of the meaning we each attached to the term,—"Oh," said he, "I mean the *commercial honesty of modern times*. You speak of *old-fashioned Quaker honesty*; that is entirely out of date now."

There is much meaning in this sentence, and it seems to indicate what I fear is too true, that even among those claiming a high character for integrity, the standard of Christian honesty, the imperative duty of doing as a man would be done by, is too much lost sight of and neglected.

When we consider the high profession which we make, as a religious body, and the reputa-

tion which the scrupulous uprightness of our forefathers gained for them, it becomes us seriously to inquire how far our practice corresponds therewith; whether we have adopted and are acting upon a standard lower than they were concerned to hold up to the world; and whether we are contributing in any degree to that lower estimate of the obligations of justice which seems almost insensibly to have spread over the trading community.

From an old manuscript book of discipline and advice issued by our Yearly Meeting, I propose to give a few extracts which may be profitably read by all who are concerned in business, viz.:

"1695.—Advised, That none trade by sea or land beyond their abilities, and that Friends keep to a word in their dealings as much as may be; and if any are indebted abroad or at home, and answer not the same in due time, that such be admonished thereof, that Truth may not be reproached, and people, whether rich or poor, kept out of their just debts."

"1701.—Advised, That all Friends be careful to preserve the reputation that the Truth hath given them, in complying with their words and promises to their utmost power, and not to be lavish or rash in their promises, and slack in their performances, which often brings great disappointments, and gives great offence; and not to trade beyond their own abilities, to the hazard of the estate of others, nor suffer their minds to be defiled with the earth, nor oppressed with the weight thereof, remembering that the earth was made for the service of man,—not man to be a servant to the earth. Dear Friends, be serious, deep and searching in this point, and consider how ignoble and debasing a thing it is, for a man to invert that noble, gracious, primitive institution, in which man was by Divine appointment, advanced to dominion over the visible creation, now to prostitute and yield himself a slave to that over which he once was, and still should be, a lord."

"Dear Friends, this meeting being under an holy care and concern for the glory of God, the honour of our holy profession, and safety and growth of every member of the body, do advise and counsel all Friends in the love of our God, and for their own good, that they keep to such honest and lawful employments as they well understand and are able to manage, for a necessary support of themselves and families, and not to launch out beyond their abilities, especially upon such credit as Truth may have given them with their brethren or others, and more at their hazard who trust them than their own, which is not only a dishonour to Truth, but dishonest as to meo, and such cannot be owned in such things to have a place in the body."

"1713.—Advised, That all Friends be very careful in making and vending all provisions and other commodities for transportation, taking care that the same be good, and of due fitness, measure and weight; for although this meeting is in hopes and satisfied that no true Friends do want such caution; yet there being complaint of contrary practices, done by some inhabitants in these countries, it is thought necessary that Friends take care that none

under any profession with us may be in the least faulty therein.

"1715.—It is earnestly pressed and desired that all professing Truth may be just and punctual in their dealings, careful in performing their words and promises, and cautious in all their behaviour and converse among men, that the beauty of our profession may be seen, and our heavenly Father glorified; and the way to attain to these virtues and duties of the heart, upon which an outward plainness doth so necessarily depend, is, that Friends everywhere may be warm in their affections towards God, sincere, humble and fervent in frequent approaches before him.

"1719.—Advised, That such be dealt with, as trade by sea or land, or buy, bargain or contract, beyond their abilities; and such as keep not their words, promises or engagements in their dealings, and do not pay or satisfy their just debts according to time agreed on, these being a reproach to Truth, and a sufficient injury and injustice. Advice to all such should be speedily given, and if they do not reclaim, amend, and truly answer, they are to be further proceeded against."

"1724.—And whereas, in this time of general ease and liberty, too many under our profession have launched forth into the things of this world beyond their abilities and capacities to discharge a good conscience in the performance of their promises and contracts, as well as their just debts, to the great scandal of our holy profession, and involving themselves, their families and others, in great sorrow and inconveniences; it is therefore our earnest desire, that all Friends everywhere, be very careful to avoid all inordinate pursuit after the things of this world, by such ways and means as depend too much upon the uncertain probabilities of hazardous enterprises, but rather labour to content themselves with such a plain way and manner of living, as is most agreeable to the self-denying principle of Truth which we profess, and which is most conducive to that tranquillity of mind, that is requisite to a religious conduct through this troublesome world.

"1734.—We recommend to your consideration that our primitive Friends were very remarkable for their uprightness and honesty in their commerce and converse, very exact in performing their words and promises without evasive excuses and insincere dealings, to the credit and reputation of the Society; much less did they by deceitful pretences involve themselves in a multitude of affairs, which they had not understanding and stock to manage, and contract great debts which they were unable to pay, and thereby bring their loved neighbours, which the testimony of Friends has ever been against."

"Multitudes are entirely dependent upon the Prayer Book for their spiritual life." So says a writer in a recent religious journal. Dependent on a book!

A Solemn Thought.—Reader, you may do any moment, and you are as near to heaven or hell as you are to death.—J. A. James.

Selected for "The Friend."

THE LOTUS.

[At the approach of a storm the Egyptian Lotus is said to hide beneath the wave.]

There is a flower that lifts its head
Above the waves when sunbeams smile,
But when the tempest wait to be heard,
It quivers like a wounded bird,
And lays its timid head to rest
Beneath the billowy sheltering breast.

Father: our souls are like that flower,
Too prone the smiles of earth to wear;
Thy voice of love awakes the storm,
Our fondest hopes are overthrown;
And as the lotus to the sea
We bend cooing all to Thee.

That flower, when the blast is spent,
Will lift its tear-bathed face again;
And we, whose wounds spirit's power
In meekness till life's storms are o'er,
Shall rise the brighter from our woe,
A Father's sweetest smiles to know.

For "The Friend."

PATIENCE.

The following pertinent and weighty counsel given forth by that dignified servant of Christ, George Fox, is applicable to all times, and worthy the serious consideration of every member of the church, viz.:

"Friends, keep to patience: this is the counsel of the Lord to you. Do not judge one another behind one another's backs, nor speak evil one of another, for that is it which soweth enmity among brethren. Do not judge one another before the world, for that is it which is in the extremes, passion and heatings. Then you let in the world's spirit to rejoice over you, and that is out of the patience, the love, the wisdom and the fear of God, and his Truth.

Every one dwell in the Seed and life of God, and in that know one another: and meeting together in that, ye may see the Lord Jesus in the midst of you.

Friends, go not into the aggravating party: to strive with it, lest you do hurt to your own souls, and run into the same nature: for patience must get the victory, and it answers to that of God in every one, and will bring every one from the contrary. So let your moderation and temperance, and patience, be known to all.

Friends, keep out of the worldlywise part, which enters into the earth, and the apprehension of words; but let innocency be your garment, and truth and simplicity your covering. Then, in the innocency you will have unity, where there is no evil thought, but love that thinks no evil. Therefore, cover one another's nakedness. Let all things be done in love, and that will edify; and let the weight and preciousness of Truth be in your eye, and esteemed by you above all things. For here is my grief, when I hear anything among Friends that hinders their unity, and makes a breach, whereby the wrong gets ground.

Therefore, all ye who have known the power of the Lord God, and have tasted of the Seed of God, live in that in which ye came to have unity, that that part, [which hinders unity and makes the breach] may be kept down. And

the wrong eye, that looks out at one another's weaknesses, that must be kept under, even that where the heat and the burning, and the enmity, are.

Therefore, if there be any nakedness in any, or among any, cover that, and come all to the Seed of God in your own selves, for in that is the virtue to heal, ye, all nations. Wounds and cuttings are in the other part, which is out of that Seed of God whose end is peace; in which is the unity; which is the topstone over all enmity and breach it all down.

I am a lover of your soul's eternal good, peace, and unity, in the kingdom that stands in that power which hath no end."

G. F.

For "The Friend."

BERNARD BARTON.

Memoirs, Letters, and Poems of Bernard Barton. With a Portrait. Published by Lindsay & Blackiston, Philadelphia. 1850.

Bernard Barton, who was born, lived, and died a member of the religious Society of Friends, published many volumes of verse, and has been called the "Quaker Poet." Whilst freely acknowledging that he has written some pleasant and readable verses, we cannot consider him to rank very high as a poet. His verse is generally commonplace, deficient in imagination, in beauty, is strength. A few of his smaller compositions will probably long retain a place in the affectionate remembrance of readers, and may survive to posterity in some future "Selection of the Poetry of the 19th Century."

If by the term Quaker, is meant one who is imbued with the spirit which animated Fox, Barclay, and Penington, and brought them out of the fashions and follies of the world, its religion of ceremonial observances, and its dependence on man, and which led them patiently to bear the daily cross, and to rejoice in feeling it laid upon that spirit in them which would have longed after the approbation, the honour, and friendship of the worldly-wise—then Bernard Barton's right to the title is quite as dubious, as to that of Poet. True, he was a member amongst Friends,—he gloried in the name of Quaker, which had become reputable in the world, because of the wealth of many who bore the name, and the liberal spirit in which they distributed of their abundance for the necessities of others. It cannot be doubted but that he was sincere in his profession of many of our doctrines, yet we have evidence that his attachment to them was not deep. Many suspected this in his lifetime, from phrases scattered through his printed works; yet few probably deemed it so superficial as it has been proved to have been, by the recent publication of selections from his Poems and Letters.

In making a few comments on some of the plainly-marked differences between the actions, the manners, and opinions of the (so called) Quaker Poet, and our early Friends, we desire it to be understood, that we harbour no ill will to Bernard Barton. He appears to have lived respectably and respected, and as a

man was honest and upright. We wish however, our young Friends to be warned of the dangerous inconsistency he manifested, and to be preserved from being deluded by the plausible sophistry, by which he endeavoured to defend himself, against the affectionate remonstrances of concerned Friends. In remarking on these things, whilst endeavouring to deal plainly, we hope to speak in a spirit of love and gentleness. We desire to be kept from the spirit of unconcern which, cares not how far our brethren go astray,—from the spirit which, for a little temporary appearance of peace and unity, would "sew pillows under the armholes" of wrong doers, and from all shrinking from a faithful maintenance of the Truth.

Robert Barclay, in his treatise on Universal Love, says in his full, brief mode of expressing himself, "The evil either in opinion or practice ought neither to be spared, encouraged, nor lamented under any pretence of love whatsoever." He in the same treatise writes of some who "satisfy and please themselves with some general notions of practical truths commonly acknowledged by all, and therefore cover themselves by condemning that heat, asperity, and severe censuring, that is among the several sorts of Christians one towards another, as not consistent with, nor suitable to that love, which ought to be in all Christians; whereas, poor men! they mind not, how much they fall in this crime, and that in a degree far more reprovable, than those they thus accuse." "For if they judged it an error inconsistent with Christian love and charity, to condemn or accuse one another for difference in opinion; why are they found themselves so guilty of it? For since this censuring and condemning of one another amongst the several sorts of Christians is practised by them as their duty, and a necessary consequence of their doctrine, why should these judge them for it! If they say, they condemn them for it, because they believe it to be a wrong principle, shall not others be allowed the like liberty to condemn principles they likewise believe to be wrong! One of two they must of necessity hold, either that wrong doctrines or opinions may be justly reproved, refuted, and condemned without breach of Christian love and charity, and therefore the so doing amongst the several sorts of Christians (upon their own respective principles in itself considered) not evil or reprovable, and therefore these were wrong in judging it so; or it is an evil, and inconsistent with Christian love and charity to condemn any sort of Christians for their doctrines and opinions; and if so, these men fall foully in this crime, that do accuse all others for this judging of principles; and yet themselves judge them for their principles herein."

The volume of Selections of Poems and Letters which we are about to comment on, is a very readable book. The letters addressed to Bernard Barton are, many of them, amusing, and most of them calculated to interest the reader; and it may safely be said, that the selection of Barton's own letters, are good of their kind, and far superior to his verse.

In the introduction to the book we are told,

"he could forget thee and thou while mixing in social intercourse with people of another vocabulary." "He could attend the church or the chapel, if the meeting were not at hand, and once assisted in raising money to build a new established church in Woodbridge." We know not how a picture of a genuine representative of "Modified Quakerism" could be given in fewer words. True, it is only a mere outline, and all points of the picture are not filled out, as our own experience may enable us to do for ourselves. We have seen more than once just such a character. Men mixing freely in the world,—active in benevolent and philanthropic associations,—wearing plain clothes,—yet loving the cross of Christ too little, to say thee and thou in their comest intercourse amongst men. Perhaps they may not like to say you broadly and fully accentuated, and so compromise the matter with their conscience by a slurring sound.

When we read such incidents told of Bernard Barton by his biographer, we need not be surprised to find him uniting with his brother in causing the tombstone of his grandfather and namesake to be repaired, and indulging a little vanity by having an inscription put on the back of it to tell at whose expense it was done. After this it is very natural to find him writing, "I could wish grave-stones were allowed in our own burial-grounds."

Modified Quakers, or perhaps it would be safer to call them the supporters of "Modified Quakerism," do many of them defend tombstones, and some on the score of ancient usage in the Society. This is either the plea of ignorance, misinformation, or wilful deception. It is true that in numerous instances tombstones were erected, even in the early days of Friends, but there has enough come down to us to show that they were disapproved of by the honest-hearted then, as they have ever been since. We may find fond Friends,—degenerate descendants,—putting marks of distinction about the graves of the loved and honoured, but we shall show, that the Yearly Meetings directed them to be taken away, and did even in early time appeal to the still earlier care of Friends in this matter.

(To be continued.)

For "The Friend."

Method in Reading.

The following valuable suggestions have been condensed from an essay on Reading, in a recent English work, entitled "Friends in Council."

As I believe that many persons are aware how indifferently they are spending their time in the way they read at present; I shall not labour any more at this part of the subject, but come at once to what appears to me the remedy for the evil: which is, that every man and every woman who can read at all, should adopt some definite purpose in their reading;—should take something for the main stem and trunk of their culture, whence branches might grow out in all directions seeking light and air for the parent tree which, it is hoped, might

end in becoming useful and ornamental, and which, at any rate, all along, will have had life and growth in it.

If we consider what are the objects men pursue, when conscious of any object at all, in reading, they are these: amusement, instruction, a wish to appear well in society, and a desire to pass away time. Now even the lowest of these objects is facilitated by reading with method. The keenness of pursuit thus engendered enriches the most trifling gain, takes away the sense of dullness in details, and gives an interest to what would, otherwise, be most repugnant. No one who has never known the eager joy of some intellectual pursuit, can understand the full pleasure of reading.

In considering the present subject, the advantage to the world in general, of many persons being really versed in many subjects cannot be passed by. And were reading wisely undertaken, much more method and order would be applied to the consideration of the immediate business of the world; and there would be men who might form something of a wise public with regard to the current questions of the day, such as railways, politics, and finance. As it is, men read a clever article in a newspaper or review, or enter into an animated conversation about some common topic of the day, and then they wait for another clever article or review, or another chance conversation, not bringing any study to bear upon the subject meanwhile. Hence opinions on public affairs are formed by chance; and statesmen and legislators have a much less enlightened public to appeal to than they might have.

It must not be supposed that this choice and maintenance of one or more subjects of study must necessarily lead to pedantry or narrowness of mind. The Arts are sisters; Languages are close kindred; Sciences are fellow workmen: almost every branch of human knowledge is immediately connected with biography; biography falls into history, which, after drawing into itself various minor streams, such as geography, jurisprudence, political and social economy, issues forth upon the still deeper waters of general philosophy. There are very few, if any, vacant spaces between various kinds of knowledge: any track in the forest, steadfastly pursued, leads into one of the great highways; just as you often find, in considering the story of any little island, that you are perpetually brought back into the general history of the world, and that this small rocky place has partaken of the fate of mighty thrones and distant empires. In short, all things are so connected together, that a man who knows one subject well, cannot, if he would, fail to have acquired much besides: and that man will not be likely to keep fewer pearls who has a string to put them on, than he who picks them up and throws them together without method. This, however, is a very poor metaphor to represent the matter; for what I would aim at producing, not merely holds together what is gained, but has vitality in itself, is always growing. And anybody will confirm this, who, in his own case, has had any branch of study or human affairs to

work upon; for he must have observed how all he meets seems to work in with, and assimilate itself to, his own peculiar subject. During his lonely walks, or in society, or in action, it seems as if this one pursuit were something almost independent of himself, always on the watch, and claiming its share in whatever is going on. The manuscripts of Las Casas furnish a curious instance of this, in which, giving an account of his conversion to the cause of the Indians, he says of himself, "From the first hour that he (Las Casas) began to dispel the clouds of that ignorance (his former opinion in favour of Indian slavery) he never read in Latin or Spanish any book, and the books that he read in 44 years were infinite in number, in which he did not find either reason or authority to prove and corroborate the justice which those Indian nations had on their side, and to condemn the injustice and evils and injuries which have been done to them."

I have not hitherto spoken of the indirect advantage of methodical reading in the culture of the mind. One of the dangers supposed to be incident upon a life of study is, that purpose and decisiveness are worn away. Not, as I contend, upon a life of study, such as it ought to be. For pursued methodically there must be some, and not a little of the decision, resistance and tenacity of pursuit which create, or further, greatness of character in action. Though, as I have said, there are times of keen delight to a man who is engaged in any distinct pursuit, there are also moments of weariness, vexation, and vacillation, which will try the metal in him and see whether he is worthy to understand and master anything. For this you may observe, that in all times and all nations, sacrifice is needed. The average Indian who was to obtain any insight into the future, had to starve for it for a certain time. Even the finery of this power was not to be gained without paying for it. And was any thing real ever gained without sacrifice of some kind?

We cannot be wrong, whether we are professed students, or men of business, or whatever we are, in endeavouring to make the time we give to books a time spent unprofitably to ourselves and our fellow-creatures; and this will never be the case, if we are the victims of chance in what we take up to read; if we vacillate forever in our studies, or if we never look for any thing in them, but the ease of the present moment, or the gratification of getting rid of it insensitively.

"It is the end that crowns all; and while we see a man calmly quitting every earthly connection, passing the verge of time, entering upon the borders of eternity, satisfied with life, unmoved at death, it appears to all a consummation devoutly to be wished, and we are ready to adopt the language of Balam, 'Let me die the death of the righteous, and let my last end be like his.'"

Sophistry is like a window curtain: it pleases as an ornament, but its true use is to keep out the light.

For "The Friend."

Wanderers.

Oliver Sansom, in an epistle to Friends of Berks county, England, written in the year 1857, while the Society was suffering from the schism caused by Wilkinson and Story, gives the following excellent advice. Its revival may be of use in these times, for it is still the duty of those who retain their attachment to the ancient principles and testimonies of the Society, to be watchful over themselves, and to seek in true love for the restoration of those who have wandered from the right way into modern by-paths.

"Friends, I desire that a tender regard may still be had to those that are gone into opposition and separation, that no occasion may be given, which may be any obstruction to their returning; for while any of the sheep's nature, or lamb's innocent life is abiding in them, there is some hope of their returning to the fold. And now our Christian skill is with all diligence to be employed in a continued care, that not only all occasions of stumbling may be avoided, but that all holy endeavours may be used to recover and bring them back again to the fold; even in that love which would take up the strayed sheep upon the shoulders, that cannot be got to, and cheerfully bring it to the fold with joy.

"Oh! my Friends, in this exercise it is not words will reach, nor verbal reasonings or disputings prevail; it must be deeds and daily practice which will be effectual, either to clear ourselves, or recover any of them. And for this end, Friends, let our moderation be known to all men; give open evidence, that we are not immoderate in our desires, not excessive in our exercises in matters relating to this world; and let our daily doings declare that we are seeking a kingdom that is not of this world, and are laying up treasures in heaven, and are coveting to grow rich towards God. And if we do not exceed them in our deportment, and give open evidence of our moderation in our management of earthly matters, that our hearts are redeemed from the earth, and our love and affections fixed on heavenly things; I say if this do not openly appear, we cannot be excusable before the Lord, but guilt will lie at our doors, of unfaithfulness towards our God, and of being short in our duty towards others as aforesaid."

Shot Making.—Some of our readers perhaps are not familiar with the process of manufacturing shot, and wonder how so many little globes are turned out of various sizes. The tower is 31 feet in diameter at the base, 17 feet at the top, and one hundred and seventy-five feet high. The lead is conveyed by an endless chain into the upper story, where it is melted, and whilst in a liquid form is passed through a huddle sieve of the size of shot intended to be made, and falls the distance of one hundred and fifty feet into a cistern of cold water. This gives the globular form to the drops, which are chilled before reaching the water, and entirely cooled by the time they get to the bottom of the cistern.

From this cistern they are conveyed into a heated drum, in which a spiral wheel brings them all in contact with heated air, and thus dries them. They are then passed into a revolving cylinder, in which they are polished, and from thence passed over a succession of inclined planes or tables, about six inches apart. In passing over these tables, the imperfect shots drop between the tables, and those which are perfect roll over into the receptacle below. They are then passed into a hopper, and by a succession of sieves, or gunges, worked also by machinery, the various sizes are separated. Each sieve is then emptied into the appropriate receptacle. The whole process is more simple and rapid than would be supposed by those who have not witnessed it.—*Saturday Rambler.*

Suicide of a Slave.—Just before the arrival of the mail boat yesterday, a coloured man was discovered on board under circumstances which induced the captain to believe that he was a runaway slave. Upon questioning him the captain became confirmed in his suspicions, and had him conveyed across the river in a yawl to Kentucky to be lodged in jail, until the owner should be found. Before the hands could make fast the boat to the Covington wharf, the negro, after declaring that he would die sooner than return to his master, jumped from the stern of the yawl, and was drowned. All efforts to rescue him proved unavailing.—*Cincinnati Commercial.*

The Shoe Business in Farmington, (N. H.)—Farmington is the banner town in New Hampshire for manufacturing shoes. For the year ending 1st of April last, it was estimated that the whole number manufactured in this town exceeded 425,000! valued at \$300,000. The amount paid for labour, boxes, freight, and trucking, was near \$90,000. The boxes alone cost \$3,300, and required 210,000 feet of boards to make them. There are now six large manufactories, beside some smaller ones; all together, are capable of turning out six hundred thousand per annum, should the wants of the trade require, and the prospect warrant it. The shoe trade now is rather still; but a fair business may be reasonably expected before the last of July, especially now cotton, flour and pork, three great staples, have advanced, any one of which usually exerts a favourable influence on the shoe business.—*Late Paper.*

On the Composition of Shea Butter and Chinese Vegetable Tallow. By Dr. R. T. Thomson, and E. T. Wood, (Phil. Mag. 1849.)—The Shea butter first noticed by Mungo Park, appears to be very abundant in the regions along the Gambia and Niger, and constitutes one of the principal articles of commerce among the African natives. It is apparently identical with the Galam butter, and is obtained from a species of *Bassia*. The fruit of this tree is about the size of a pigeon's egg—with a shell about as thin, and "the kernel when new is nearly all butter."

The fat is obtained by crushing the nut and boiling with water, in white with a shade of green—solid at common temperatures, like soft butter at 25°, and clear liquid oil at 110°.

Chinese vegetable tallow has been long known as derived from the fruit of the *Stillingia sebifera*, it is hard and white, with a shade of green. It fuses at about 80°. Saponified it yields an acid which softens at 143°, but only becomes quite fluid at 154°. The authors suppose it to be principally margaric acid with a mixture of stearic. From the apparently unlimited supply, it is suggested that both of these oils might be advantageously employed in soap-making. G. C. S.

Iufusoria on the Teeth.—Dr. H. I. Bowdich gave the result of the microscopic examination of the accumulations on the teeth of healthy persons, near the gums, in forty-nine individuals, most of whom were very particular in their care of the teeth. Animalcules and vegetable products were found in every instance except two. In these cases the brush was used three times a day, and a thread was passed between the teeth daily. Windsor soap was also used by one of these two persons, with a brush. Dr. Bowdich had tried the effects of various substances in destroying the animalcules, and especially of tobacco, by which they seemed to be in no wise incommoded. Soap-suds and the chlorine tooth-wash invariably destroy them.—(*Proc. Amer. Acad. of Arts and Sciences.*)

Fruits of the Northern and Middle States.—There is perhaps no country in the world whose climate will bring to perfection so great variety of delicious fruits as our Northern and Middle States. I have tasted in their greatest perfection all the finest fruits of the West Indies and South America, the aspidolia, the banana, the star apple, the pomme de Cythère, the glandilla, the casard apple and many others, but of them all, the orange and the pine apple are the only fruits that can be called really good, and the former, when fully ripe, exceedingly luscious and refreshing. England has in perfection the gooseberry and the strawberry, but her apples are comparatively poor, her pears are not abundant, her cherries want the flavour given them by our hot sun, and she cannot grow peaches, or plums, or nectarines, or apricots, or grapes, except under glass or against a wall. Celebrated as France has been for pears, the Parisian markets are ill-supplied. I recollect taking up a pear in that city and biting it found it was by no means of superior flavour, and yet I was charged twelve cents for it. All these things satisfied me that our own country is more favoured than any other in the production of fruits, and while we lay every other country under contribution and cultivate here all the fine varieties which Europe has originated, we have our own native seedlings springing up on every side, and in their hardiness, productiveness and delicious flavour, eclipsing their foreign rivals.—*S. B. Parson's Horticultural Address.*

For "The Friend."

GRAVE STONES.

The testimony of the early Friends against the corrupt opinions of the professors of religion, was manifest in their objections to interring the dead in their burying places. They could not encourage their superstitious notions of the ground being holy, nor could they unite with their views of the resurrection of these bodies, or with the erection of monuments over them, which gratified the pride of the living, without conferring any benefit on the dead. In a series of advices written by George Fox, in 1669, he says on this matter, "And that all Friends who are not already provided, may speedily procure convenient burial places, that thereby a testimony may stand against the superstitious idolizing of those places, called holy ground. For Abraham bought a place to bury his dead in, and would not bury them amongst the Egyptians and Canaanites; Jacob and Joseph were brought out of Egypt, and were buried in their grandfather and father's burying-place. And so Friends get decent burying-places for your dead, and let them be decently and well fenced, that you may show a good example to the world in all things." It is a mournful reflection that when the church is released from outward suffering, many relax in their fervour for the support of the Truth, and lose that nice sense of its testimonies, which they received in the day of their espousal.

In 1717, the London Yearly Meeting issued a minute of advice on the practice of placing grave-stones over the dead, from which we may infer, that such practice had not existed from the rise of Friends, but was one of the fruits of degeneracy which was creeping in. It says, "This meeting being informed that Friends in some places have gone into the vain and empty custom of erecting monuments over the dead bodies of their friends, by stones, inscriptions, tombstones, &c., and being very desirous that Friends should keep a comendable plainness and simplicity in this as well as other respects, it is therefore the advice of this meeting, that all such monuments as are already in being over dead bodies of Friends, should be removed, as much as may be with discretion and convenience; and that none be any where made or set up, near or over the dead bodies of Friends or others, in Friends' burying-places for time to come." In 1766, that meeting renewed its advice by this minute: "This meeting being informed, that since the advice formerly issued, in order to incite Friends to a proper regard to our testimony against grave-stones, divers have accordingly been removed, and being desirous that the removal of this concern may be efficient, we earnestly recommended the removal of them may become general."

The commendable plainness alluded to was that no grave-stones should appear in our grave-yards; and it brought over us sensations of regret when we read the account that the same Yearly Meeting had formally discussed the question in 1850, and decided that Monthly Meetings be authorized to place grave-stones over the remains of the dead in all their bury-

ing-places. To us this conclusion of our brethren appears to be a sliding from a "sound and Christian testimony against the erection of monuments, or inscriptions of a eulogistic character over the remains of its deceased members," which in this very minute, they say our religious Society has to bear. Why then open the way for its being totally disregarded? Friends in this country have been much tried in some parts, with the introduction of grave-stones in their burying-grounds, and have often had them removed, or sunk into the earth, and we fear unless they are upon their guard, the example of one Yearly Meeting will increase the difficulty. We should be sorry to see our grave-yards covered with stones placed over the dead, either of Friends or others, not only because it is needless and inconsistent with our religious profession, but also because it may be a means of encouraging dissimulation towards other testimonies, and finally, of paving the way for the Society to enter into a complete alliance with a degenerate world. Those testimonies were given in a humble people who rose to be a shining light by faithfulness in little things. By disregarding those little things, our light will become dim, and may be extinguished.

THE FRIEND.

SEVENTH MONTH 6, 1850.

NEW ENGLAND YEARLY MEETING.

We learn from several Friends who attended the Yearly Meeting of the smaller body in New England, that it convened at Newport, Rhode Island, on Second-day, the 17th of Sixth month, and continued in session by adjournments until the evening of Fourth-day, the 19th.

The public meetings for worship on First-day, the 18th, were attended by many who were not members.

In the time of waiting on Second-day morning, preceding the opening of the meeting for business, a concern was felt, and vocally expressed, that all present might be gathered inward in spirit, so that a measure of the covering of the wing of ancient Goodness might be felt during the transaction of the business, for which they had come together.

As no epistles were received from any of the other Yearly Meetings, and none were at this time issued by the meeting, the amount of business was smaller than usual. The various concerns that came before them were solidly considered and disposed of, under a lively exercise for the welfare and honour of Truth, and with true harmony and unfeigned love of the brethren.

The meeting closed on Fourth-day evening, under a solemn covering, in which the hearts of many were contrited. Thanksgiving and praise were poured forth, for the mercies extended, and supplication for a continued supply descended unto Him, who is still mindful of his people.

We have received as yet, but little information respecting the proceedings of the larger body. We understand, however, that they

directed an epistle to Philadelphia Yearly Meeting, and set at liberty two of their number to visit Great Britain.

No further action appears to have been taken by them, with respect to the document sent by our Yearly Meeting last year. Their meeting closed on Sixth-day morning, the 21st.

We have not yet received a copy of the printed minutes.

The annexed communication was handed to the Editor; the proper disposal of it seemed obvious to place it here as a reasonable intimation to those likely to be called upon for such militia fines, to be upon their guard.

"I was on the point of paying my militia fine to the tax collector a day or two since, and that without thinking at all on the subject. No open reference was made in it to the tax bill, but the item of State Personal tax is 50 cents higher than usual. Some little occurrence excited my suspicion, but it was not until I had repeatedly and pointedly questioned the collector, that I learned from him, that the additional 50 cents was for my militia fine. As the time, when our taxes are to be paid is now at hand, would it not be well to put Friends on their guard, lest they be led in this manner to support the militia system, without being aware of it?"

WANTED.

A Friend is wanted to fill the office of Superintendent of Haverford School. Information in reference to the duties of the station may be obtained on application to either of the undersigned.

Thomas Kimmer, Josiah Tatum, No. 50 North Fourth street.
Alfred Cope, Walnut Street wharf.
John Furnum, No. 25 S. Front street.
Philed., Seventh mo., 1850.

Memoirs of the Public and Private Life of William Penn. By THOMAS CLARK. A new edition, with a preface in reply to the charges against his character, made by T. Macaulay, in his History of England.

Letters of Sarah Grubb, (late Lyons.) For sale at Friends' Bookstore, No. 84 Arch street.

DIED, at Friends' Asylum, near Frankford, Pa., on the 14th ult., aged 12 years, ELIZABETH M., daughter of William and Mary D. Birdwell, wife and mother of that institution. Naturally sparkling largely in the joyousness of health and vigour, she had, yet, more particularly during the latter years of her life, evinced an increasing sweetness and tenderness of disposition, which, while it greatly endeared her to her family and friends, and caused her joyful departure to open more freely the fountain of sacred affection, yet it afforded the consoling assurance that lamentation on her account would be wholly inappropriate. The suffering incident to an acute dentition, she bore without a murmur. A few hours before she closed her distressing labors, when she sank into a tranquil slumber, in which she quietly passed away.

PRINTED BY KITE & WALTON.

No. 50 North Fourth Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XXIII.

SEVENTH-DAY, SEVENTH MONTH 13, 1850.

NO. 43.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

JOHN RICHARDSON,

AT NO. 30, NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

All communications, except those relating immediately to the financial concerns of the paper, should be addressed to the Editor.

For "The Friend."

A Visit to the Post Office in London.

The following article which we have condensed from "Household Words," may appear to some, a little different from most of the pieces inserted in "The Friend." We think the graphic force with which it describes the effects of a subdivision of labour in doing the immense business of the London Post-office, and the amount of valuable statistical information incidentally given, will render it acceptable to its readers.

Having been led through a maze of offices and passages more or less dark, the two visitors found themselves in an enormous hall, illumined by myriads of lights. Without being exactly transformed into statues, or stricken fast asleep, the occupants of this hall (whose name was Legion) appeared to be in an enchanted state of idleness. Among a wilderness of long tables, and of desks, they were reading books, talking together, wandering about, lying down, or drinking coffee—apparently quite unused to doing any work, and not at all expectant of ever having any thing to do.

In a few minutes, and without any preparation, a great stir began at one end of this hall, and an immense train of private performers, in the highest state of excitement, poured in. Each had a sack on his back; each bent under its weight; and the bare sight of these sacks, as if by magic, changed all the readers, all the talkers, all the wanderers, all the lie-downs, all the coffee drinkers, into a colony of human ants!

For the sacks were great sheepskin bags of letters tumbling in from the receiving-houses. Anon they looked like whole flocks suddenly struck all of a heap, ready for slaughter; for a ruthless individual stood at a table, with sleeves tucked up and knife in hand, who rapidly cut their throats, dived into their insides, abstracted their contents, and finally skinned them. 'For every letter we leave behind,'

said the bag-opener, in answer to an inquiry, 'we are fired half-a-crow. That's why we turn them inside out.'

The visitors closely scrutinised the letters that were disgorged. These were from all parts of London, to all parts of London, and to the provinces and to the far-off quarters of the globe. An acute postman might guess the broad tenor of their contents by their covers: business letters are in big envelopes, official letters in long ones, and lawyer's letters in none at all; the tinted and lace-bordered mean Valentinues, and the black-bordered tell of grief, and the radiant with white enamel announce marriage. When the Fleet Street dispatch appeared, the visitors tracked it, and the operations of the clerk who separated the three bundles of which it consisted were closely followed. With prying curiosity one of the intruders actually took a copy of the bill which accompanied the letters. It set forth in three lines that there were so many 'Stamped,' so many 'Prepaid,' and so many 'Unpaid.'

The clerk counted the stamped letters like lightning, and a flash of red gleaming past showed the inquirers that one of their epistles was safe. Suddenly the motion was stopped; the official had instinctively detected that one letter was insufficiently adorned with the Queen's profile, and he weighed and taxed it double in a twinkling. Having proved the number of stamped letters to be exactly six per account rendered, he went on checking off the prepaid. He then dealt with the unpaid. The cash column was computed and cast in a single thought, and a short-hand mark, significant of 'quite correct,' dismissed the Fleet Street bill upon a file, for the leisurely scrutiny of the Receiver-General's office. All the other letters, and all the other bills of all the other receiving-houses, were going through the same routine at all the other tables; and these performances are repeated ten times in every day, all the year round, Sundays excepted!

'You perceived,' said one of the two friends, 'that in the rapid process of counting, the stamped letters gleamed past like a meteor, whilst the money-paid and unpaid epistles remained long enough under observation for a careful reading of the superscriptions.'

'That delay,' said an intelligent official, 'is occasioned because the latter are unstamped. Such letters cause a great complication of trouble, wholly avoided by the use of Queen's heads. Every officer through whose hands they pass—from the receiving-house-keeper to the carriers who deliver them at their destinations—has to give and take a cash account of each. If the public would put stamps on all letters, it would save us, and therefore itself, some thousands a-year.'

'What are the proportions of the stamped

to the pre-paid and unpaid letters which pass through all the post-offices during the year?'

'We can tell within a very near approximation to correctness—337,500,000 passed through the post-offices of the United Kingdom during last year, and to every 100 of them about fifty had stamps; 46 were pre-paid with pennies; and only 4 were committed to the box unpaid.'

While one of the visitors was receiving this information, the other had followed the letters to the next process; which was that of stamping on the sealed face, in red ink, the date and hour of despatch. The letters also ranged in a long row, like a pack of cards thrown across a table, and so fast does the stamper's hand move, that he can mark 3000 in an hour. While defacing the Queen's heads on the other side, he counts as he thumps, till he enumerates fifty, when he dodges his stamp on one side to put his black mark on a piece of plain paper. All these memoranda are afterwards collected by the president, who, reckoning fifty letters to every black mark, gets a near approximation to the number that have passed through the office.

'Is it possible?' exclaimed one of the visitors, regarding the piles of epistles on the numerous tables, 'that this mass of letters can be arranged and sent away to their respective addresses in time to receive the next collection, which will arrive in less than an hour?'

'Quite,' replied an obliging informant, 'I'll tell you how we do it. We have divided London into seventeen sections. There they are, you perceive.'

He then pointed to the tables with pigeon-holes numbered from one to seventeen; one marked 'blind,' with a nineteenth labelled 'general.' It was explained that the proper arrangement of the letters in these compartments constitutes the first sorting. They are then sorted into sub-divisions; then into districts, and finally handed over to the letter-carriers, who, in another room, arrange them for their own convenience into 'walks.' As the visitors looked round they perceived some—which were addressed to Scotland—suddenly emerge from a chaotic heap, and lodge in the division marked 'general,' as magically as a conjurer causes any card you may choose to fly out of the whole pack.

'These letters,' remarked the expositor, 'being for the country will be presently passed into the inland Office through a tunnel under the hall. The "blind" letters have appreciations which the sorters cannot decipher, and are sent to the "blind" table where a gentleman presides, to whom, from the extreme sharpness of his vision, we give the *lucus à non lucendo* name of the "blind clerk." You will have a specimen of his powers presently.'

While this dialogue was going on there was

a general abatement of the noise of stamping, and shuffling letters, and when the visitors looked round, the place had relapsed into its former tranquillity. It was scarcely credible that from 30,000 to 40,000 letters had been received, stamped, counted, sorted, and sent away in so short a time. 'A judicious division of labour,' remarked one of our friends, 'must work these miracles.'

'Yes sir,' was the reply of an official, 'and there are from 1200 to 1700 of us to do the work of the district post alone. When it was removed from Gerard Street to this building there was not a quarter of that number. For instance—then, three carriers sufficed for the Paddington district; but, by the dispatch you have just seen completed, we have sent off 2000 letters to that single locality by the hands of twenty-five carriers.'

'The increase in attributable to the penny system' interrogated one of our inquiring friends.

'Entirely.'

The questioner then referred to a Parliamentary paper of which he had obtained possession. It showed him the history of general postal increase since the era of dear distance rates. In 1839—under the old system—the number of letters which passed through the post was 70,000,000. In 1840 came the uniform penny, and for that year the number was 162,000,000, or an increase of 93,000,000, equal to 123 per cent. That was the grand start; afterwards the rate of increase subsided from 39 per cent. in 1841, to 16 per cent. in 1842 and 1843. In 1845, and the three following years, the increase was respectively, 39, 37, and 30 per cent. Then succeeded a sudden drop; perhaps the calming point had been attained. The Post-office is, however, a thermometer of commerce: during the depressing year 1848, the number of letters increased no more than 9 per cent. But last year there was an augmentation of 8,500,000 upon the preceding year, or 11 per cent. of progressive increase. Another Parliamentary document shows, that, although the business is now exactly four-and-a-half times more than it was in 1839, the expense of doing it has only doubled. In the former year the cost of the establishment was not quite 600,000*l.*; in 1849 it was about 1,400,000*l.*

While one visitor was pouring over these documents, the other watched the General Post letters, which were put into boxes and taken to the tunnel to be conveyed into the Inland Office upon a horizontal band worked by a wheel. The two friends now took leave of the District Department to follow the objects of their pursuit.

It was a quarter before six o'clock when they crossed the Hall—six being the latest hour at which newspapers can be posted without fee.

It was then just dizzling newspapers. The great window of that department being thrown open, the thin black fringe of a thunder-cloud of newspapers impending over the Post-office was discharging itself fitfully—now in large drops, now in little; now in sudden peltages, now stopping altogether. By degrees it began

to rain hard; by fast degrees the storm came on harder and harder, until it blew, rained, hailed, snowed, newspapers. A fountain of newspapers played in at the window. Water-spouts of newspapers broke from enormous sneaks, and engulfed the men inside. A prodigious main of newspapers, at the Newspaper River Head, seemed to be turned on, threatening destruction to the miserable Post-office. The Post-office was so full already, that the window fumed at the mouth with newspapers. Newspapers flew out like froth, and were tumbled in again by the bystanders. All the boys in London seemed to have gone mad, and to be besieging the Post-office with newspapers. Now and then there was a girl; now and then a woman; now and then a weak old man; but as the minute-hand of the clock crept near to six, such a torrent of boys, and such a torrent of newspapers came tumbling in together pell-mell, head over heels, one above another, that the giddy head looking on chiefly wondered why the boys springing over one another's heads, didn't put themselves nightly, along with the newspapers, and get delivered all over the world.

Suddenly it struck six. Shut Sesame! Perfectly still weather. Nobody there. No token of the late storm—Not one too late!

But what a chaos within! Men up to their knees in newspapers on great platforms; men gardening among newspapers with rakes; men digging and delving among newspapers as if a new description of rock had been blasted into those fragments; men going up and down a gigantic trap—an ascending and descending-rope worked by a steam-engine—still talking with them nothing but newspapers! All the history of the time, all the chronicled births, deaths, and marriages, all the crimes, all the accidents, all the vanities, all the changes, all the realities, of all the civilized earth, heaped up, parcelled out, carried about, knocked down, cut, shuffled, dealt, played, gathered up again, and passed from hand to hand, in an apparently interminable and hopeless confusion, but really in a system of admirable order, certainty, and simplicity, pursued six nights every week, all through the rolling year! Which of us, after this, shall find fault with the rather more extensive system of good and evil, when we don't quite understand it at a glance; or set the stars right in their spheres!

(Conclusion next week.)

Tame Lizards.—Zoology might enable us to discover a mode of domesticating some of the smaller animals and employing them for the destruction of insects, as the ferret is employed to destroy rats. This is not so impossible as it may seem. I recollect visiting some years ago an intelligent physician in the West Indies, who had trained some lizards to take the flies from his face when asleep. To show me their skill, he leaned his head against the side of the summer house closed his eyes and immediately half a dozen little fellows three or four inches long, appeared near him. Their glistening eyes twinkled with expectation, and the moment a fly made its appearance on any part of the Doctor's face, one or

more of them would dart like lightning across his face scarcely touching it, but carrying off the unfortunate fly. A French agriculturist at had a hundred pair of the bird called Kookanore from the Sandwich Islands. During the season he would let them loose at night and they would return in the morning, each pair destroying, as was estimated, some four thousand May bugs. In Malta small birds are kept to free the house from flies during the summer, and are found very effective. And why should not similar instances be numerous?—*S. B. Parson's Horticultural Address.*

For "The Friend."

Review of the Weather for Sixth Month, 1850.

The weather during the month just ended, was generally warm, and with the exception of a few days, rather pleasant; and the earth in this vicinity was seasonably watered with refreshing showers, though we have been informed, there has been a scarcity of rain in some neighbourhoods. The wheat is beginning to assume its rich golden hue, and in a few days will be ripe for the sickle. The farmers are busily engaged in cutting the grass, and storing up the hay, for the support of our rural animals, during the barrenness of winter. The growth of herbage, whether spontaneous or cultivated, is heavy and luxuriant. A life while ago, and every hill, valley and plain was decorated with the gayest flowers. The hand of art too, aided nature by planting, cultivating, and training the choicest—the most delicate and ornamental species. We were surrounded on all sides by one beautiful and vast collection of roses, blooming shrubs and trees, &c., tinged with every variety of hue, from the bleeding radiance of the ruby, to the milky whiteness of the onyx, and gratefully perfuming the air with their odorous riches; but now, many of the blossoms are fallen, and the fruit is fast swelling into maturity; already, our palate is enlivened with the cooling juices of the strawberry and the cherry. The flowering era, however, has not all faded away—they do not all appear at once, but in orderly rotation. Every month has its peculiar ornaments; not slavishly copying the works of its predecessor, but still forming, still executing some new design.

Who can breathe such an atmosphere—who can dwell amidst such scenes, and not feel a thrilling sensation of joy! What heart can long be gloomy or dejected, under the influence of such lively hues and delicious odours! Or who could reap the benefit of such profuse blessings, and not feel his bosom overflow with gratitude towards Him who created, upheld, and sustains them—Him who orders all things in "number, weight and measure!"

From 1st to 7th, fair and warm; vegetation is progressing rapidly. 8th.—Cloudy and warm, with an occasional sprinkle of rain. About 8 P. M., a heavy shower from the west, with considerable thunder. On the evening of the 9th, after a clear and warm day, a strong wind blew up from the west about 11 P. M., bringing with it a cloud, from which it rained moderately till next morning. The wind con-

tinued to blow pretty hard throughout the 10th, and the atmosphere became pleasantly cool. From 10th to 20th, generally clear or fair, and with the exception of two or three mornings, warm. About 4 o'clock on the afternoon of the 20th, after two days of very warm weather, a heavy shower of rain fell, commingled with large hail-stones, and accompanied with thunder and lightning, and a strong wind; another thunder shower about half-past nine, also attended with a strong wind,—in all about one inch of rain. These two storms prostrated the wheat in many places, some of which, to the injury of the crop, has never regained its upright position; but as the fervent heat of the sun, during the previous week or two, had in some degree parched the surface of the earth, the vegetable kingdom was sensibly refreshed by them—the corn and potato crop were especially benefited. The rain was very limited in extent; two or three miles southward there was none. 21st.—A fine shower this

afternoon about 2½ p. m. This was even more contracted than that of yesterday, and followed nearly the same path. 22nd and 23rd.—Very damp, warm and oppressive. 25th and 26th.—Clear and very pleasant. 28th.—Warm and nearly clear during the day, but a dark cloud rolled up from the west in the evening, from which vivid flashes of lightning issued, with some loud peals of thunder, and a heavy fall of rain about 8 o'clock. 30th.—Clear and warm; a brisk shower about 7 p. m.

The range of the thermometer for the Sixth month, was from 45 on the 12th, to 87 on the 20th, or 42°. Mean temperature from sunrise to 2 p. m. was 68½°—about 2° lower than that for the corresponding month last year. Rain fell on 9 days. The amount of rain during the month, was 2.91 inches. In the Sixth month, 1849, 2.77 inches fell.

II.

West-town B. S., Seventh mo. 1st, 1850.

Days of month.	Sunrise.	TEMPERATURE.		Direction and force of wind.	Circumstances of the weather for Sixth month, 1850.
		3 P. M.	Mean height of barometer from sunrise to 2 P. M.		
1	53	63	57½	99.81 N. E.	2 Cloudy.
2	49	65	57	29.85 N. W.	1 Clear.
3	50	73	61½	29.97 N. W.	1 Fair.
4	56	76	66	30.07 N. W.	1 Clear.
5	54	76	65	30.21 N. W.	1 Do.
6	50	80	65	30.15 S. E. to S. W.	1 Hazy.
7	58	81	69½	30.04 S. E. to S. W.	1 Clear.
8	62	80	71	29.85 W. S. W.	1 Cloudy—rain and thunder.
9	62	79	70	29.67 N. W. to S. W.	1 Clear—shower 11 p. m.
10	62	66	64	29.59 N. W.	5 Rain—fair.
11	59	65	59	29.81 N. W.	3 Clear.
12	45	75	69	30.01 N. W.	2 Do.
13	56	80	68	29.87 N. W.	2 Do.
14	69	83	71½	29.81 N. W.	1 Do.
15	68	79	73½	29.84 N. W.	2 Cloudy—a little rain.
16	65	75	70	30.01 S. E.	1 Do. clear.
17	61	77	67	30.03 S. E.	1 Clear.
18	64	78	71	30.04 S. W.	1 Foggy—cloudy.
19	65	84	76	30.01 S. W.	1 Do. clear.
20	70	87	78½	29.95 S. W. to N. W.	5 Clear—rain, hail and thunder 4 p. m.—shower 9 p. m.
21	66	84	75	30.05 N. W.	2 Cloudy—fair—shower 2½ p. m.
22	68	78	73	30.01 S. E.	2 Fair—cloudy.
23	68	79	73½	29.84 N. W.	1 Foggy—do.
24	66	77	71½	29.81 N. W.	1 Nearly clear.
25	75	76	67	29.91 N. W.	1 Clear.
26	50	73	61½	29.92 N. W. to S. W.	1 Do.
27	57	76	66½	29.78 S. S. W.	1 Fair—rain in night.
28	68	81	74½	29.80 N. W.	1 Do. thunder shower 8 p. m.
29	72	81	76½	29.75 S. W.	2 Some cloudy.
30	66	82	74	29.76 N. W.	2 Clear—shower 7 p. m.

Epistle of Stephen Crisp.

(Concluded from page 323.)

Besides all this, the terrible hand of the Lord is, and shall be openly manifested against this ungodly generation, by bringing grievous and terrible judgments and plagues upon them, tumbling down all things in which their pride and glory stood, and overturning even the foundations of their strength. Yea, the Lord will lay waste the mountain of the ungodly, and the strength of the fenced city shall fail; and when men shall say, we will take refuge

in them, Nahum, iii. 12, 13, they shall become but a snare, and there shall the sword devour. When they shall say we will go into the field, and put trust in the number and courage of our soldiers, they shall both be taken away; and this evil also will come of the Lord, and his hand will be stretched out will, and shall bring confusion, ruin upon ruin, and war upon war. The hearts of men shall be stirred in them, and the nations shall be as waters into which a tempest, a swift whirlwind is entered; and even as waves swell up to the dissolution of one another, and breaking one of another;

so shall the swellings of people be. And because of the hardship and sorrow of those days, many shall seek and desire death rather than life.

Al! my heart relents, and is moved within me, in the sense of these things, and much more than I can write or declare, which the Lord will do in the earth, and will also make haste to accomplish among the sons of men, that they may know and confess, that the Most High doth rule in the kingdoms of men, and pullet down and setteth up according to his own will. 'This shall men do, before seven times pass over them, and shall be content to give their glory unto him that sits in heaven.

But, oh! Friends, while all these things are working and bringing to pass, repose ye yourselves in the munition of that Rock, that all these shakings shall not move; even in the knowledge and feeling of the eternal power of God, keeping you subjectly given up to his heavenly will, and feel it daily to kill and mortify that which remains in any of you, which is of this world. The worldly part in any, is the changeable part, and that is up and down, full and empty, joyful and sorrowful, as things go well or ill to the world. For as the Truth is but one, and many are made partakers of its spirit, so the world is but one, and many are partakers of the spirit of it, and so many as do partake of it, so many will be straitened and perplexed with it. But they who are single to the Truth, waiting daily to feel the life and virtue of it in their hearts, these shall rejoice in the midst of adversity. These shall not have their hearts moved with fear, or tossed with anguish, because of evil tidings, Psal. cxii. 7, 8, because that which fixeth them, remains with them. These shall know their entrance with the bridegroom, and so be kept from sorrow, though his coming be with a noise. And when a midnight is come upon man's glory, yet they being ready and prepared, it will be well with them; and having a true sense of the power working in themselves, they cannot but have unity and fellowship with the works of it in the earth, and will not at all murmur against what is, or wish or will what is not to be. These will be at rest till the indignation passeth over, and having no design to carry on, and no party to promote in the earth, cannot possibly be deflected or disappointed in their undertakings.

And when you see divisions and parties, and rendings in the nations, and rumours and tempests in the minds of people, then take heed of being moved to this party or to that party, or giving your strength to this or that, or counselling this way or that way; but stand single to the Truth of God, in which neither war, rent nor division is. Take heed of that part in any of you, which trusts and relies upon any sort of the men of this world, in the day of their prosperity; for the same party will bring you to suffer with them, in the time of their adversity, which will not be long after; for stability in that ground there will be none. But when they shall say, come join with us in this or that, remember you are joined to the Lord by his pure Spirit, to walk with him in peace and in righteousness; and you feeling this, this gathers out of all bustlings, and

noises, and parties, and tumults, and leads you to exalt the standard of Truth and righteousness, in an innocent conversation, to see who will flow into that. This shall be a refuge for many of the weary, tossed and afflicted ones in those days, and a shelter for many, whose day is not yet over.

So dearly beloved Friends and brethren, who have believed and known the blessed appearance of the Truth, let not your hearts be troubled at any of these things. Oh! let not the things that are at present, nor things that are yet to come, move you from steadfastness, but rather double your diligence, zeal and faithfulness to the cause of God. For they that know the work wrought in themselves, they shall rest in the day of trouble, yea, though the fig-tree fail, and the vine bring not forth, and the labour of the olive-tree cease, and the fields yield no meat, and the sheep be cut off from the fold, and there be no bullocks in the stall, yet then mayest thou rejoice in the Lord, and sing praises to the God of thy salvation. Hab. iii.

And how near these days are to this poor nation, few know; and therefore the cry of the Lord is very loud unto its inhabitants, through his servants and messengers, that they would prize their time while they have it, lest they be overthrown, wasted and laid desolate before they are aware, and before destruction come upon them, and there be no remedy, as it hath already done upon many.

Oh! London, London! that thou and thy rulers would have considered, and hearkened and heard, in the day of thy warnings and invitations, and not have persisted in thy rebellion, till the Lord was moved against thee, to cut off the thousands and multitudes from thy streets, and the pressing and thronging of people from thy gates, and then to destroy and ruin thy streets also, and lay desolate thy gates, when thou thoughtest to have replenished them again.

Oh! saith my soul, that thy inhabitants would yet be warned and persuaded to repent and turn to the Lord, by putting away every one the evil that is in their hearts, against the Truth in yourselves, and against those that walk in it, before a greater desolation and destruction overtake you.

What shall I say to prevail with London, and with its inhabitants! The Lord hath called aloud, he hath roared out of Zion unto them, but many of them have not hearkened at all, nor considered at all.

Well, oh, my Friends! and thou, oh my soul! return to your rest; dwell in the pavilion of the house of your God and my God, and shelter yourselves under the shadow of his wings, where ye shall be witnesses of his doings, and see his strange acts brought to pass, and shall not be hurt therewith, nor dismayed.

Oh, my Friends! in the bowels of dear and tender love have I signified these things unto you, that ye might stand armed with the whole armour of God, clothed in righteousness, and your feet shod with the preparation of the Gospel of peace, and freely given up in all things to the disposing of the Lord. He will deliver us, not by might, nor by sword, nor

spear, but by his own eternal invisible arm, will he yet save us and deliver us, and get himself a name, by preserving of us. And we shall yet live to praise him, who is worthy of glory, of honour, and renown, from the rising of the sun to the setting of the same, now and forever; amen, amen, saith my soul.

A Postscript.

DEAR FRIENDS AND BRETHREN,—I have something further in my heart to communicate unto you, in dear and tender love, and in desire of your preservation out of the snare of your adversary: and that is, to exhort you all to dwell in the pure judgment of the Truth, which is a defence upon your glory; and let not now become you of this, under any pretence whatsoever. But as you come to a true feeling of the life in yourselves, to which alone the certain judgment appertaineth, so let this life have freedom, and stop it not from judging all that which is in enmity with the life, and tends to the hurting of the true plant of God. For I have seen a harm hath come to many who have parted with their judgment, and so have become unarmed, and the enemy hath prevailed upon them, under a pretended tenderness, to permit or suffer such things as were hurtful to themselves and others; and though the Lord hath given them judgment and discerning in the matter, yet were bereaved of that gift, and so by little and little became beguiled.

Oh! dear Friends! consider these days are perilous times, and it is needful for every one to watch in that same eternal light to which you were first turned, that by its righteous judgment ye may be preserved from everything in yourselves that appears contrary to that precious life of which you have tasted. When you have so done, then take heed that the enemy do not do that by an instrument, which, through your watchfulness in the light, he could not do without. All beware of that affected tenderness that cries out, he tender to all, and pray for all, and mind the good in all, and love all, and judge none, but leave judgment to God, &c. I say, heed not the plausible words of that spirit, which being guilty, to save its own head from a stroke, would bereave you of your judgment which God hath given you; and is indeed truly his judgment, and is to be administered in his wisdom and power, for the cleansing and keeping clean his sanctuary. Such as have no judgment in their goings, are they that know not the true way of peace, but make them crooked paths. He that goeth in them, shall not know peace, Isa. lix. 8.

But some may say, was not Christ meek and lowly? and ought not all to be like unto him?

It is true, my Friends; but there is a difference between the Seed's suffering and its reigning, and there are times for them both. When it doth please God to permit the hour and power of darkness in the open persecutors, to exalt itself against his Seed and people by persecution, or such like; they are led by his Spirit to appear in meekness and quietness, as a sheep before a shearer. But what is this suffering bad and perverse spirits, that appear under pretence of the Truth, and yet are out

of the Truth, and enemies to its prosperity, striving to exalt and set up another thing instead of the Truth! Such as these the Lord doth require you to use not only patience and meekness towards; but if that will not reclaim them, they must know the judgment of the Truth, and you in it must stand over them; for in this case the day of the exaltation of Christ is come, and God is crowning Truth with dominion over every false spirit, and corrupt practice thereof.

Therefore, dear Friends, eye the Lord in his goings forth, and as you feel his life in you to witness against any evil and corrupt thing or practice, use plainness, and keep sincerity, and turn not judgment backwards. That which is unwilling to be judged, and cries out, judge none, leave all to God, &c., the same will take upon it both to judge and rule, but not in the wisdom of God. Those that cry out so much for tenderness, and against Truth's judgment, the same are in most danger to be drawn out from the patent suffering in the Spirit of Christ Jesus, when they ought to appear in the most meekness, and to appear rough and wrathful in the striving and fighting nature, and are most apt to be tempted into a spirit of revenge, as hath been seen by and experience; for they that lose the exercise of that by which all should keep dominion over deceit, they lose that strength by which they should be enabled to suffer all things for the sake of Christ Jesus.

Dear Friends, in that which keeps out the defiler and the betrayer, all wait upon the Lord, that you may have your armour on, and be fortified with the strength, with the might, and with the judgment of God. Keep that order in every place, which under pretence of tenderness and forbearance, would make red the testimony of Truth, or make the officer of the cross to cease in anything wherein you have been instructed from the beginning; that the Lord may behold and see judgment established, and be pleased, Isa. lix. The Lord looked, and there was no judgment, and it displeased him; for thereby deceit got up, which with it is to be kept down.

So the Lord God of power and wisdom preserve you faithful, fitted for every good word and work; the strong to watch over the weak in singleness, and the weak to be subject to the strong in the Lord, that so the pure plant of righteousness and Truth may grow in and among you all, to his praise that hath called you; to whom be glory and honour forever, Amen. S. C.

By their Fruits shall ye Know Them.—1657.—“The time is come that a serious inspection will be made into the lives and deportment of disagreeing parties, whose words may be alike, and conclusions will be drawn therefrom, that where the power and spirit of Christ doth indeed rule within; there the fruits of it may be discerned without. And so on the contrary where the evil root of bitterness is embraced, the fruits thereof cannot be hid; but will manifest themselves to that eye which God opens in his people to try and prove all things by.”—O. Sansom.

For "The Friend."

BERNARD BARTON.

Memoirs, Letters, and Poems of Bernard Barton. With a Portrait. Published by Lindsay & Blackiston, Philadelphia. 1850.

(Continued from page 334.)

To deal fairly with Bernard, let us give him whole view respecting grave-stones. "I could wish grave-stones were allowed in our burial-grounds, a discretionary power being vested in proper quarters as to what is allowed to be put on them. Confine it, and welcome, to name, date, and age; rigidly interdict all flattery and folly."

Very early after the first organization of the Society of Friends, the Bishop of Gloucester spoke to John Roberts concerning the superstition manifested by some in Friends' burial-grounds, in that there were stones at the head and feet of some of the graves. John admitted the fact, did not attempt to justify it, but stated that it had been permitted to gratify the relations of some of the deceased. He then added, "We, notwithstanding, propose to have them taken up ere long, and converted to some better use. But I desire thee to take notice that we had it from among you [Episcopals]; and I have observed in many things wherein we have taken you for our pattern, you have led us wrong; and therefore, we are now resolved, with the help of God, not to follow you one step further."

The well known testimony of Friends against grave-stones appears to have been general amongst them, in the first rise of the Society, but after a time that testimony in some places began to be relaxed. In 1717, the Yearly Meeting of London being informed that Friends in some places have gone into the vain custom of erecting monuments over the dead bodies of Friends, "advise that all such monuments should be removed."

In various parts of Pennsylvania and New Jersey, the places taken up for burying-grounds by Friends were used by the neighbours also. Some of them had been appropriated to that purpose before Friends had obtained by purchase the right to their sole management. In these many instances had been erected. These, as well as a few put up by the relations of some Friends, and the consistent members of the Society much uneasy. It obtained the serious consideration of Friends of Philadelphia Monthly Meeting, and its representatives brought the subject before the Quarterly Meeting, held in that city on the 2d of Seventh month, 1706. They told the Quarterly Meeting that Friends were generally opposed to allowing "any monuments or grave-stones over graves in Friends' burying-ground." The Quarterly Meeting sent the subject to the Yearly Meeting, then at hand, with the additional information that its members also deemed such monuments of "evil tendency," and "very needless."

The subject thus brought before the Yearly Meeting claimed its weighty attention, and a minute of disciplinary advice was formed and sent down for the government of the subordinate meetings. It states it to be the sense and

judgment of the Yearly Meeting, "that it is altogether wrong and of evil tendency to have any grave-stones, or any other sort of monuments, over or about the graves in any of Friends' burying-grounds." The minute directs "that those monuments that are already in the burying-grounds, either of wood or stone shall be taken away, and no new put up." The minute recommends Friends to be sparing towards those put up for persons not members, before the grave-yards were solely confined to Friends.

When this advice from the Yearly Meeting reached the Monthly Meetings, committees were appointed to see it carried into effect, and the service was generally performed without opposition. In some places, however, the relatives made difficulties, and the matter coming up to the following Yearly Meeting, it directed Monthly Meetings to take particular care to have the stones removed, and further, that if any Friend opposed it, "he or she should be dealt with as disorderly persons."

In 1708, report was made to the Yearly Meeting that the grave-stones had been removed in 1729, in reference to which the Yearly Meeting minutes state, "it was the early care of Friends to advise and caution against the vanity and superstition of erecting monuments and entombing the dead with singular notes or marks of distinction." It appears that tombstones had again appeared in the grave-yards, and this minute directs that Monthly Meetings should deal with those who refused to remove those of their relatives. In 1732, the minute of the Yearly Meeting directing further dealing with some who continued to oppose, states that those individuals who refuse to take up the memorials of their buried relatives, stand "in opposition to the minds of the generality of Friends both in Great Britain and these provinces."

To return to Bernard Barton. His biographer tells us, he was warmly attached to Walter Scott's novels. In early life he was in the habit when on cramps of hand of taking "the last" published of these in his pocket, and his love for them continued with him to the last. These, we are told, "he seemed never tired of reading, and hearing read. During the last four or five winters I have gone through several of the best of them with him—generally on one night in each week—Saturday night, that left him free to the prospect of Sunday's relaxation. Then was the volume taken down impatiently from the shelf almost before ten was over; and at last, when the room was clear, candles snuffed, and fire stirred, he would read out or listen to, those fine stories, anticipating with a glance, or an impatient ejaculation of pleasure, the good things he knew were coming."

Every one who has experienced the enduring evil effects resulting to the mind from novel reading, and through mercy has been made to understand and mourn over it, will feel inclined to pity whilst they condemn an old man like Bernard Barton, drawing near to the grave, and yet occupying the time given him to prepare for death, and for properly filling the duties of life, in such reading. Who would imagine a George Fox, an Isaac Penington, a

William Dewsbury, engaged in such pursuits? Those men were Quakers indeed,—they had learned to fear and tremble before the Lord, and with bright hopes of heaven and firm faith in the supporting presence of the Holy Spirit, they passed soberly and solemnly towards the grave. They had the cheerfulness which results from a pure conscience, to brighten them, and an earnest interest in the welfare of themselves and of their fellow mortals to occupy their thoughts, and they needed not the excitement of fictitious narratives to render their evenings pleasant, or to shorten their apparent length.

(To be continued.)

Resected.

THE CHRISTIAN'S SUN-SET.

How fair and how lovely it is to behold
The sun in its splendour approaching the west;
Its race is near run, rest, and refreshment is gold,
It glides through the ether as hastening to rest.

It sinks—oh in sinking its only to rise,
Its splendour and glory afford to display;
It sets—but in ether and far distant skies,
It rises and reigns with the brightness of day.

Yet far more resplendent than this is the scene
Of the good man approaching the confines of time;
All loving, all peaceful, all calm and serene,
He passes away with a brightness sublime.

He dies—but no pencil can ever display,
The splendour and glory that bursts on his sight,
As guided by angels he speeds on his way,
Through the portals of praise to the temple of light.

For "The Friend."

Erman's Travels in Siberia.*

The vast region of northern Asia lying between the Altai mountains and the Arctic Ocean, presents, both in the features of the country itself, and in the characteristics of its inhabitants, much that is peculiar and interesting. The extreme severity of its climate—sufficient in some places, according to the reports of travellers, to keep the ground perpetually frozen to the depth of several hundred feet,—its vast and monotonous steppes, its north-flowing rivers, its gold, platinum and diamonds, and its fossil elephants, are severally objects of particular interest, respecting which the reader of a book of travels in Asiatic Russia may reasonably expect much entertaining information. Then there are Circassian beauties, honest Ostyaks, Cossacks with small eyes and enormous ears, voracious Tartars, and wandering Samoyeds, all which furnish fruitful themes for the descriptive pen of the traveller.

Adolph Erman, whose interesting volumes we are about to introduce to the notice of our readers, is evidently a traveller of no ordinary qualifications. Of a scientific turn of mind and possessing habits of close observation, he has passed through the countries he has visited with his eyes wide open. This, together with the fact that Siberia is a region not yet run

* Travels in Siberia: including Excursions Northwards, to the Polar Circle, and Southwards to the Chinese Frontier. By Adolph Erman. Translated from the German by W. D. Godley. In two volumes. Philadelphia, Lea & Blanchard, 1850.

down (nor likely to be) by book-making tourists, renders his work particularly readable; filled as it is with much valuable information. We therefore propose to extract pretty copiously from these volumes for the columns of "The Friend."

Professor Hansteen, of Norway, famed for his researches into the theory of terrestrial magnetism, proposed to undertake a journey into the interior of Siberia for the purpose of making magnetical observations. In the autumn of 1827 his determination arrived at maturity, his government having engaged to defray the expenses of the expedition. Our author requested to be allowed to co-operate in a work scientifically so important; and his request was granted. "I then found myself," he says, "in the position of being about to start immediately on a journey, without preparation at all commensurate with the greatness of the enterprise, but with as high hopes of success as could be fairly founded on a lively interest in its objects. By the advice of Professor Hansteen, which fully coincided with my own views, I now provided myself with magnetical and other instruments, in order that, if separated from the rest of the expedition, I might still be able to extend the range of magnetical observations, and serve actively in the other departments of physical knowledge.

"On the 25th of April, about 5 p. m., we left the gate of Berlin on our way to Königsberg by Danzig. During the last week there had fallen copious showers, though with the warmth of spring. The poplars on the roadside were already in full leaf, and the elder bushes, with many of the fruit trees in the village gardens, were in like manner clothing themselves in green. When we crossed the Oder, we found the willows on its banks in full flower, and with leaves perfectly unfolded; it may serve also to indicate the relative forwardness of vegetation at our starting point, to remark, that the flowers of the horse-chestnuts were completely forced, though the clusters were not yet opened, and that the mountain ash had fully developed leaves."

Such statements of the forwardness of vegetation in different localities are frequent through the book, and are interesting and valuable items of information. The latitude of Berlin is $52^{\circ} 31'$ north, or about $12\frac{1}{2}$ degrees nearer the pole than Philadelphia. Yet we see by the above statement that vegetation comes forward about as early there as it does with us.

At Pyritz, 75 miles north-east of Berlin, they learned that several old chronicles had a short time before been discovered at that place, having reference to the labours of Ocho, bishop of Bunberg in Bavaria (about the year 1124), for the civilization and conversion to Christianity (or rather Romanism) of the inhabitants of Pomerania. "Many a striking feature, at least in the portraiture of the now completely extinct Slavonian branch of the Pomeranians (Pomorjani, i. e. *Cost-people*, from *po*, in Russian, on, and more, the sea,*) is preserved

in these historical records, and few as they are, we learn from them, how perfectly similar were the manners prevailing here 700 years ago, to those which at the present day characterize countries lying much further to the east. The manners and outward appearance of the Pomeranians in the time of Ocho resembled those of the tribes dwelling on the Obi, and of the other indigenous races of Northern Asia at the present day, as perfectly as if a meridian difference of eighty or ninety degrees were the exact equivalent of a lapse of 700 years in history. The zealous apostle himself was filled with admiration at the honesty and fidelity of the heathens. The Pomeranians ridiculed at that time, in the very terms used now by the aborigines of Northern Asia, the practice, observed with Christian travellers, of locking up their property. Many of the customs in Northern Asia, which strike travellers as being most peculiar, will be found on inquiry to have prevailed formerly in the north of Europe."

"We arrived in Danzig [300 miles from Berlin] on the morning of the 29th of April. The alleys of horse-chestnuts which lined the latter part of the road that led through the midst of opulent country houses, presented a far more wintry aspect than the same kind of trees showed in Berlin a week before. Here [lat. $54^{\circ} 21'$] were only the first traces of young leaves; but in Berlin we had seen the perfectly formed clusters of young flowers just ready to unfold.

"It was not without some sadness that I paced the streets of the town bidding farewell for an indefinite period to the land of my home, the peculiarities of which are so fully expressed in the style of building and general aspect of Danzig. The solemn gloom of the streets formed by gables of high, narrow houses; the projections of the footway, with the benches, and the trim balconies, where neighbours converse together; the tall timber trees giving shade in summer; and the wells with their promise of refreshing coolness, altogether composed a picture of citizen comfort and well-being, which contrasted strongly with my prospect of wanderings in the north, and as I then perceived, inhospitable lands."

They crossed the Vistula at Dirschau. "Here the passage of men and vehicles across the river is effected in a way as ancient, probably, as it is simple, but which, in the strong eurus attending the spring floods, can hardly be deemed the safest." A cable is stretched across the river, and the ferry barge, low down the stream, is drawn across by hauling on lines that are made alternately to fasten and loosen their hold on the cable. "The ferrymen wear great hempen bands, like soldiers' belts, over the breast and left shoulder. At the lower part of this band is fastened a light line with a weight at the end. Standing at the bow of the barge, one of the ferrymen throws his line, which falling over the cable, and making some turns round it, owing to the weight, holds it fast. The man then begins hauling, and by the time he reaches the stern of the barge, one or more of his comrades have in like manner taken hold of the cable with their hands, and are hauling in the same

direction. He then detaches his line [query, how?], and returns to the boat to repeat the operation. Care is taken that there shall always be at least two lines holding at once on the cable, so as to keep the barge in a course parallel to it. But in floods, when the current runs strong, it is often impossible to haul on the boat with her side to the stream; in that case the workmen, overpowered, have no alternative but to let her go adrift."

At Königsberg where they arrived on the 30th, they stayed four days to make observations of the magnetic declination of that place, and to make repeated comparisons of their chronometer with the observatory clocks.

"Here, [lat. $54^{\circ} 43'$] on the 3rd of May, the willows were still quite without a flower, but at Fricenau, eight days before, we had seen the flowers of river-side willows completely developed. The house-swallow made its appearance at Königsberg on the 30th of April,* a day which according to 24 years observations has an average temperature of 6° , 64 of Reaumur's thermometer, which is equal to 47° of Fahrenheit's scale. At Gosport, England, (lat. $50^{\circ} 50'$) "the 20th of April is the day of the swallow's first appearance, with a variation of only seven days in the course of twelve years. The temperature of that day is there 7° , 60 R. [$49\frac{1}{2}^{\circ}$ F.]. At Berlin (lat. $52^{\circ} 31'$) the arrival of the swallow falls, as would appear from observations made for six years, on the 18th of April, when the temperature is about 6° , 32 R. [$46\frac{1}{2}^{\circ}$ F.]. At Ayrade (lat. $55^{\circ} 3'$) the same phenomena occurs on the 23d of April, with a temperature of 6 , 31 R. At Copenhagen, (lat. $55^{\circ} 41'$) on the 5th of May, when the temperature is 7° , 21 R. [$48\frac{1}{2}$ F.].

"Since it is remarked throughout Europe, that for this phenomenon of animal nature, as for the several stages of vegetation, there is a general coincidence of the accompanying temperatures, the question naturally arises whether the great difference observed in Asia, in the time of the first appearance of the house-swallow, depends on the warmth of the air. At Thuryel, on the Caspian Sea, (and in lat. $49^{\circ} 6'$) the swallow is seen as early as the end of March, while at Dauria beyond Lake Baikal, in the same latitude, it does not make its appearance till the second week in May; and at Turukhansk on the Yenisei, (in lat. $65^{\circ} 45'$) not till the middle of June."

The European house-swallow (*Hirundo rustica*) is confined to the Eastern Continent, unless indeed our barn swallow (*H. Americana*, Wilson) is, as is maintained by some, identical with that species. It arrives in Pennsylvania about the first of Fourth month, a day which has an average temperature at Philadelphia of about 45° Fahrenheit.

(To be continued.)

Kind Words.—Kind words do not cost much. They never blister the tongue or lips. And we never heard of any mental trouble arising from this quarter.

Though they do not cost much, yet they accomplish much.

1. They help one's own good nature and

* Prussia is supposed by some to be contracted from *Perussia*, i. e. on or near to Russia.

good will. Soft words soften our own soul. Angry words are fuel to the flame of wrath, and make it blaze the more fiercely.

2. Kind words make other people good natured. Cold words freeze people, but hot words scorch them, and sarcastic words irritate them, and bitter words make them bitter, and wrathful words make them wrathful.

There is such a rush of all other kinds of words, in our days, that it seems desirable to give kind words a chance among them. There are vain words, and idle words, and hasty words, and silly words, and empty words, and profane words, and boisterous words, and warlike words.

Kind words also produce their own image on men's souls. And a beautiful image it is. They soothe, and quiet, and comfort the hearer. They shame him out of his sour, morose, unkind feelings.—*Extract.*

For "The Friend."

Summer Recreations.

The public newspapers are giving invitations for pleasurable excursions, with vivid descriptions of watering places, which present attractions to the invalid, and to those whose energies require renewing, after the toils of business. There are so many facilities for travelling, that the warm weather brings with it the desire to leave home, which custom seems to render indispensable. But however lawful and proper it may be for some to take such recreation, it is also needful to recollect, that this kind of life has its temptations and dissipating influences, applicable to old and young. Men and women of almost every character find their way to those places of fashionable resort. Principles and habits derived from loose education, and from mingling with "men of corrupt minds, reprobate concerning the faith," render the society of not a few dangerous, and most deleterious to susceptible youth. Pernicious works are often placed in the way of those who do not allow such to come into their own houses, and would prohibit them to their children. Various other kinds of trifling and sinful amusements to kill time, theatrical exhibitions, "pistol galleries," games of different kinds, &c., which a Christian ought to protest against, are brought together within a narrow compass, and efforts are used to draw all classes to them; and we may reasonably fear that conscience is frequently violated in yielding to such solicitations. Persons of moral and steady habits often experience the disadvantage of being from under the restraint, which their religious friends hold over them in their home associations. And it is almost impossible to prevent active youth from looking into every thing the place presents, and then to meet with enough of both sexes, to entice them to taste the forbidden pleasures to which they may have access. It is a common opinion that restraint is to be thrown off, for the purpose of obtaining the full benefit of relaxation from business, and we apprehend that many who visit those public resorts, will find upon a close scrutiny on coming away, that their mental strength has

not improved, by getting off their guard, adopting their manners to their company, and by being frequently drawn into unprofitable conversations. Cape Island has grown to be a considerable town, and the youth and older ones resorting there may be exposed to contaminations extremely prejudicial. If it is necessary to be more watchful and circumspect on one occasion than another, it must be when Satan has prepared his baits in the most specious forms, and when he has professing Christians employed in representing them as very innocent, that will do nobody any harm, and that it cannot be expected we should be debarr'd from partaking of such pastimes and diversions. In this way what the Scriptures call "the precious life," is hunted and wounded, and comparatively goodly people, if they fall in with such sophistry, suffer a spiritual loss, of which they do not soon recover; and the kingdom of Satan is strengthened thereby. When it is necessary to seek a change for the sake of health, choice should be made of those situations which promise equal advantages, without subjecting us to the demoralizing effects of fashionable and irreligious associations. If we voluntarily put ourselves in the way of temptations, we cannot have ground to expect either that we shall be led to pray to be delivered from evil, or that our prayers will be regarded should they be offered.

For "The Friend."

Gratitude—Thanksgiving.

The earth is bringing forth abundance, the country is blessed with peace; health and happiness are enjoyed almost universally in a remarkable degree. There is no people on the face of the earth, who have more cause to return thanks to our Almighty benefactor for the multitude of his blessings, than we have. All that is wanting to make our land like Eden, is righteousness and holiness, and humble walking with God. Were every one living up to the convictions of the Holy Spirit, it would make him a man of God, and next to the performance of his duty to his Maker, would be his daily prayer and effort to do his fellow creature good. The prophecy, "they shall not hurt nor destroy in all my holy mountain," would be constantly fulfilling. Hatred and enmity, and the evil disposition to injure others, either in character or in property, would have no place in such hearts. As the spirit of envy is extirpated, others' joys and happiness become ours, and a harmonious pilgrimaging to the heavenly Jerusalem is our delight. All those little feelings of jealousy, and unfounded suspicions of wrong, which this meanness of man's happiness will infuse into hearts disposed to receive them, would be shut out. Where the noble Spirit of the universal Redeemer has the rule, the language of the regenerated soul is, "Glory to God in the highest, on earth, peace and good will to men." A man who was endowed with this spirit in an extraordinary degree, and showed the fruit of it in his unwearied labours for the benefit of his fellow-creatures, exhorted them to cultivate feelings of thanksgiving under all circum-

stances, "Friends, in every thing give thanks to the Lord; for from him every good thing you do receive. The apostle saith, 'In every thing give thanks; for this is the will of God in Christ Jesus concerning you.' They who do not obey this doctrine, do not do the will of God in Christ Jesus. The same apostle also saith, 'Every creature of God is good, and nothing to be refused, if it be received with thanksgiving.' David saith, 'At midnight, I will rise to give thee thanks, because of thy righteous judgments.' 'O give thanks unto the Lord for he is good, because his mercies endure forever.' So the Lord is worthy of all the thanks and praises through Jesus Christ, who created all by Jesus Christ, to his glory and honour forevermore."

For "The Friend."

SCRAPS.

Bequard and Barreswill have demonstrated the presence of sugar in the liver of animals, even where saccharine or amylaceous food forms up part of their diet. It is found in no other organ.

An aligator six feet long is said to have been caught in the streets of New Orleans on the night of the 25th of last month, the streets being flooded at the time in consequence of heavy rain.

On the afternoon of the 26th ult. the locomotive "Erasmus Corning," left Utica at 35 minutes past 4, with a full passenger train, and arrived at Schenectady at ten minutes before 7, having made eight stoppages which occupied 32 minutes. The whole distance—78 miles—was therefore passed over in one hour and 43 minutes, or at the rate of about 45½ miles an hour.

According to a communication read at a recent meeting of the Academy of Science, Paris, there is a body of miners near Charleroi, on the Belgian frontier, who thrive well on a diet almost exclusively vegetable, the work-day allowance consisting of coffee and chievery in equal quantities (about two quarts a day to a man), sundry small slices of bread and butter, a little milk, besides potatoes, cabbage, and other green vegetables. On First-days and festival days a small quantity of meat and two quarts of beer were used. These miners are said to have excellent health and great muscular strength, and to live in comparatively easy circumstances, a man with a wife and half a dozen children, being able to keep out of debt and live with some comfort on two francs (37½ cents) a day.

The savans of the academy were exceedingly puzzled to account for the strong muscular and thriving firmness of these Charleroi miners, with a diet of so much coffee and so little meat. They were almost disposed to think coffee must be a nourishing substance, its analysis to the contrary notwithstanding. One of their number, however, came to the following wise conclusion: "that all that relates to the theory of nutrition is yet cover-

ed with an impenetrable veil. We know almost nothing on this important and fundamental phenomenon."

LLN.

Prayer.—It is not the length but the strength of prayer that is required; not the labour of the lip but the travail of the heart that prevails with God. "Let thy words be few," as Solomon says, but full and to the purpose.—*Spencer.*

The Population of Boston has more than doubled within the last twenty years, it containing at present 139,788 inhabitants.

THE FRIEND.

SEVENTH MONTH 13, 1850.

On Third-day afternoon about 4½ o'clock, a fire broke out in an extensive block of stores owned by John Brock & Sons, situated on Delaware Avenue, south of Vine street, where was stored a large quantity of saltpetre. The block was variously occupied. A tavern,—a dance-house,—a place for storing hay,—&c., &c. It is not positively known how the fire originated. The "Daily News" says, "The flames spread with fearful rapidity, and it was with difficulty that the clerks could escape with the books. The intense heat made by the hay, fused the saltpetre, and an explosion was the result; a terrible one, after several of no consequence, except that they served to warn those near of the danger that might be apprehended from a too close proximity to the burning building. The noise was terrifying, and the effect was appalling. Burning embers were thrown about in all directions, among the firemen and citizens, and in the effort of all to escape, many were trampled under foot, and a large number were crowded into the dock, and narrowly escaped drowning."

"The effect of the explosion in spreading the fire, was immediately seen. The splendid storehouse on the south of that in which the fire originated, occupied by Ridgway & Budd, flour dealers, was at once enveloped in flames; and in a little while the large block of buildings on the north, in the occupancy of the Lehigh Transportation Company was in a like condition. The flakes of burning hay were carried to the westward, and fired the dwellings on the west side of Water street, which extended to Front street, and which were occupied by a large number of poor families. In consequence of the weather being warm, and the roofs dry, the fire spread in a fearful manner, so much so, that several of the inmates were burned to death in their attempt to escape. The intensity of the fire prevented the firemen from approaching it, so as to render much efficient service, and the wind blowing fresh from the south-east, the flames continued to spread to the west and north. It was not long before it had crossed to the west side of Front street, and to the north side of Vine street. The whole range of dwellings on the

west side of Front street, extending from Vine half way to Race, were soon in flames. Many of these were new fine edifices. The one on the corner of New and Front, was owned and tenanted by Thomas Watson, biscuit baker. All these are in ruins. The flames continued to spread towards Second street, on a line parallel to the extent of the conflagration on Front street. The buildings on New street, many of them handsome edifices, and the Public School on the same, were all burned, also those on Vine street, from Front to Second. All these buildings were tenanted, and the endeavour of the inmates to save their property, and to escape to a place of safety, added to the confusion. Household goods were piled upon the pavements in all directions, and in many instances hand-some furniture was thrown from the upper windows of burning dwellings, and destroyed in this way. The scene was awful beyond description. Many parents were running about wringing their hands, and uttering lamentations for a missing child; wives weeping for their husbands, and husbands in the search of their wives, contributed to make the scene more painful. The fire continued to spread, and at 8 o'clock, had extended almost half way from Vine to Callowhill on Front and New Market street; from Front to Water street, it was burning just as rapidly, and along Delaware Avenue it had reached the extensive storehouse of A. Wright & Nephew, salt dealers. On Vine street wharf, there were several hundred cords of pine and oak wood, which could easily have been removed before fire reached it, but which was permitted to burn, and contributed to the flames. After darkness had set in we took our station upon an elevated position from which we could survey the whole scene, and a sublime and fearful one it was. On went the flames, creaking and roaring, enveloping some of the finest edifices which our city could boast, and rendering them in a short time, a heap of ruins. To the west and the north all was one vast sea of fire, while ever and anon the falling of the walls, and the shouts of the multitude thereat, served to render the scene fearfully terrific—awfully sublime!"

The conflagration was subdued by 12 o'clock. It was bounded on the north by Callowhill street, except a few houses east of Front street; on the west by the east side of Second street; on the south taking in both sides of New street; and on Front street running somewhat further south, and thence east to the Delaware. This large area is now a heap of ruins or tottering walls. But the most lamentable part of the dispensation is the maiming and loss of life. The morning papers give lists of the dead and wounded—from 30 to 60—and since their accounts were written other dead bodies have been found, 17 in all.

The building in New street in which Friends' meeting for the Northern District was formerly held, but which has been recently occupied as a public school, was destroyed. A number of Friends have been burnt out, and others have had much valuable property destroyed.

During the raging of the fire, a telegraphic despatch announced the death of Z. Taylor, President of the United States. From the

"Daily News" of 10th instant, we extract as follows:—

"He breathed his last at about half-past ten o'clock last evening, surrounded by his family, the Cabinet officers, the Mayor of Washington, the District Attorney, and the Physicians who had been attending him."

WANTED.

A Friend is wanted to fill the office of Superintendent of Haverford School. Information in reference to the duties of the station may be obtained on application to either of the undersigned.

Thomas Kimber, Josiah Tatum, No. 50

North Fourth street.

Alfred Cox, Walnut Street wharf.

John Furness, No. 26 S. Front street. Philad., Seventh mo., 1850.

WANTED

A Principal Teacher in the Raspberry St. Coloured School for Girls. Apply to Hannah J. Newhall, No. 202 Spruce street; Emma H. Edwards, No. 192 Spruce street; or Sarah Allen, No. 140 Pine street.

FRIENDS' ASYLUM.

Committee on Admissions.—Samuel Bettle, Jr., No. 101 North Tenth street; Charles Ellis, No. 95 South Eighth street, and No. 56 Chestnut street; William Bettle, No. 244 North Sixth street, and No. 14 South Third street; John C. Allen, No. 180 South Second street; Horatio C. Wood, No. 210 Race street, and No. 37 Chestnut street; William Thomas, No. 242 North Fifth street, and No. 49 South Wharves; Townsend Sharpless, No. 187 Arch street, and No. 82 South Second street.

Visiting Managers for the Month.—John Elliott, No. 248 Race street; John Carter, No. 105 S. Twelfth street; Benjamin H. Warden, 179 Vine street.

Superintendent.—Dr. Joshua H. Worthington.

Attending Physician.—Dr. Charles Evans, No. 182 Arch street.

Steward.—William Birdall.

Nutroon.—Mary D. Birdall.

Agnes and Rebecca L. Haines, respectfully inform their friends that they have removed to No. 66 Arch street below Third, nearly opposite their late place of business; where they will keep constantly on hand an assortment of plain, and other style of bonnets; also make them to order.

DIED, on the 14th of Sixth month, 1850, ANNA, wife of Charles Burton, of Bucks county, Pa., in the 42nd year of her age; a well esteemed member of Falls Monthly Meeting. It may be justly said of this dear Friend, that she manifested a meek and quiet spirit through a well spent life; and we humbly trust her spirit is now gathered "to the general assembly and church of the first-born whose names are written in heaven."

On this city, on Sixth-day morning, the 31st of last month, HAZEL STREET, a minister of the Northern District Monthly Meeting, in the 79th year of her age.—A day or two before her quiet departure she said, "I have much to be thankful for. I am tenderly dear with; not a pain, not an ache." And thus she continued, "with her lamp trimmed and her loins girded," waiting the summons to meet the Bridegroom.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XXIII.

SEVENTH-DAY, SEVENTH MONTH 29, 1850.

NO. 44.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

JOHN RICHARDSON,

AT NO. 50, NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

All communications, except those relating immediately to the financial concerns of the paper, should be addressed to this Editor.

A Visit to the Post Office in London.

(Continued from page 238.)

The friends were informed that 70,000,000 newspapers pass through all the post-offices every year. Upwards of 80,000,000 newspaper-stamps are distributed annually from the Stamp-Office; but most of the London papers are conveyed into the country by early train. On the other hand, frequently the same paper passes through the post several times, which accounts for the small excess of 10,000,000 stamps issued over papers posted. In weight, 187 tons of paper and print pass up and down the ingenious 'lift' every week, and thence to the uttermost corners of the earth—from Blackfriars to Botany Bay, from the Strand to Chusan.

As to the rooms, revealed through gratings in the well, traversed by the ascending and descending roon, and walked in by the visitors afterwards,—how enormous chambers, each with its hundreds of letters busy over their hundreds of thousands of letters—those dispatching places of a business that has the look of being never to be disposed of or cleared away—those silent receptacles of countless millions of passionate words, for ever pouring through them like a Niagara of language, and leaving not a drop behind—what description could present them! But when a sister goes home from these places to his bed, does he dream of letters? When he has a fever does he never find the Welch letters getting into the Scotch divisions? And yonder dark, mysterious, ground-glass balcony high up in the wall, not unlike a church organ without the pipes—the screen from whence an unseen eye watches the sisters who are listening to temptation—when he has a nightmare, does he never dream of that?

In an opposite side of the enormous apartment, a good space and a few officials are devoted to repairing the carelessness of the public, which is—in amount and extent—scarcely credible. Upon an average, 3000 letters per day pass through the General Post-

Office totally unfastened; chiefly in consequence of the use of what stationers are pleased to call 'adhesive' envelopes. Many are virgin ones, without either seal or direction; and a few contain money. In Sir Francis Freeling's time, the sum of 5000*l.* in bank notes was found in a 'blank.' It was not till after some trouble that the sender was traced, and the cash restored to him. Not long since, an humble post-mistress of an obscure Welch post-town, unable to decipher the address on a letter, perceived on examining it, the folds of several bank notes protruding from a torn edge of the envelope. She securely re-enclosed it to the secretary of the Post-office in St. Martin's-le-Grand; who found the contents to be 1500*l.*, and the superscription too much even for the hieroglyphic powers of the 'blind clerk.' Eventually the enclosures found their true destination.

It is estimated that there lies, from time to time, in the Dead-Letter Office, undergoing the process of finding owners, some 11,000*l.* annually, in cash alone. In July, 1847, for instance—only a two months' accumulation—the post-house of 4658 letters, all containing property, was arrested by the bad superscriptions of the writers. They were consigned—after a searching inquest upon each by that efficient corner, the 'blind clerk'—to the Post-Office *Morgue*. There were bank notes of the value of 1010*l.*, and money-orders for 407*l.* 12*s.* But most of these ill-directed letters contained coin in small sums, amounting to 310*l.* 9*s.* 7*d.* On the 17th of July, 1847, there were lying in the Dead-Letter Office bills of Exchange for the immense sum of 40,410*l.* 5*s.* 7*d.* 1

'I assure you,' said a gentleman high in this department, 'it is scarcely possible to take up a handful of letters without finding one with coin in it, despite the facilities afforded by the money-order system. All this is very distressing to us. The temptation it throws in the way of sorters, carriers, and other humble employes is greater than they ought to be subjected to. Servant men have been discharged for dishonesty from the District Office alone during the past two years.'

'But the public do use the Money-Order Office extensively?'

This question was startlingly answered by reference to a Parliamentary Return which showed that there were issued and paid in England and Wales alone, during the year which ended on the 5th of January, 1849, 6,552,911 Post-office orders for sums amounting to the enormous aggregate of 13,678,377*l.* 3*s.* 1*d.*

Taking up a thin card-board box of artificial flowers, which had been shaken into the form of an irregular rhomboid, under the pres-

sure of several pounds' weight of letters and newspapers, a 'sub-president' remarked—'The faith the public have in us is extraordinary.' Here is an article which is designed to go safely to Dublin; yet not one single precaution, except this thin piece of twine, is taken by the sender to ensure its preservation. Here, again, is a pair of white satin shoes, fast losing their colour from friction with damp newspapers and the edges of books. The other day the toe of a similar packet protruded from its very thin casing, and the stamper not being able to stop his hand in time, ornamented it, in vividly blue ink, with the words, "York, Feb. 1, 1850, D." You will see by this Parliamentary Return of the articles found in the Dead-Letter Office what curious things are trusted to our care.'

The obliging gentleman then produced the document. Its lists showed, amongst other articles,—tooth-picks, tooth-aches, fishing-flies, an eye-glass, brad-awls, portraits, miniatures, a whistle, corkcrackers, a silver watch, a pair of spurs, a bridle, a soldier's discharge and sailors' register tickets, samples of hops and corn, a Greek MS., silver spoons, gold thread, dinner, theatre, and pawn tickets, boxes of pins, shirts, night-caps, razors, all sorts of knitting and lace, 'doll's things,' and a vast variety of other articles, that would puzzle ingenuitly to conjecture.

'Besides carelessness we have to contend against ignorance,' was remarked as the visitors were introduced to the 'blind' table, and to the hawk-eyed gentleman who presides at it. 'He is provided, you perceive, with a small library of local and general Directories, Court Guides, Army, Navy, and Clergy Lists; and much he needs them, as will be seen by these fac-similes.' Several transcripts of curiously addressed letters were then produced. 'Where would you or I have sent a letter

For
George Miller
box on board H M S
Amphitrite Fallop
a Razor or Ellenscare

certainly not to its proper destination, which turned out to be the "Amphitrite," Valparaiso, or elsewhere! Who but our friend here would have found out that another boy in her Majesty's naval service said to be on board

H. M. Stern Freight
Vultur Uncon or ele vare,
belonged to the Steam Frigate Vulture, at Hong Kong! Few would think that

Mr. Weston
Osborn Cottage
Hawait

was a neighbour of her Majesty, and lived at Osborne Cottage, Isle of Wight.

The following additional epistolary puzzles were then read, amidst, as reporters say, 'loud laughter':

Mr. Laurence
New Land
Jeicum (Iligh Wycombe).

W. Stratton
Commonly
Ceald teapot
(We presume as a total abstinence man.)
Wetlin (Welwyn).

Thom Hoodless
3 St. Ann Ct
Searhook Skur (Soho Square).

The ingenious orthographies *Ratiffhaica* and *Ratlef Fireway* went straight to the proper parties in Ratcliffe Highway; but it is a wonder how—

Mr. Dick
Bishop Cans
ner the Wises

got the letter, considering that his place of abode was near Devizes.

For the next specimen of spelling there is some excuse. 'In England,' says a French traveller, 'what they write "Greenwich," they pronounce "Grinitch."' 'I much question,' continued one of the amateur Post-Office inspectors, 'if either of us had never seen the name of the place to which the following subscription applies, that we should not have spelt it nearly similar to the correspondent of—'

Peter Robertson
2 Compey 7 Beilisan
Rolyt Artisian
Oriltige
England.

'Although the writer's ear misled him grievously in the other words, he has recorded the sound into which we render *Woodwick* with curious correctness.'

'Innocent simplicity baulks us as much as ignorance,' remarked the head of the hieroglyphic department. 'Here are one or two specimens of it:—'

To Mr. Mchil
Darcy
In the town of
England.

'A schoolboy sends from Salisbury,

To My Uncle Jon
in London.

'Another addressed the highest personage in the realm—no doubt on particular business—as

Miss
Queene Victoria
of England.'

Whilst this amusement was going forward, the bustle in the adjoining rooms had reached its climax. It was approaching eight o'clock, and the men above stairs were delivering their sacks at an incessant rate. These, filled nearly to the mouth with newspapers, were

dragged to the tables, which the brass label fastened to the corner of each bag marked as its own, to have the letters inserted.

The clock now struck eight, and the two visitors looked round in astonishment. Everything is done on military principles to minute time. The drill and subdivision of duties are so perfect, that the alternations throughout the day are high pressure and sudden collapse. At five minutes before eight the enormous offices were glaring with light and crowded with men; at ten minutes after eight there was hardly a light or a living being visible.

'Perhaps, however,' it was remarked as our friends were leaving the building, 'an invisible individual is now stealthily watching behind the ground glass screen. Only the other day he detected from a sorter scotering 140 sovereigns.'

It is a deplorable thing that such a place of observation should be necessary; but it is hardly less deplorable—and this should be most earnestly impressed upon the reader—that the public, now possessed of such conveniences for remitting money, by means of Post-Office Orders and Registered Letters, should lightly throw temptation in the way of these clerks, by enclosing actual coin. No man can say that, placed in such circumstances from day to day, he could be steadfast. Many may hope they would be, and believe it; but none can be sure. It is in the power, however, of every conscientious and reflecting mind, to make quite sure that it has no part in this class of crimes. The prevention for this one great source of misery is made easy to the public hand; and it is the public's bountiful duty to adopt it. They who do not, cannot be blameless.

Such is the substance of the information obtained by our friends before they took leave of the mighty heart of the postal system of this country.

For "The Friend."

On the Increase of the Nail and the Hair in Man.

Some curious facts respecting the increase of the nails and hair have lately been made public by — Bertholdi, showing that these appendages grow most rapidly when the perspiration and other secretions are the greatest, being much more considerable in summer than in winter; while on the contrary, the growth and nutrition of the body are most rapid in cold weather, so that in some instances, the weight of man, as was observed by Sanctorius, Lénien, and Reil, is greatest in winter. According to Bertholdi, the same nail which is renewed in 132 days in winter, requires only 116 days in summer. The growth of the nails in children is more rapid than in adults, and slowest in the aged. The increase of those of the right hand is quicker than for the left: moreover it differs for the different fingers, and in an order corresponding with the length of the finger, being most rapid for the middle finger, nearly equally rapid for the two on either side of this, slower for the little finger, and slowest for the thumb. On the middle finger of the right hand the nail grows 12 millimetres (47 hundredths of an inch) in

108 days, and on the small finger of the left, 9 millimetres (35 hundredths of an inch) in 152 days.

The growth of the hair is well known to be much accelerated by frequent cutting. It forms more rapidly in the day than at night, and in hot seasons than in cold. But it is difficult to determine the precise rates.

For "The Friend."

Absorption of Light and Heat by the Atmosphere.

By experiments with heliostats (not the beautiful mineral of that name, nor yet the still more beautiful favourite familiar to flower-loving readers, but circular mirrors of glass or metal used in surveying,) it has been found that the rays of the sun in passing through one mile of air near the surface of the earth, lose by absorption and reflection about one-sixteenth of their light, consequently as the 40 or 50 miles of atmosphere above us may be taken equal to about 5 $\frac{1}{2}$ miles of homogeneous air of the density of that lying next to the earth, the quantity of the sun's light, (and probably heat also) that is intercepted in passing the shortest possible course through the atmosphere,—i. e. from the zenith direct to the earth—is about one-third of the whole. When the sun is in or near the horizon, the proportion of the whole that is intercepted must be much greater. Hence it is, in great measure, that the heat of the sun is the more endurable the further he is from the zenith; and hence also we are able to gaze at that luminary without discomfort to the eyes when it is near the horizon.

W. S. Jacob, astronomer at Madras, in communicating the results of observations and experiments made by him on this subject, remarks: "I was much astonished at first discovering that the air had no great absorbent powers, and many ideas are suggested by the fact. We see at once how easily many of the planets may be rendered habitable to beings like ourselves. Mars may enjoy a temperature little inferior to our own, by having a less absorbent envelop; and Venus may be kept as cool as we are, by having one more air."

LLN.

From *Hillman's Journal of Seventh month.*

Climate of Australia.

Climate of Australia; by JOHN GOULD, F. R. S., F. G. S., &c. (Vide Gould's *Birds of Australia*: Jameson's Jour. xlviii, 358.)—In a country of so vast extent as Australia, spreading over so many degrees of latitude, we might naturally expect to find much diversity in the climate, and such is really the case. Van Diemen's Land, from its isolated and more southern position, is cooler, and characterized by greater humidity than Australia; its vegetation is therefore abundant, and its forests dense and difficult of access. The climate of the continent, on the other hand, between the 25th and 35th degrees of latitude, is much drier, and has a temperature which is probably higher than that of any other part of the world, the thermometer frequently rising to 110°.

120°, and even 130° in the shade; and this high temperature is not unfrequently increased by the hot winds which sweep over the country from the northward, and which indicate most strongly the parched and sterile nature of the interior. Unlike other hot countries, this great heat and dryness is unaccompanied by night-dews, and the falls of rain being uncertain and irregular, droughts of many months' duration sometimes occur, during which the rivers and lagoons are dried up, the land becomes a parched waste, vegetation is burnt up, and famine spreads destruction on every side. It is easier for the imagination to conceive than the pen to depict, the horrors of so dreadful a visitation. The indigenous animals and birds retire to the mountains, or to more distant regions exempt from its influence. Thousands of sheep and oxen perish, bullocks are seen dead by the roadside, or in the dried-up water holes, to which, in the hope of relief, they had dragged themselves, there to fall and die; trees are cut down for the sake of the wood as fodder; the flocks are driven to the mountains, in the hope that water may there be found, and every effort is made to avert the impending ruin; but, in spite of all that can be done, the loss is extreme. At length a change takes place, rain falls abundantly, and the plains, on which, but lately, not a blade of herbage was to be seen, and over which the stillness of desolation reigned, become free with luxuriant vegetation. *Orchideæ*, and thousands of flowers of the loveliest hues are profusely spread abroad, as if nature rejoiced in her renovation, and the grain springing up vigorously, gives promise of an abundant harvest. This change from sterility to abundance, in the vegetable world, is accompanied by a correspondent increase of animal life; the waters become stocked with fish, and the marshy districts with frogs and other reptiles, hosts of caterpillars and other insects make their appearance, and, spreading over the surface of the country, commence the work of devastation, which, however, is speedily checked by the birds of various kinds that follow in their train. Attracted by the abundance of food, hawks, of three or four species, in flocks of hundreds, depart from their usual solitary habits, become gregarious and busy at the feast, and thousands of larks (*Hippocollia*) and other species of the feathered race, revel in the profusion of a welcome banquet. It must not, however, be imagined that this change is effected without its attendant horrors; the heavy rains often filling the river beds so suddenly that the onward-pouring flood carries with it every thing that may impede its course, and woe to the unhappy settler whose house or grounds may lie within the influence of the overwhelming flood!

So little has as yet been ascertained respecting the climatology of Western, North-Western, and Northern Australia, that it is not known whether they also are subject to these tremendous visitations; but as we have reason to believe that the intertropical parts of the country are favoured with a more constant supply of rain, as well as a lower degree of temperature, it is probable that they do not there occur.

From the Same.

On the Resuscitation of Frozen Fish.

On the Resuscitation of Frozen Fish; by Prof. O. P. HUBBARD.—For a number of years, during my residence in New Hampshire, I have received from numerous sources, the statement that fish taken in the cold of winter from our ponds and thrown out upon the ice and freezing quite hard, have been restored to their usual activity when thrown again into cold water.

That they would ever have moved again if left alone is incredible; and how far and for what time a fish may be frozen and yet be restored, is not shown by experiment. I have good reasons from the character of my information, for believing that the facts are as stated, though when repeated they are hardly credible to others; and I am much gratified in obtaining for publication, the following authentic account of a satisfactory instance.

Persons who have had similar experience are requested to communicate the facts in detail to the writer.

"Sometime in the winter of 1839 or 1839—living near a stream abounding with fish, which emptied into a pond near by, I was in the habit, daily, of catching them, (as they passed down stream,) by means of an eel-pot. This was so constructed as to receive and retain them without injury, if taken out soon, and on one occasion, the pot having remained longer than usual, so many were caught as nearly to fill the pot, and numbers perished from pressure or want of air.

It was the custom to examine the pot in the morning. On one occasion, a severe cold morning, in January I think, I took up the pot and found a considerable number were taken. These I emptied upon the snow, which was deep and so crusted with ice as nearly to quito to bear me up.

I then replaced the eel-pot in its proper bed for another draught, which took me about twenty minutes, and then gathered up my fish, exposed on the snow, into a pail or basket, and found them frozen as stiff as icicles.

I carried them home to the shop, where they remained frozen, according to my recollection, for the space of an hour and a half longer, and so stiff and inflexible that they could not be bent without cracking, as did some of their tails and fins in pulling them apart when they were congealed together. I then put them into a tub of water drawn from the well, to thaw them for dressing, and I think added a small quantity of warm water that stood upon the sieve, but am not certain whether it was before or after scaling them.

After some little time, how long I cannot now say, I examined them to see if they were thawed sufficiently for dressing, and to my surprise, I found some of them as lively as when sporting in their native brooks. I called on others to view them, who had seen them while they were frozen. To them also it appeared almost incredible, but we were constrained to believe our own eyes and senses.

I think those fish were perch that came to life after (I cannot say death, but) freezing.

In the spring, I remark, we set the eel-pot with its mouth down stream, as then the fish are running from the pond up stream.

Yours, respectfully,

PARACLETE SKINNER."

Woodstock, Conn., Dec., 1849.

For "The Friend."

Erman's Travels in Siberia.

(Continued from page 343.)

On the afternoon of the 3rd they left Königsberg for Memel by way of the *Nährung*, a remarkable tongue of land about 60 miles in length, and from 1 to 3 in breadth, separating the Kurische Hafl or Gulf of Courland (into which the river Niemen empties) from the Baltic. By sunrise on the following morning they had reached Schwartzort, a stage situated nearly in the middle of the *Nährung*.

"We had here a fine view of the Hafl or Gulf, which was rendered still more interesting by the prospect of a very distinctly marked irregular refraction. The line defining the horizon of an observer standing near the water's edge appeared in one place to be broken asunder by elevated images of distant objects, while in another, these images were answered by others, turned upside down and suspended in the air. Joined to this was that tremour of visible objects which is so often observed on wide plains in the early part of the day, in consequence of which, the lower images, as well as those apparently hanging in the air, were kept in violent undulation, and seemed to have a progressive motion in the direction of the wind.

"A particular circumstance made this sight still more striking. The Hafl warmed, at some distance from the shore, with flocks of ducks, which, as the inhabitants related, had taken possession not long before of those portions of the gulf just freed from ice. These birds with their peculiar kind of flight, were perpetually hurrying in pairs, back and forward, almost always in a straight light, just above the surface of the water, and their movements blended in an extraordinary manner with the undulation and vibration of the optical rays. It was easily seen that in this case the condition required for the theoretical explanation of this kind of mirage, which is, that the stratum of air next the earth be warmer than that lying immediately above it, was completely satisfied. For the extremely copious fall of dew on the *Nährung* showed us how much the ground had cooled during the night by radiation; but the water of the Hafl retaining its heat became at length warmer than the land, and the stratum of air resting immediately on it was covered by colder strata of air from the shore."

With six horses they crossed with difficulty a range of hills of deep sand, "in order to travel with more facility along the solid, seabeaten strand of the Baltic." Here "the monotony of the dry and desert strand was interrupted only by different-coloured streaks on the ground, which caught the eye, and seemed as if they were regularly drawn in straight lines. The cause of this appearance

was easily detected. The sand along the shore consists of grains of quartz, in general perfectly white, extremely fine, and easily driven by the wind; and also of grains of reddish feld-spath, a great deal coarser and more immovable. Hence it happens that on all ridges exposed to the wind, the heavier and red grains alone remain, while all the furrows and sheltered places are filled by the white sand.

"As we approached the end of the Nährung, we saw Memel spread before us on the opposite shore of the gulf, which is barely a nautical mile wide. Here they dare not venture to trust themselves to the mode of crossing ferries which is usual in Eastern Prussia, but sail and rudder are used instead of the guiding rope stretched across the water. It is a singular custom that, on landing in this town, the horses are not put to the carriage, but the ferrymen yoke themselves to it with ropes, and draw the traveller to his destination. The oldest among them, who is the steersman of the barge, takes the lead on land, guiding the carriage by the pole."

"It was not without some anxiety that we approached (May 4,) the Russian border, which is but a few leagues from Memel: for we had reason to fear that our carriage, filled with mathematical and philosophical instruments, might puzzle and surprise the officers on the frontier. On the left of the road no loose sand; on the right, the cultivated fields and pine forests bounding the bleak plain were discernible in the remote distance. On this dreary plain are fixed the bars which serve to mark the boundaries of the Prussian and Russian dominions. At one of these, on the Russian side, we would desecrate, at a good distance, projecting above other objects, the lance of the Cossack sentinel. On our approach the barrier was half raised, and then immediately lowered again, so that while room to pass through was barely allowed us, we were, at the same time, led to think on the importance of the step. With a bearded Cossack riding by our side, we proceeded as rapidly as possible to the nearest custom-house in the village of Polangen."

"Here we were required by the subordinate officials, in the first place, to furnish a list of our instruments, setting forth the proper denomination of each, in order that the duty payable on them might be ascertained. It happened, however, that their names were not to be found in the tariff; the chiefs of the office met therefore to deliberate on the matter, and concluded by sending us the very gratifying and unexpected intimation that there was nothing to prevent our proceeding. The inhabitants of this place are for the most part Jews, enticed hither, perhaps, by the advantage of watching on the frontier the fluctuations of their petty trade."

"At day-break on the 7th they crossed the 'majestic Dwina' by a low bridge of boats to Riga. Alongside of the bridge lay a numerous army of flat-bottomed boats and two-masted vessels, on the decks of which, as also on the steps of the Town-hall, were great numbers of labourers 'sleeping soundly under

the canopy of heaven, regardless of the pinching cold, and heavy dews of spring. These were Russian peasants, easily distinguishable from all others by their long hair and beards, but more particularly by the remarkable breadth of neck and throat, and by their thick-set figures. Most of them carried a broad eel in the belt which girt their clothing, showing that they were carpenters."

"At this city they found a species of merchandise, which, 'to the stranger arriving from Germany, is quite a novelty. Under the title of Fruit Shops, or stores, are seen here, in extraordinary number, places where fruit, almost exclusively the productions of more southern climes, are offered for sale. To say nothing of oranges, of which the Russians are passionately fond, the fruits of Southern Russia, and of the contiguous Asiatic provinces, are in great abundance. They are partly imported dried; but, in part, they owe their preservation on the long journey to the very circumstances which prevents their growth in the country to which they are brought. For it is in the depth of winter that the fruits of the southern provinces, apples, pears, melons, and even grapes, are carried in the first instance to Moscow, whence they are sent as far west as the direct Russian trade extends, or perhaps as far as the national fondness for these productions creates a bribe demand for them. This lively, and, to us, marvellous trade, may, perhaps, have helped to invest Riga, at least as it appeared in our eyes, with the air of the south, and to make us fancy that some sunny land with its inhabitants had been placed here by mistake in the 57th parallel of northern latitude."

"The Russians have an especial liking for the forcing of fruits and vegetables, by rearing them in hot beds or in heated rooms. Asparagus is no rarity at Riga even in midwinter. The cheapness of wood, our author suggests, may contribute a good deal to foster this kind of industry."

"But, apart from this artificial forcing, the general appearance of vegetation in Riga [lat. 56° 57'] is but little behind that of Northern Germany. The forest trees of Berlin are all to be seen here, although some of them indeed are comparatively rare. The villas on the banks of the river, a little above the town, are adorned with beech trees, which conspire with the rocky cliffs to form some pretty scenery. In front of the gates are oaks, and rows of limes and horse-chestnuts."

"Germans in still exclusively the language of conversation with the educated classes in Riga. There are, indeed, few Russians in the place above the rank of subordinate officials. The acquirement of the Russian language, nevertheless, has been recently made indispensable in the gymnasium established here."

"About 5 o'clock in the afternoon (May 7,) we left Riga, and passed during the night over a level tract, close to the sea-shore, and inhabited exclusively by a Lettish population. Here the uninterrupted duration of the nocturnal twilight was very remarkable, and to persons not used to it, might seem, as the broken horizons occasionally disclosed the northern horizon about midnight, to be a distant fire.

In fact, constant twilight begins here on the 23d of April; in Berlin, not till the 17th of May. In the latter place long twilight is associated with the warmth of summer; so that as we travelled northward, and found that our nights grew brighter the more we retired into winter, the change wrought on our feelings with double force."

"At Valk, about 93 English miles from Riga, 'the Esthonian language suddenly and exclusively takes the place of the Lithuanian.' 'On this part of the road [lat. 58°] the comparatively backward state of vegetation was very perceptible. The willows showed the first signs of leaves, but were without flowers. The white birch, which became more predominant the further we advanced, and contributed more and more to form the character of the landscape, had, on dry ground, the aspect only of withered, leafless brushwood; but under hills where there were springs it looked greener, and had even developed leaves. Here we saw for the first time, fully and frequently manifested, the phenomenon, which so strongly characterizes northern regions, of vegetation forwarded by the superior warmth of the spring-water. In the north of Germany one may, indeed, see small plants, such as prefer moisture, remaining green in the middle of winter, in the vicinity of springs; but extensive tracts of marshy land, in which the growth even of trees is promoted by the heat retained in the water, never meet the eye there as they do in this country. As the springs here promote vegetable life in the early season, while the ground in general is still frozen, so they must serve in autumn to protect vegetation from the influence of the approaching cold; for we observed on the willows and birches of the marshy grounds large withered entkns of the preceding year—a clear proof of a second flowering commenced in autumn and overtured by winter. Nothing of this sort was to be seen on the dry ground, where no plant as yet gave signs of returning life."

"Villages are as rare here as in the parts of Courland and Esthonia previously passed through. The great enclosures of the positions afford the only human habitations which the traveller meets with. These are all built of wood, and are as much akin in plan as in purpose. A dwelling-house in the middle is surrounded by stables and other offices, forming a square. A wooden post in front tells the distances to St. Petersburg and Moscow, the foci of the empire. Sixty or seventy horses are kept at these stations, and yet it often happens that they are all engaged, and the new comers must wait some time before he can be supplied. The general use of public conveyances or diligences, which are now not uncommon in the Baltic provinces, would effect a great saving of horses and labour; but the characteristic passion of the Russians, not for travelling merely, but for travelling quickly, calls incessantly for a more liberal equipment of the posting establishments. It must at the same time be remarked, that in general the houses here are smaller and weaker than in western Europe, so that a greater number of them are requisite to represent a given power of draught." [To be continued.]

For "The Friend."

Iodine in Fresh Water Plants.

Iodine was detected by Müller in common water-cress (*Nasturtium officinale*), a well-known fresh water plant. More recently, Chatin has examined numerous species, most of them collected in the neighbourhood of Paris, and all from localities entirely free from saline waters, and has found iodine in many plants which have heretofore not been suspected to contain it. Amongst them are the following which are more or less common in the neighbourhood of Philadelphia, viz.: cat-tail (*Typha latifolia*), arrow-head (*Sagittaria sagittifolia*), bull-rush (*Scirpus lacustris*), water radish (*Nasturtium amphibium*), golden-pent or hedge-hyssop (*Gratiola officinalis*), buck-bean or marsh-trefol (*Menyanthes trifoliata*), water-plumain (*Alisma plantago*), callamus (*Acorus calamus*), brooklime (*Veronica beccabunga*), elecampane (*Inula helenium*), comfrey (*Symphium officinale*), and water-pepper (*Polygonum perfoliatum*). All these except elecampane grow in the water or in marshy ground. In the first three the examination showed "strong" indications of iodine; in the rest there were but "traces" of it discoverable, as also in some of the *Scirpus* from a different locality. Chatin's experiments indicate that plants imperfectly submerged or only at intervals, contain a less proportion of iodine than those that are more covered with water; and plants in stagnant waters less than those, even of the same species, that grow in running waters or in water agitated by the wind.

The anti-scorfulous effects of the cress, brooklime, &c., are explained by this discovery of the presence of iodine.

Many of our readers are acquainted with the history of the discovery of iodine, and subsequently of its medicinal properties. To those that are not, the following extract from that valuable and entertaining work, Herschell's *Discourse on the Study of Natural Philosophy*, will prove interesting.

"Between the physical sciences and the arts of life there subsists a constant mutual interchange of good offices, and no considerable progress can be made in the one without of necessity giving rise to corresponding steps in the other. On the one hand, every art is in some measure, and many entirely, dependent on those very powers and qualities of the material world which it is the object of physical inquiry to investigate and explain; and, accordingly, abundant examples might be cited of cases where the remarks of experienced artists, or even ordinary workmen, have led to the discovery of natural qualities, elements, or combinations which have proved of the highest importance in physics. Thus (to give an instance) a soap-manufacturer remarks that the residuum of his ley, when exhausted of the alkali for which he employs it, produces a corrosion of his copper boiler for which he cannot account. He puts it into the hands of a scientific chemist for analysis, and the result is the discovery of one of the most singular and important chemical elements—iodine. The properties of this, being studied, are found to

occur most aptly in illustration and support of new, curious and instructive views then gaining ground in chemistry, and thus exercise a marked influence over the whole body of that science. Curiosity is excited; the origin of the new substance is traced to the sea-plants from whose ashes the principal ingredient of soap is obtained, and ultimately to the sea-water itself. It is thence hunted through nature, discovered in salt mines and springs, and pursued into all bodies which have a marine origin; among the rest, into sponge. A medical practitioner* then calls to mind a reputed remedy for the cure of one of the most grievous and unsightly disorders to which the human species is subject—the *goitre*—which infests the inhabitants of mountainous districts to an extent that, in this favoured land, we have happily no experience of, and which was said to have been originally cured by the ashes of burnt sponge. Led by this indication, he tries the effect of iodine on that complaint, and the result establishes the extraordinary fact that this singular substance, taken as a medicine, acts with the utmost promptitude and energy on *goitre*, dissipating the largest and most inveterate in a short time, and acting of course, like all medicines, even the most approved, with occasional failures) as a specific, or natural antagonist, against that odious deformity. It is thus that any accession to our knowledge of nature is sure, sooner or later, to make itself felt in some practical application, and that a benefit conferred on science by the casual observation or shrewd remark of even an unscientific or illiterate person infallibly repays itself with interest, though often in a way that could never have been at first contemplated."

* Dr. Coindet, of Geneva.

For "The Friend."

BERNARD BARTON.

Memoirs, Letters, and Poems of Bernard Barton. With a Portrait. Published by Lindsay & Blakiston, Philadelphia. 1850.

(Continued from page 241.)

The effect of novel reading in enervating the mind of Bernard Barton, is apparent perhaps in many places in this volume. In the following extract of a letter dated Sixth month 23d, 1842, addressed to Wm. B. Donne, Esq., he shows the distance it had wrought in him for sober truth. "Well, but now about thy Roman History, for certain numbers of which I am thy debtor. When the numbers first came, I said, 'Go to! I will be wise, and study history. I never read history in my life, save after the hop-skip-and-jump fashion, but now I will become historic.' Alas! alas! I did most faithfully, honestly, and truly read, mark, learn, and grove inwardly to digest; but I got on slowly. I thought of the first line of Wordsworth's sonnet to my neighbour the great abolitionist—

* Clarkson, it was an obstinate hill to climb."

and 'tho more I read the more my wonder grew' at the persevering industry of (thysel in

digging, sifting, sorting, and arranging such an accumulation of historical details. At times I honestly own I flugged, but when I culled to mind thy labour of love in having written it all, and corrected the proofs, to say nothing of first collecting the materials; and that these numbers were but a specimen, I marvelled more and more. Still, the longer I read, the more I became convinced I was hopelessly unhistorical—that in my phrenology the organ of history was very imperfectly developed. Yet thy history is a good history notwithstanding, true, and faithful, and learned; but such is the wayward perversity of a poet, methinks I should like it better had it fewer facts, and more fiction interwoven.

"If I have not in sober earnest given cause of offence to thee, by my inability to ride thy hobby, pray write and tell me how it fares with you all. It ought to be no ground of quarrel with me in thy eyes, if I feel more interested about Catherine* than Corinell, or about thy two eldest boys than about Remulus and Remus. Mrs. Donne is, I hope, too very a woman not to like me the better for it; and, as her husband, thou art bound to forgive me."

One of Bernard's friends having found fault with his introducing the heathen names of the months into his poems, he defends himself on the ground that those names were the "prescriptive language of poetry," that they had been used "as such by many members of our Society before me," and I use them accordingly, asking no questions for conscience sake, as to their origin. Yet while I do this, I can give my cordial tribute of approval to the scruples of our early Friends, who advocate a simpler nomenclature. I can quite understand and respect their simplicity and godly sincerity; and I conceive that I have duly shown my reverence for their scruples in adhering personally to their dialect, and only using another poetically. Ask the British Friend the name of the planet with a belt round it, and he would say Saturn; at the peril, and on the pain of excommunication."

There is something like sophistry in this, but it is too thin to hide the truth, from any one whose inclination is not strongly biased in favour of error. The idea that a really concerned and conscientious Quaker could find greater liberty of violating his principles in poetry, than he would in plain prose, is too absurd to render a refutation of it necessary. Bernard says he approves the scruples of our early Friends, and thinks he has duly shown his reverence for them when he personally adheres to their dialect. This means, we suppose, that when amongst Friends, or his old acquaintance with whom he could make free, he conformed to the plain language. We must recollect that "he could forget thee and thou while mixing in social intercourse with people of another vocabulary;" and we find him in his letters talking of Sundays and Sabbaths, and Miss and Mrs. It would require a very peculiar mental organization indeed, in the individual who could find any personal

* W. B. Donne's wife.
† Editor of British Friend.

adherence either in spirit or form to genuine Quakerism in the following passage in one of his letters to Wm. B. Doane. "Pray give my very kindest respects to Mrs. Doane, and my most reverent ones to Mrs. Bodham." The reference made by Barton to Saturn and the Editor of the "British Friend," is a sophistical excuse for all departures from the plain way of calling days and months. The planet is known but by one name, and when it is necessary to speak of it at all, that one name must be used. It is otherwise with the days of the week. We find continual need of referring to them; and whilst the names used by the apostles and followed by Friends commend itself to the mind as the simplest and most natural, there can be no sufficient reason given why Christians should forsake it, and adopt names given in commemoration of heathen deities.

The same argument holds good respecting the names of the months, only excepting September, October, November, December. The common names of these four months, consistent Friends had no objection to using until by change of the style, they stood for months with which the names did not correspond. The word September means seven, but it stands in the language of the world for the ninth month, October means eight, yet it designates the tenth, November is nine, but it represents the eleventh, December is ten, but it is applied to the twelfth, the last month in the year.

(To be concluded.)

For "The Friend."

George Dillwyn to Sarah Cresson.

The faithful care of George Dillwyn over young ministers, has been shown in numerous instances, some of which have been narrated in "Thomas Scattergood and his Times." The following unpublished letter is a pleasant and interesting example of that care; and may be profitably perused in this day, when judicious fathers are much wanted in the church; and the query seems to be often, in effect, taken up, "Am I my brother's keeper?"

"Burlington, First mo. 21st, 1807.

"Dear Sarah,—The Scriptures say, that 'old men shall dream dreams'; and accordingly I last night dreamed that I was at a large meeting with thee; though I do not remember any other of the company, or any other particular circumstance than that it was pleasant to see thee. Perhaps I should not think it worth while to tell my dream, if it had not been the means of continuing thee upon my mind most of the time since, in such a degree of Gospel fellowship, as inclines me to salute thee with an 'All hail!' and in the hope that if it does thee no good, it will not be permitted to do thee harm. For though, like disconsolate Zion of old, thou mayst be ready at times to take up the language of benediction, I have no doubt that her holy King is the watchman of thy walls, and His care over thee is incessant. Try then to escape from all bewildering surmises, and cast thy care upon Him, thinking of nothing but resignation to his will and disposal, that when patience has

had its perfect work, He may show thee, and to others who are passing through similar exercises, that he is indeed a 'God nigh at hand, and a present help in the time of need'; and that he never forsakes any that truly trust in him.

"Entertain not an idea that thou art such an extraordinary body, that no one ever trod the path thou art in before thee; for depend upon it, without such humiliating siftings, our gifts would be dangerous treasures, and we could not say much to purpose of the bitter waters and their medicinal virtues.

"These few lines, as a token of brotherly love, I send thee, believing thou wilt yet be enabled to say with David, 'The sparrow hath found an house, and the swallow her nest where she may lay her young, even thine altars, O Lord of hosts, my King and my God!'

"In near affection, I remain thy friend and brother,

GEORGE DILLWYN."

The Taqua Nut or Vegetable Ivory.—This article, which is coming into pretty general use for ornamental purposes, is the produce of a palm found on the banks of the Magdalena, in the republic of Columbia, South America. The Columbians call it Taqua, or Cabeza de Negro (Negro's Head), in allusion, we presume to the figure of the nut; and the term *vegetable ivory* is given to it by Europeans, from the close resemblance it bears when polished, to the animal ivory of the elephant's tooth. Almost all we know about it is contained in the following memorandum by the Spanish botanists Ruiz and Pavon, who give it the generic name of *phytelephas*, or elephant plant, distinguishing two species, the *macrocarpa*, or large fruited, and the *microcarpa*, or small fruited. The Indians cover their cottages with the leaves of this most beautiful palm. The fruit at first contains a clear, insipid fluid, by which travellers allay their thirst; afterwards the same liquid becomes milky and sweet, and changes its taste by degrees as it acquires solidity, till at last it is almost as hard as ivory. The liquor contained in the young fruits becomes acid if they are cut from the tree and kept for some time.

From the kernel the Indians fashion the knobs of walking-sticks, the reels of spindles, and little toys, which are whiter than ivory, and as hard, if they are not put under water; and if they are, they become white and hard again when dried. Bears devour the young fruit with avidity. According to the Gardeners' Chronicle, from which we derive the substance of our information, the part of the kernel which is similar to ivory, is of the same nature as the meat of the cocoa-nut; this kernel becoming very hard in several palm-trees, such as the date, but not of sufficient size to be of value to the turner. The doum, or forking palm of Thebes, the fruit of which are called ginger-bread nuts at Alexandria, has a similar alburnum which is turned into beads for rosaries; and that of the double cocoa-nut, or coco-de-mer, is also susceptible of a fine polish.—*Selected.*

Make Home Happy.—It is a duty devolving upon every member of a family to endeavour to make all belonging to it happy. This may, with a very little exertion be done. Let every one contribute something towards improving the grounds belonging to their house. If the house is old and uncomfortable, let each exert themselves to render it better and more pleasant. If it is good and pleasant, let each strive still further to adorn it. Let flowering shrubs and trees be planted, and vines and woodlindes be trailed around the windows and doors; add interesting volumes to the family library; take a good paper; purchase little articles of furniture to replace those which are fast wearing out; wait upon and anticipate the wants of each; and ever have a pleasant mile for all and each. Does any one think, 'I have to work hard to get enough to sustain life, and cannot find time to spend in making our old house more attractive.' Think again! Is there not some time every day which you spend in idleness, or smoking, or mere idleness, which might be spent about your home? 'Flowers are God's smiles,' said Waterhouse; and they are as beautiful beside the cottage as the palace, and may be enjoyed by the inhabitants of the one as well as the other. There are but few homes which might not be made more beautiful and attractive. Let all study to make their residence so pleasant, that the hearts of the absent ones shall go back to it as the dove did to the ark of Noah.

Counsel for the Young by one of the Aged.—Be not cast down by trifles. If a sparrow breaks his thread twenty times, twenty times he will mend it again. Make up your minds to do a thing, and you will do it. If a trouble comes upon you, keep up your spirits though the day be a dark one.

Troubles never stop forever,
The darkest day will pass away.

If the sun is going down, look at the stars; if the earth is dark, keep your eye on heaven.

Never despair when fog's in the air;
A sunshiny morning will come without warning.

Fight hard against a haughty temper. Anger will come, but resist it stoutly; a spark will set a house on fire. A fit of passion may give you cause to mourn all the days of your life. Whatever you do, do it willingly. A cheerful spirit goes on quick. A grumbler in the mud will stick. Be on your guard, and strive and pray, to drive all evil thoughts away.—*Selected.*

"If I have not pleased some by my declining to enter into a strict acquaintance and fellowship where it has seemed to be sought; yet I trust my own peace and welfare have been promoted thereby. Universal love and benevolence I hope will always so prevail in my mind, as to beget a readiness to do whatever may appear to be my duty towards promoting the happiness of my fellow-creatures; but alliances from bare views of interest or personal respect, have not been what I aimed at. I have been rather seeking to feel that

unity which subsists between the children of a heavenly birth who are partakers of a lively hope of becoming heirs of a kingdom that is everlasting.

"I consider no friendship to be permanent like that which hath its rise in the Divine power, which operates to the cleansing from all impurity from flesh and spirit, and brings into the liberty of God's people.

"How little room this has to work and produce its blessed effects in men's hearts appears by the general opposition it meets with."—*J. Kendal.*

Reprinted for "The Friend."

Trading out Grain in Chili.

From Walpole's Four Years in the Pacific, we extract the following lively description of the method employed in that country in separating the grain from the straw.

In a far-off part of the plain the vast crops of our host's corn had been collected, and all the family—some on horseback, and some in carriages—proceeded at an early hour to the grand function of threshing it out. The *trellia*, as this process is called, is a great rural feast. We rode over the track of stubble from whence it had been cut, putting up partridges in numbers as we cantered along, till shouts and a crowd showed us where the entertainment was to be seen. Several sheds of boughs had been made, in which were refreshments provided by the landlord. A company of horsemen were keeping together an enormous herd of horses, principally mares and foals. It was said there were three thousand—I am sure I did not count them—and a most singular appearance they had, for these animals are never used except for this purpose. The rest of the year they are allowed to graze at liberty on the lower slopes and valleys of the mountains. The best are picked out for sale, and the use of the estate. The mares had been subjected to a process that did not add to their beauty; this was a close crop of their tail and manes. I was told this was necessary to prevent their falling a prey to the *puma*, which abounds here, and which, darting from ambush on the horse, is generally thrown off by the startled animal if he has not this means of securing his hold. None of the animals I saw here were fine, save one magnificent bay mare, whom it required a keen eye to distinguish from a horse. The people, too, have such a different taste in horses from ourselves. Great fat and large tail are essentials, but they are well aware that the horses they prize for showing off in the capital are not good for work, so they ride less showy and more useful animals in the country.

A huge circle was raised in by enormous posts, the interstices fenced with bushes: this was filled with the straw unthreshed, to a height of full six feet.

The operation of our party seemed the signal for operations to commence, and the horsemen drove the herd of horses up a lane formed of empty waggon into the corn-ring. At first they could only get on by furious jumps, but ere the whole drove were in, half the grain at

least was trodden down. Several horsemen now stood in the entrance, and the rest, dividing the horses into droves, with shouts, yells, and whirling lassoes, began to make them gallop round. In the centre was an enormous pile, which, as that on the sides became trodden down, was hove on to them. Every two or three minutes the whole body turned and galloped the contrary way: to avoid idleness, some of the old singers ran into the centre, and were only compelled to leave after many cuts and shouts.

The fatigue to the poor animals must have been tremendous, and the horsemen at the entrance had frequently to stand back and allow some poor weak folk to go out. This opportunity was generally taken advantage of by others also, and then began a hunt: the horsemen who were outside were in instant pursuit, and with wild shouts, flying ponchos, and unerring lasso ready, galloped after them. Few, I noticed, ever allowed the lasso to be thrown, but when they found speed would not clear them, resigned themselves to their fate, and came sulkily back. In fact, all allow that such is the severity of the shock occasioned by being caught, that an animal who has once felt it never forgets it. This can easily be believed, and the very boys in driving cattle can check the most refractory horse by merely a whirl or two of the long thing they have at the end of their rein. After the animals had, with a few short intervals, been driven about for three hours, they were let out; nor did any seem anxious to wander far, so exhausted and done were they all. When it is considered that these animals are principally mares and young foals, the singular and weary appearance of the race of horses in the country is easily accounted for; ns, with few exceptions, all, at some period of their lives, undergo this work. They come down fat and full from the rich pastures of the valleys, and this labour generally quite uses them up.

After the trading is completed, the ponies separate the corn from the straw by throwing it up to the wind, till at last nothing remains on the floor but the grain itself. The straw and chaff, which has fallen to leeward, is used in a hundred ways. Barley-straw reduced to chaff by this process, forms the principal food of the horses and other beasts of burden. This in the winter, and *alfalfa*, or trefoil-grass, in summer, is almost all they have.

Black Spots on Leaves.—The black spots observable on the leaves of the elm, plane, and many other trees in autumn, are accounted for by —Barham, in the following ingenious manner:—"I have examined these spots with some attention. They have certainly nothing to do with insect attacks, and are as little connected with changes taking place in the physiological functions of the tree. They are entirely, I believe, occasioned by the concentration of the rays of light passing through the globules of the rima, or dew, which settle on, and remain attached for a time to the leaves; hence the black spot is formed on the upper surface of the leaf. These globules set the part of burning lenses, and the circular

patch beneath them is scalded. Thus the leaves of cucumbers and melons, from similar causes, are frequently blotched, and sometimes perforated."—*Selected.*

The Scale on a Chicken's Bill.—Every one who has noticed a chicken just hatched has seen a kind of scale on the point of the bill which appears to be a useless appendage.

It is not so, but a very ingenious contrivance for assisting the chick to break the egg-shell when it is hatched.

Brown, in his work recently published on domestic fowls, says this scale is much harder than the beak itself. Had it been tipped with iron to force the shell open, it would not have been a stronger proof of Creative Design, than is this minute spick, which acts as so necessary an instrument.

In a few days after birth, when it is no longer wanted, this scale disappears; not by falling off, which would be waste of valuable material, but by being absorbed and becoming serviceable in strengthening the bony structure, minute as the portion of earthly substance is.—*Maine Farmer.*

"There is no greater symptom of insignificance than to be touchy."

THE FRIEND.

SEVENTH MONTH 30, 1850.

The communication below did not come into our possession until the paper was near closing, but rather than it should lose any of its freshness and force by delay, we have concluded to devote to it the space reserved for editorial matter.

Be Ye also Ready.

We have for many years been spared the visitation of any great calamity in our growing city, not for any merit of ours, for we may safely admit that wickedness abounds within our limits, but through the superintending, protecting power of a long-forebearing God. There have been, however, threatenings,—the yellow fever in 1820,—the cholera in 1832, and which again visited us so recently as last year. At the approach of the first visitation of the cholera, the report of its malignant character brought terror over us; the spirits of the people were for a time humbled, and many a sincere breathing of soul went up to the Father of mercies, that he would spare us from the rod about to be brought upon us. But how quickly do we forget the pestilence that walketh in darkness, and the destruction that wasteth at noonday! After the threatening is withdrawn, thousands again rush into dissipation and idleness, and many into debauchery, and gross lewdness and abomination. So that when we reflect upon the iniquity existing in our midst, amongst professors of the sacred name of Christ, we have used to tremble under the apprehension that the just judgments of an offended God, may break forth upon us for our transgressions, surrounded as we have

been by innumerable favours, which are not appreciated as they should be.

The fearful pestilence seems to be stealthily creeping towards us from the south-west, and though slow in its motion, may suddenly summon many among us to their final account and reward. We want more real heart-changing religion; not mere going to "meeting," or to "church," putting on the exterior, or relying upon acts which men can perform in their will and time,—but constant obedience to the law of God written in the heart, renouncing in deed and in reality "the pomps and vanities of this wicked world," and complying with the conditions of discipleship laid down by our Lord Jesus Christ: "If any man will come after me, let him deny himself, take up his cross daily and follow me." But while religion is disregarded and despised by many inconsiderate people, it is to be apprehended that a large number of professors, are stopping short of the substance, and trusting to an acknowledgment of the truths of the Gospel, and a moral life if they have attained it, without knowing the work of regeneration and sanctification by the baptism of the Holy Ghost and fire, to be administered by Him whose fan is in his hand, and who would thoroughly purge the heart, and make it a fit temple for him to dwell in.

Peculiar and striking circumstances marked the late conflagration in our city. The unexampled suddenness, at least in this town, with which the fire spread, the short space of time in which so many large buildings were burned to the cellar, and scarcely a piece of timber left unconsumed in many of them, men, women and children killed in various ways, gave the awful event the appearance of a Divine visitation. The explosion of the saltpetre created such alarm as to drive the firemen from the building where it occurred, scattering burning fragments over that part of the town, and a strong wind which prevailed, soon placed the fire beyond human control. While looking at its irresistible fury, the spectator was struck with the feebleness of the force employed to resist it, compared with the power of the raging element; and had not the wind subsided or changed its course, great parts of the Northern Liberties must have been burnt down. The flames seemed to devour with greediness large houses in comparatively a few minutes, rushing from one to another as with hasty anger, and consuming the storehouse and the elegant dwelling with the goods and furniture. Some of the tenants fled from their homes with little more than the clothes they had on them, not knowing what had befallen other parts of the family, and compelled in their haste to leave behind articles which they had long valued, which with the costly and rich furniture they had perhaps almost idolized, were in a few minutes wrapped in flames, and reduced to ashes or ruined. Such a scene gives us a practical view of the impotency of man, and of our dependence upon Divine protection; and for this is withdrawn, our ruin would not be far distant. One of the hardy firemen we were told, was struck with the terror of the scene, and said it was impossible for him to put out the fire—"it was a visitation of God!"

The Daily News remarks, that the site presents a

picture which Philadelphia's were never compelled to witness before. "Our city," it says, "has been favoured in more ways than one, and we had almost forgot the body and shape of adversity, in the excess of our prosperity." "The blow that has fallen upon us at a moment when the head of the nation was struck down in the midst of his career, may well lead us to reflect upon the instability of sublunary things, and the folly of human pride."

We trust that many of our citizens have felt the seriousness which both of these events may well inspire; and wise will it be for us all to suffer those evidences of the uncertainty of all human affairs, to drive us into ourselves, to investigate our own accounts, whether our lives are such as to bring glory to God while on earth, and thereby draw others from the ways of unrighteousness, and in the end render us fit to meet death with a bright and certain hope of everlasting life, through the merits of God in Christ Jesus our only Redeemer. Our city and our country have great need of the influence of many righteous men and women to counteract the streams of iniquity which flow in various channels, and if permitted to spread, may overwhelm us in civil convulsions, that may be beyond man's power to suppress. "Righteousness exalteth a nation, but sin is a reproach to any people."

RECEIPTS.

Received from N. P. Hall, agent, Ohio, \$1, for J. France, and David Jones, Jr., \$2 each, vol. 93; from M. P. Miles, P. M., \$2, for David Lupton, O., for vol. 23; from Jacob Hiseas, agent, Pa., for Aaron M. Carly, \$3, to 26, vol. 24; for Jos. M. Carly, and Christian Edward, \$2 each, for vol. 21; from Jos. J. Hopkins, East, \$6, for himself, and Thomas Hopkins, each \$2, vol. 23, and for Rebecca Snowden, \$2, to 15, vol. 24.

Died, in this city, on the morning of the 5th inst., in the 53th year of her age, CHARLOTTE N., wife of Jonathan Freddland, of Manington, near Salem, N. Jersey.

Her health had been impaired for some time previous, but on the morning of the 4th she was seized with violent pain, followed by a rapid sinking of the vital energies, which gave evidence that without a speedy amendment, she could not long survive. When this information was imparted to her, she received it without any alarm, her mind being preserved calm and composed. For some months previous she had passed through deep and humbling baptisms, by which she was much redeemed from the things of time, and at seasons brought very low under a sense of the withdrawing of the Divine presence. In allusion to these proving dispensations she said, "During last winter, I was almost famished at times, and was tempted to tell some one how it was with me; but I kept my situation to myself, resolved that if I perished, I would perish at His feet. And now in looking at my situation, I do not find that my Saviour comes in as an accuser or condemner. Last Friday night was a most sweet night to me. I felt his love so in my heart. I gave up all to my Saviour. I felt what a mercy it was, after all my sins and short comings, that He did not appear as an accuser. My hope is in Him, and my dependence upon him alone. It is all of his mercy."

"I have loved my heavenly Father, ever since I was a child, but I have not been as faithful as I ought to have been. I was not faithful when I was young," and again, in allusion to her short comings,—"I have brought great suffering and condemnation on myself thereby. But my Saviour does not now come to me as a condemner. I do not

feel terror at the prospect before me. It is all of His mercy; I am not worthy of it." Her querulous and despondent were very striking, and it being remained as a great blessing that she was permitted to stay her mind so quietly on her Lord and Saviour, she repined with much emphasis and feeling, "I feel that I can rest upon Him. O what a mercy it is, for as for such one as I, for in some of my low moments, I have thought that even Divine grace, large as it is, was not large enough to take me in."

Again she observed, "I think many young people are hurt, I think I was; by looking out to the one, the other one, to do something for them and help them along, instead of looking to the only source of help. When I was about 17, I desired to begin to lead a religious life. M. C. was in the part of the country, and I thought I would write to him and tell him how I felt. I wrote to my room and took up the pen to write; when I heard a voice saying to me distinctly as I ever heard any one speak, 'Art not sufficient for thee!'—and I laid down the pen and wrote no more. O, He is all sufficient for every one; there is none like Him!"

Presently after she said, "It is marvellous, it is marvellous, how quiet I feel!"

She seemed absorbed in grateful admiration of the mercy and goodness of her heavenly Father extended to her, and at times almost ready to exclaim, "could be so, saying, 'Just on the awful verge of death, and yet I feel no more anxiety than if I were going to my own house.' (An it be indifference?" being remarked that her Lord would not leave her to be alone, but would be with her at the time, she said with much energy, "No, he would not. But it is all of his mercy; for I am not worthy. No, I am not worthy; that is a word which does not belong to me in any way."

Again, "All my interest in the things of this world has long been taken away; I have felt them abandon." Then alluding to her situation: "Well, at all in the Lord's hand, and there I leave it; He will do what is right."

A young man just coming in, she took his hand and said, "Farewell, remember that although I have been fifty-three years before I was called to lie on a dying bed, yet that is no reason why I should, at my time of life, not remember, it is a most blessed thing to be prepared."

She suffered much from occasional attacks of pain, sickness of stomach, and the restlessness which precedes the near approach of death,—and would sometimes exclaim, "O dear Lord! O dear Lord!" and then as if checking herself, would pause and add,—"Flatter her I rest; it must be best, because it is His will." "My heavenly Father has kindly ordered all things for me." "I am very much favoured; I have much to be thankful for."

Her husband not having arrived, and her strength failing fast, she was very desirous to be permitted to see him, it was the Lord's will, but added "I must leave it; let me try to be patient and resigned. This remembrance Richard Jordan's anecdote about the ship that had entered the harbour safely, but the captain did not awake as he ought to have done, and she was lost there. She was just in the port; but she was lost there. I have often thought that was very instructive."

After lying still awhile in a quiet frame of spirit, she broke forth on this wise, "O what would have become of me this day, if with all this sickness upon me, I had had to be lying and praying for pardon of my mercy, in addition to all my iniquities of holiness! Ah! what would have become of me! I have found the sufferings of the body enough to contend with, although I have been greatly favoured in this respect."

It being remarked that where the mind was mercifully preserved in such quiet trust, it was a great help to bear the infirmities of the body; she replied, "Yes it is; I have proved this day that that is truly a true statement."

She was favoured to retain this state of humble confidence, and quietly to pass away, without any struggle, to a better inheritance.

PRINTED BY KITE & WALTON.

No. 50 North Fourth Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XXIII.

SEVENTH-DAY, SEVENTH MONTH 27, 1850.

NO. 45.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

JOHN RICHARDSON,

AT NO. 50, NORTH FURCH STREET, UP STAIRS,
PHILADELPHIA.

All communications, except those relating immediately to the financial concerns of the paper, should be addressed to the Editor.

For "The Friend."

Erman's Travels in Siberia.

(Continued from page 348.)

At Dorpat, which they reached on the 9th, they visited the celebrated observatory which "is ranked among the most valuable of the possessions enjoyed in common by scientific Europe." They were much interested in examining the great refracting telescope, and particularly the manner in which it is mounted; and through previously acquainted, from the published descriptions of Professor Struve, with the principle of the work, they could not help feeling surprised at the ease and precision with which the whole roof and the telescope at the same time are moved; one hand is enough to impel and guide the apparently ponderous machinery.

"We saw also some of the apparatus which had been used in measuring a portion of the meridian of Dorpat. This operation, extending from Hochland (in the Gulf of Finland) to Jacobstadt, a distance of 183 geographical miles, must be ranked among the chief attempts made to determine precisely, by means of trigonometrical measurement, united with astronomical observations, the curvature of the earth's surface. Dorpat had been previously connected with Memel, and Hochland also with St. Petersburg, by the labours of General Schubert. It only remains, therefore, to connect, near Memel, the Russian measurements with those executed in Prussia, in order to arrive at an exact knowledge of the arc between Paris and St. Petersburg, and to learn how far it deviates from theoretical regularity."

Our author thinks that this measurement, if continued across the sea and through Finland, would, in connection with an exact survey of the coast including its absolute height at various points, become highly important; as it would probably enable posterity, though certainly only a remote posterity, to decide respecting the nature of the remarkable change

that the relative height of sea and land is undergoing in the Scandinavian peninsula.

At Dorpat the collection of philosophical instruments, was particularly interesting on account of having been mostly made by a Russian artisan, Samoiloff. Though wanting the advantages of birth, fortune, and education, "he produced instruments which immediately procured him the favour of scientific men, and opened a wide field for his ingenuity. It is pleasing to see an individual of the native race thus brought forward and rendered active by the scientific establishments of the country; particularly since in Dorpat one grieves to remark, that the learning of the place is of comparatively little use to the country, the language used there being the German—a foreign language, and not the vernacular. The majority of the inhabitants (about 6,000 in number) are of the Esthonian race. The University here is distinguished from all similar institutions in Russia, by the freedom allowed to the students, as in Germany, in the choice of their studies.

"One of the interesting objects which we had here an opportunity of becoming acquainted with, though certainly only as to exterior and appearance, was a Russian court of justice. The halls in which the district court of Dorpat despatches business form a strong contrast with the outward and visible character of the apartments generally given up in Germany to the same purposes. The darkness and chill of our courts of justice were not long ago proverbial; while in Russia, on the other hand, even seats to be taken to give the tribunals an agreeable aspect. The large rooms are well lighted, kept perfectly clean, and in some extent hand-somely decorated. The judges and others employed in the courts sit on such attention on their dress as military men do among us.

"It is curious to observe, among so much that bears the stamp of modern times, a custom of ancient Greece retained here in strict perfection. In the middle of the table at which the chief functionaries sit, stand some triangular prisms, about a foot high and five inches wide, turning on a vertical axis, and inscribed on their oblong, upright surfaces, with maxims of law. The descriptions given by Greek writers of the *agora*, or tablets joined together so as to form a prism revolving on a vertical axis, and out which the laws of Solon were inscribed in the *Areopagus* at Athens, and also the frequently-mentioned *apella* which served for the same purpose, hardly allow us to doubt that we have, in this instance, a usage of antiquity preserved without the least change for two thousand years. These inscribed tablets are here named *Mirrors of Justice*; they are always kept carefully

covered, except when the court is sitting. In former times, while the code of the Slavonians was short and simple, it was all inscribed on the *Mirrors*, but at present these contain in general only old legal maxims relating to the duties of the judge."

They left Dorpat on the evening of the 9th, and early next morning "reached Neval, on the north-western shore of the great lake Peipus. A brisk east wind had raised on it waves like those of the sea, the effect of which was increased by the numerous masses of ice drifted on the adjacent strand. The ice here, though broken, had as yet lost little of its thickness, while six days earlier, the water of the Gulf of Courland was at night warmer than the land, so great was the decrease of the sea's influence uttering an advance northward of only four degrees."

"At day break, on the 11th, we reached Opolye, ninety-eight versts [65 miles] from St. Petersburg. The Russian population at length begins to predominate; and in the villages along the road, one hears only the Russian language, and sees only the robust figures of long-learned peasants, who differ widely from the feeble Lithuanians and Esthonians, where these races have remained unmixed. The country is hilly, and full of springs; in the marshy flats are thick woods of white birch. In the government of Petersburg, which begins at Narva, the post-houses are better built, and more decorated than on the preceding part of the road. Their wooden walls and roofs are coloured red and yellow; they afford accommodation also for travellers who are in no haste to proceed, for inns there are none."

"Within some distance of the capital, the road is lined on both sides with country seats, the gardens and shrubberies of which are frequently of great extent. In front of each is a board with the name of the owner, and, in order to show its value, the number of serfs belonging to the estate. Notwithstanding all the care bestowed on these villas, their looks at once confess that they are situate in the latitude of 60°. Black poplars and birch are almost the only trees about them, the latter trimmed in hedges after the old French fashion. Prepared as we were by the opulent and stately appearance of the country houses, the first sight of the capital, nevertheless, made an impression on us not easily forgotten. There never was a city that bore so completely the appearance of having been instantaneously created. In travelling to St. Petersburg, through Russia, we see only tedious plains, inhabited by a labouring population, apparently without repose or enjoyment; but that capital itself looks like the shade of a people living only for enjoyment; and so grand is the

scale on which it is built, that one might suppose it to have been raised by the united efforts of the whole nation."

Erman had arranged to meet Professor Hannatan and his companion Lieut. Due, at St. Petersburg. But owing to numerous delays, the Norwegian expedition did not reach the capital before the 20th of Sixth month; and as various preparations for their Siberian tour were then to be made, they did not leave till the 11th of Seventh month. This gave our author considerable time in St. Petersburg, which he occupied in making magnetic observations, in visiting and examining various objects of interest in and around the city, in obtaining the official approval and authorization of his plans, and in making acquaintance with the chief inhabitants, who, by letters of introduction to their friends in Asiatic Russia, as well as by various pieces of information respecting the remote parts of the empire, rendered him essential service. We will transcribe as much of his interesting and carefully prepared description of St. Petersburg, and the people who inhabit it, as our limits will allow.

"My excursions through that city were favoured by the finest weather possible, as is usually the case there at that season; for from May to July there is generally a cloudless sky with constantly increasing warmth. The bright sunshine by day, and the clear twilight at night, are rendered doubly lustrious and enchanting by the numerous broad sheets of water which reflect them.

"The Neva, dividing into four arms, about four miles above the sea, forms islands, on which St. Petersburg is partly built. But the larger and more important part of the city stands on the main land, forming a square, three sides of which are bounded by water; on the north it has the sea; on the east the great Neva, or westernmost arm of the river, and on the south the undivided stream, which here flows from west to east: it is again divided internally by three artificial canals from the great Neva, which run in curved and parallel courses. This grand quarter, which occupies an area of nearly four miles square, is called the Admiralty, and is the part of the city first approached by travellers arriving overland from Germany."

"The view of the Neva is enlivened by gaudulas and boats perpetually gliding backwards and forwards; and among the chief pleasures of St. Petersburg may be reckoned a row up the river. As the stream narrows, the buildings on each side appear more colossal: the golden cupolas of the church towers, the glittering windows of the palaces, all seem doubly gay and brilliant when reflected from the clear waters of the Neva. The impress of perfection, which the above described streets and buildings along the Neva make on the beholder, is due, in some degree at least, to the circumstance that there is nothing here to remind us of the vulgar waxes of life; there is no sign of trade or handicraft; labour is wholly excluded, and the inhabitants here seem to live only for the tranquil enjoyment of their opulence. In the streets one sees only coaches and four, or light open cars drawn at full speed by high mettled horses; but these are

not so frequent as to encroach materially on the solemn stillness of the place, or to withdraw one's attention from the fine forms and massive grandeur around.

"The scene was quite changed, however, when we entered the streets which cross the city from Peter's Place. Three of these meet at the middle point of the Admiralty, from which rises a slender tower with a gilt cupola—a conspicuous and advantageously-placed mark for the guidance of strangers. Of these streets the most attractive is that running from N. E. to S. S. W. and called Névsky Prospekt. Here for two miles is a double carriage way, with footways paved with granite on both sides, or avenues shaded with rows of lime-trees—the whole having a breadth of 150 feet; so that notwithstanding the great height of the houses, there is here more of the effulgence of broad daylight than is usual in cities.

"As far as the Moika—the first of the canals which crosses this street—the lower stories of the houses are converted into shops and warehouses. The foreigners settled in the place—Germans, French, and English—have here carried to perfection the arts of attractive display. Intermingled with them are also some of the southern neighbours of Russia, Persians, Armenians, Bokharians, and Chinese, all exhibiting for sale the productions of their several countries. Near their shops, or stalls, the air is perfumed with nitar of roses, and the eye is caught by the bright colours of the manufactured goods and the gleaming of damasked blades. The vehicles hastening along are here still more numerous than the pedestrians; but the wheels having wooden instead of iron streaks are comparatively noiseless, as is the tramping of horses' feet and the shrill calls of drivers going at full speed to those before them are the predominating sounds.

"At the Moika the paved footways terminate, and are succeeded by alleys shaded with lime-trees. The houses in this part are lower, rarely exceeding two stories, but they still form symmetrical groups of tasteful architecture.

"The third division of the Névsky Prospekt, from Catherine's Canal to the Fontanka, has a far more singular and characteristic appearance. Here it is that the Russian traffic is seen in all its nationality: the long-boarded dealer offers every thing at the lowest terms, and is often satisfied with half the price which the same goods fetch in other quarters. On the right is a long row of fruit shops, well stored at all seasons with the productions of every climate; and beyond them is the great Bazaar, called the Gostinnoi Dvor, or Merchant's Inn. This kind of establishment is to be found in every Russian town, and is intimately connected with the ancient habits of the people. In former times, when the inclination to a roving life exerted more influence over the Slavonians than at present, it was usual to assemble, for the sake of trade, at certain times of the year, in some open place apart for the purpose, and generally near a great river. In the absence of an organized carrying system, each trader brought his own goods to market. Hence an immense con-

course of people and beasts of burden, and the necessity of erecting for their accommodation those inns, which resemble the caravanserais of the Turkmans, or rather which combine the objects of the caravanserais and the bazars."

In the coachmaker's quarter of the city, they were told that there were "200 work-shops employed in this business, and that some of them finish sixty carriages in the year. If we allow twenty carriages for every workshop, and reckon them at 500 roubles each, we shall thus have two millions of roubles [\$420,000] for the total production of this industrious quarter. The business of the coachmaker and that of the wheelwright are carried on here exclusively by Russians."

(To be continued.)

A Runaway Locomotive.—On New Year's day, 1850, a catastrophe, which it is fearful to contemplate, was averted by the aid of the telegraph. A collision had occurred to an empty train at Gravesend, and the driver having leaped from his engine, the latter started alone at full speed for London. Notice was immediately given by telegraph to London and other stations; and while the line was kept clear, an engine and other arrangements were prepared as a buttress to receive the runaway. The superintendent of the railway also started down the line on an engine; and on passing the runaway he reversed his engine and had it transferred at the next crossing in the up-line, so as to be in the rear of the fugitive; he then started in the chase, and on overtaking the other he ran into it at full speed, and the driver of the engine took possession of the fugitive, and all danger was at an end. Twelve stations were passed in safety; it passed Wulwich at fifteen miles an hour; it was within a couple of miles of London when it was arrested. Had its approach been unknown, the mere money value of the damage it would cause might have equalled the cost of the whole line of telegraph.—*Scientific American.*

Canal Locks Superseded.—On the Monkland Canal, at Blackhill Locks, (Scotland) the waste of water, time and labour have been obviated by the substitution of a steep incline, with rails and water tight cradles. The boat is floated into one of the latter, when it is drawn up by a wire-rope worked with drums, by the power of a steam-engine aided by the descending cradle filled with water. In five minutes a boat is hoisted up the incline, summing eight large locks, at very little expense, and with the waste of no more water than that displaced by each boat when floated into its cradle. The engineer is a Mr. Leslie, of Edinburgh, who has adopted the plan from American practice. Thus, as we stated two weeks ago, about British marine engines, "the scientific world now borrows and lends."—*Id.*

"The mischief-making of the gossip renders silly people susceptible; the susceptibility of the foolish encourages the gossip to play upon their infirmity of character."

From Chambers' Journal.

A Modern Robinson Crusoe.

That pious feeling amongst sailors which is so frequently awakened by the vicissitudes of their lives, has caused the name of "Providence" to be given to more than one coral reef and desolate island in the Indian Seas. Rarely, perhaps, has it been more appropriately bestowed than on a small rocky inlet which lies to the northward of the Mozambique Channel, a few days' sail from the Isle of Bourbon. This was shown in a notable instance which occurred here about thirty years ago. The story is scarcely known even to the mariners of the nation to which the hero of it belonged; and therefore to make it familiar to our readers, may not be thought undesirable.

In the year 1820, M. Cremasy, the captain of a Bourbon trading vessel, resolved to visit the little island of Providence, in order to obtain a cargo of cocoa-nut germs for planting in the colony to which he belonged. The appliances for navigating the eastern coast of Africa were at that time very rude. Chain cables were unknown; and the only kind in use were made from the fibres of the palm, similar to those which are called *goussoutou* in the Celebes, and *coir* on the Spanish main. These cables were very liable to be cut by the sharp reefs and coral bottom which abound so plentifully in the Indian Ocean; and in order to spare the anchors, a wooden frame filled with staves called a *pegaze*, was the frequent substitute.

Immediately on his anchoring in this manner off Providence, M. Cremasy went on shore, and sent back his boat with her crew to the ship, while he explored the island. He had been thus occupied for some time, when the cable of the pegaze broke, and the vessel was carried out to sea by one of the violent currents which set off these shores. The mate made sail as speedily as he could to regain the anchorage; but he was unable to bend the current, and night fell while he was endeavouring to do so.

The captain, left ashore by this accident, had on his whole time nothing but a jacket and a pair of white trousers, and his sole weapon a *manchette*, a kind of short sabre used in boarding. When he found himself compelled to pass the night on this desert island, his first care was to construct a place of shelter; and with the broad leaves of the cocoa-tree he built up an *ajoupa*, or hut, and made his supper of cocoa-nuts, eating the fruit and drinking the milk. He did not sleep over soundly, for he was tormented by a vague apprehension concerning his vessel; the sense of loneliness oppressed him, and he was somewhat in fear of rats and other noxious animals. At daybreak he was on the shore, anxiously looking out to discover a sail on the horizon; but nothing was visible through the misty morning air. The sun rose and dispelled the mist, but his rays fell only on a wide expanse of azure sea, unbroken by any vessel.

He sat down on a rock, and began to meditate profoundly on his future destiny. There was but one course open to him—to leave himself for the supply of his daily wants.

With his *manchette* in his hand, he set out once more to explore the territory of which he was the unwilling sovereign. He got nothing but a cocoa-nut for breakfast, and dined also upon the same fruit—a luxury to a schoolboy, but not held in equal estimation by a hungry sailor, though he thought himself lucky that the island produced anything eatable. By dint of prosecuting his researches, M. Cremasy succeeded in discovering an addition to his vegetable diet in the shape of some wild cucumbers; but he was unwilling to eat them raw, and had no means of cooking them with fire. A native, if the island had been peopled, would have lit one for him by the friction of two bits of wood. He remembered the method of the savages; and procuring a light sort of wood, made a hole in it with another piece of a harder kind, which he fashioned to a point, and by twirling it rapidly, endeavoured to kindle a flame; but whether from accident or want of skill, he was not successful in his first attempt; and when the sun went down, he was once more left in darkness. On the following day he again looked out for the ship, but again without success. He therefore redoubled his efforts to procure fire, and by dint of perseverance, at length produced a light smoke from the wood. He then hastily collected some fibres of the cocoa-nut, placed them in contact with the ignited substance, and at last was rewarded by a brilliant spark, which presently broke into a blaze. He now got together a sufficient quantity of wood to keep the fire in all night, hoisted it with branches and dried leaves, and watched it with interest until the third morning broke. Tired out with his exertions, he at length fell asleep, but had not slept long, before he was awakened by a strange noise, as if some one was slowly creeping towards him. He opened his eyes, and looked wistfully into the obscurity of the dawn, and presently saw a large object stealing across the sand. He grasped his *manchette*, and waited nervously for its nearer approach. At length he discovered an enormous turtle, come, according to the habits of that animal, to lay its eggs in the sand above high-water mark. The turtles always select a situation that catches all the rays of the sun; they make a hole in the sand, cover up the eggs, and fifty days afterwards, without fail, their instinct brings them back to disinter them. At the moment when the layer of sand which covers them is removed, the young turtles break their shells, and follow their dam to the water's edge; and when they reach the waves, they make themselves fast to her belly, and are towed out to sea, to qualify them in time for the service of aldermen.

As soon as M. Cremasy ascertained who his enemy really was, he walked stealthily towards her, and turning her on her back, kept guard over her till broad daylight came, when he despatched her. It was a task of some difficulty to cut her up; but when he had succeeded, he found himself repaid for his trouble. The turtle was in capital condition. He broiled the meat, which he thought excellent, and preserved the fat, which he disposed of in the shells of the smaller turtles left on shore; and out of the fibres of the cocoa-nut

he made wicks; in this manner constructing a very notable sort of lamp, antique in fashion, and moreover, highly useful. To season his turtle, he then procured salt from the evaporation of sea-water, and converted the shell of his visitor into a cauldron. With these civilised means of cooking, he ceased to enjoy his cocoa-nut milk, and laid in a stock of fresh water, obtaining it by sinking a well in the sand.

It soon became necessary to wash his linen, but he could not bring himself to the resolution of remaining a single instant satirically asked; he therefore would only arrange his garment at a time, wearing his trousers until his shirt was dried, and vice versa. His next burnt a clear space round his hut to keep off the rats, and fortified himself within a ditch, well fenced against intrusion by sharp palmetto branches and the stiff leaves of prickly pears.

In the course of his walks he had seen a number of pigeons, who allowed him to get tolerably close to them; he therefore set to work to hunt them down on foot with a long pole, and thus added a very agreeable dish to his repasts, for when roasted, they proved exceedingly tender and succulent. With flesh and fowl to supply his table, it was not long before he got a third requisite of a good dinner. On the south side of the island was a coral reef, upwards of ten leagues in length, which tide, when it went out, left high and dry. At low water the fish hid themselves in immense quantities in the hollows where the water remained, and our solitary islander discovered in this fact a new source of profitable employment. Every day at low water he went out to the reef, sought for the reservoirs which contained the greatest number of fish, and then harpooned them with his boarding sabre; some of these he salted and dried, and the rest were immediately cooked.

But however earnestly M. Cremasy laboured to improve his position, one thought dominated over all others—the hope of finding the means of escaping from his solitude. When not employed in procuring and preparing his food, he passed his whole time on the look-out for any vessel that might shape her course within sight of Providence. His eyes were ever turned towards that point of the compass where his own ship had disappeared, and a thousand painful apprehensions disquieted him—the dread of its having been wrecked on some of the sunken rocks of that dangerous archipelago being the most paramount. But he was not one to give himself up for any length of time to inactivity. He knew the value of the proverb which tells men to assist themselves if they look for the aid of others; and accordingly he resolved upon constructing a beacon which should be visible at the distance of several leagues. It was not without difficulty that he succeeded in collecting a sufficient quantity of heavy wood to make a pile; he heaped it above a mass of leaves, and placed dry branches in alternate layers with the trunks of the cocoa-nut and palmetto. This accomplished, his eyes once more wandered towards the ocean to seize the favourable moment for lighting up the beacon; but day followed day, and his solitude grew more and more dreary.

His only pleasure consisted in watching the frigate-birds as they chased the gulls, and robbed them of the prey which they brought home from the great waters. It was, after all, but a melancholy sort of pleasure, for the screams of the famished sea-birds did not tend much to enliven the solitary shore.

M. Cremasy at length began to get uneasy about the condition of his wardrobe. How should he manage to cover himself, he asked, when his shirt and trousers were worn to tatters? The necessity of the case suggested an expedient. He manufactured a kind of cloth out of the thread-like substance of the interior of the palm, which he wove together as well as he was able. It was not a first-rate production, but it served at all events to prevent the sun from scorching, and the night air from chilling him, and then he had the ineffable satisfaction of admiring his own handiwork. He managed to fabricate a pair of sandals out of the rosy bark of the cocoa nut tree.

In this primitive costume he determined upon examining the island thoroughly. The task was not difficult, for Providence is little more than two leagues in circumference, and the surface is nearly level. About one-third of it, the part which lies to windward, is covered with a forest of cocoa-nut. The currents and the prevailing winds have cast innumerable seeds on the eastern shore, where they have germinated, taken root, and in the lapse of ages created the forest we speak of. The remainder of the island is merely a sandy plain with stunted shrubs scattered here and there; but little grass, and what there is, coarse in touch, and salt to the taste. A more desolate spot altogether can hardly be imagined; but here it seemed probable that M. Cremasy was destined to end his days. Deliverance came, however, when he least expected it.

It was one evening returning to his ajoupa in a very pensive mood, absorbed in thoughts of the home he feared he should never revisit, when, as he stooped to gather some shell-fish for his supper, he fancied that something like the sails of a ship glittered on the horizon in the rays of the setting sun. He had been so often deceived by clouds which assumed the same form, that he was afraid to trust to his first impression. He watched the object steadily, and noted that, while the aspect of everything else changed, this alone preserved its first appearance, and, moreover, that it was nearing the island. His heart beat high between fear and hope. Was it his own vessel or a stranger? Should he at once light the beacon, at the risk of rapidly, and perhaps uselessly, consuming what it had given him so much trouble to collect? But the sail drew closer. He resolved to take his chance, and the moment it became dark enough for his purpose, he set fire to the pile. A pyramid of flame shot up into the sky, and a minute afterwards the report of a gun assured him that the signal had been seen. He now listened intently, and the next sound that reached his ears was the noise of the oars in the low rocks, as with measured beat they urged a boat to the shore. The keel grated on the rocky bottom; but he had already hailed the crew, and

in the joyous answer that floated over the waves he heard his own language, and recognized the voices of his shipmates. The vessel in the offing was his own, and the mate had come back to look for him. Carried away by the violent currents, and water and provisions failing, the former had been obliged to make for Ajoupa, near Magotte, to victual the ship; he then returned in search of his captain.

The exile wrote the history of his thirty-two days' imprisonment, and placed it in a bottle, which he hung on one of the most prominent trees on the coast. An English vessel passing by a few months since happened to send a boat on shore for a supply of cocoa-nut, and thus discovered the narrative. The sailors also found that the island was overrun with wild poultry; for when M. Cremasy took leave of Providence he left behind him a small stock, which multiplied as he had desired. It was an offering of grateful remembrance for the mercy which had spared him.

For "The Friend."

GRAVE-STONES.

"Remove not the ancient land-mark which thy fathers have set."—Prov. xxiii. 25.

I have no doubt but that the remarks on the subject of Grave-stones contained in "The Friend" of the 6th inst., have been relieving to the minds of many of its readers, who, with myself, consider the admission of them in our places of interment, a departure from the ground maintained by us as a people with regard to them. Some may plead in vindication the smallness of the size, but being once introduced, the size may by degrees be increased; and where is the line to be drawn, and who is to draw it? By the introduction of them, a door is opened which may not be easily closed, and which may prove the occasion of much uneasiness and concern. I believe the admission of them to be expressly contrary to our discipline, which forbids their use; and where any may have been through weakness and a sliding from our testimony, admitted, it directs that "they be removed forthwith." I hope that the subject may be brought home to us, in importance demands, and that Friends in the different meetings may be faithful in the support of this, and other testimonies, that have been given to us as a religious Society to bear unto the world.

Children are human flowers. Cares crush the spirit, and labour sobers animal life. Disappointment blights, and treachery sours the sympathies of the soul, and mildew and rigidity would gather upon the face of human existence, but for children springing up in all high-ways and byways, with smiling and bounding step, and joyous laugh; carrying the way-worn man back to his own spring-time, whence, plucking a nosegay for his buttonhole, he forgets what manner of person he is, and jogs on to the smile and tune of other days. Somebody once said, beware of that man who does not love children; and we have abundant

proof that great minds have always been delighted with the frolics of innocence.—*Selected.*

Selected.

PETITION.

I want a sober mind,
A self-renewing will,
That tramples down and casts behind
The baits of pleasing ill:
A soul insured to pain,
To sustenance, grief and low,
Bold to take up, firm to sustain,
The crossers of cross.
I want a godly fear,
A quick, discerning eye,
That looks to Thine when sin is near,
To bid the tempter fly:
A spirit still prepared,
And armed with jealous care,
Forever standing on its guard,
And watching unto prayer.
I want a heart to pray,
To pray and never cease;
Never to murmur at Thy stay,
Or wish my suffering less.
I want a true regard,
A single, steady aim,
Unmoved by threatening or reward,
To Thine and Thy great name:
A jealous, just concern
For Thine immortal praise;
A pure desire that all may learn
And glorify thy grace.
I rest upon Thy Word;
Thy promise is for me;
My saviour and salvation, Lord,
Shall surely come from thee:
But let me still abide,
Nor from my hope remove,
Till Thine patient spirit guide
Into Thy perfect love.

Selected.

BROTHERLY LOVE.

Jesus, Lord, we look to thee,
Just as in thy name agree;
Show thyself the Prince of Peace;
Bid our jars forever cease.
By thy reconciling love,
Every stumbling-block remove:
Bring to each waste, tender,
Come and spread thy banner here.
Make us of one heart and mind,
Courteous, pitiful, and kind;
Lowly, meek in thought and word,
Altogether like our Lord.
Let us each for other care,
Each the other's burden bear;
To thy church the pattern give,
Show how true believers live.
Free from anger and from pride,
Let us then in God abide;
All the depths of love aspire,
All the heights of holiness.
Let us then with joy remove
To the family above;
On the wings of angels fly,
Show how true believers die!

The more self-love we have, the more severe are our censures of others.

For "The Friend."

BERNARD BARTON.

Memoirs, Letters, and Poems of Bernard Barton. With a Portrait. Published by Lindsay & Blackiston, Philadelphia. 1850.

(Concluded from page 330.)

Bernard Barton had a passion for pictures, and he had many hanging around his study. He attempts to defend his covering his walls with these things, on the ground that the sight of such imitations of nature, were, because he was a poet, as necessary to him as his food. We shall not undertake to collect the various passages in his book, which exhibit his love for pictures, nor shall we attempt to investigate the motive which led him to have a little print made of the interior of his study, "with its pictures on the walls, and its crucifix on the mantel-piece." He says, "What would our Friend Samuel say to such a delineation of the interior of the circle in which I spend what little of leisure I can get from desk-work? I dare say it would confirm his worst suspicions of me." Well, there it is, and there is a figure in it meant to indicate me; but about as much like Robinson Crusoe, as it is like me." He explains that the crucifix was placed there by a Protestant friend of his three years before, and that he had allowed it to remain. But this piece of wood, or ivory, or whatever it might be, had something more than a mere place there. It frequently called forth "a kind thought of the giver." "Now and then [he hopes] not an unkind one of our erring fellow Christians who mistake the use of such emblems;" and he goes on, "if it have occasionally reminded me of the one great propitiatory sacrifice for sin and transgression, that, I hope, is a thought to be reverently cherished, even if suggested by what some may superstitiously regard."

Bernard's apologies for his want of faithfulness in his profession, are indeed very weak. He wears a worked waistcoat with large figures on it, and his apology is, that it was his daughter's handiwork. He says, "Considering when worked it for me, I am not sure had the royal arms been worked thereon, if in such sober colours, but I might have worn it, and thought it less fine and less fashionable than the velvet and silk ones which I have seen ere now, in our galleries."

Bernard Barton's book is thickly strewn with sentiments which no consistent Friend could have written; yet it contains many passages in defence of the doctrines and views of our early Friends. He can say that all he has heard, seen, or read, only strengthens his attachment to old-fashioned Quakerism, and then immediately adds, in view doubtless of his own departures, "I do not mean that in every join of manners, habits, and practice, we are bound to follow the example of those who lived more than a century and a-half ago, when the Society was in a very different state."

In examining the writings of Bernard Barton, we have been persuaded that he was but a type of a large class in the Society of Friends. It was in fact this belief that led us to notice

the present publication at all. There are many persons amongst us who praise the early Quakers, and who talk of supporting unfashioned doctrines and testimonies, and yet both in principle and practice have widely departed from them. What avails it to profess to be Quakers—to praise in a general way the views of its first members, if our lives are in contradiction to our profession, and we are found day by day advocating sentiments directly opposed to the doctrines those early promulgators of the Truth suffered so much in upholding? "Profession is not piety," and that man is entitled to no respect who is found making use of his profession to protect him whilst he is endeavouring to undermine the foundation on which the profession rests. If in fact do this knowingly, he is not honest in principle;—if he do it ignorantly, he may perhaps be defeated by a little of that sharp reproof, which the apostle recommends to be bestowed on some for the blessed end, "that they may be sound in the faith."

Outward peace and good neighbourhood is a good thing;—but true heartiness is a nobler attainment, and heavenly love is something beyond a profession of love; it can be felt in the midst of outward tumult and contention. The Prince of Peace declared that he came not to send peace on earth, but rather a sword. From the day of his personal appearance amongst men, when he uttered that declaration, down to this very time, his saying has been fulfilled. His followers have been meek like their Lord; nevertheless they have been made to remake the world of sin, and therefore strife and contention have followed their faithful labours. Satan who would have possessed the world in peace, has been awakened to enmity; he has raised persecution against them, and they have had a full measure of the trouble promised to his followers by the Lord Jesus. As health of body will never be promoted by a superficial healing over of uncleaned sores, so neither will the true health of religious society be advanced by covering with a mantle of false charity, unsoundness in principle, and departures in Christian practice.

For "The Friend."

UNFAITHFULNESS.

There are many things calculated so to gain upon our affections, as to lead the mind from a requisite attention to the pure seed of life, and from acting in concert with a living faith, by which alone we can be preserved alive in righteousness, and be found in a situation, wherein we can harmonize spiritually, with all the faithful and devoted children of one common and never failing Parent. All who have reached the true centre, who are animated and quickened by the same Divine life, are united in a true oneness in the eternal and never changing Spirit of Truth. Such tender minds have a quick sense of preciousness in others, and embrace it with a just appreciation; and also possess as quick a perception of what militates against this illuminating principle in the heart, which wrong things they find it neces-

sary to oppose by keeping to the Truth in themselves.

Those who dwell out of this one spirit, one faith, and one baptism, let outward harmony amongst them be ever so apparent, have no sure anchorage on the one eternal foundation, but are liable to be driven about by every wind of doctrine, till they are overcome and engulfed by the troubled and changing scenes of this transient world. How beautifully and with what force, are the several becomings in this life introduced by our blessed Lord in the parable of the sower, where we see that "some seed fell by the wayside, and the fowls came and devoured them up. Some fell upon stony places, where they had not much earth; and forthwith they sprang up, because they had no depth of earth: and when the seed was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprang up and choked them;" but, continues the parable, "other fell into good ground, and brought forth fruit, some an hundred fold, some sixty fold, some thirty fold." Mat. xiii. 4-8.

The great stumbling stone seems to be, the singularity, the afflictions and many crosses of the Christian's life. A fear of these, keep many, as in the outer court of the spiritual temple, who not evincing a sufficient willingness to undergo the necessary purifications, are not prepared to offer acceptable sacrifice, as on the altar of a pure and undefiled heart. Such little know the great loss they sustain, by not yielding to the regenerating influences of the Holy Spirit, which in its operation brings those temporary afflictions to work out our refinement, and true liberty and enlargement in truth and righteousness. The mind which has been purified by the cross, is adored by many Christian graces, and is alone permitted to partake in part of a view and appreciation of the everlasting crown, which it is assured will be conferred at the end of time, and knows experimentally, according to this declaration of our blessed Redeemer, "that in the world ye shall have tribulation," but also as he assures us, in him peace; and realizes something of this encouraging language,—"Ye of good cheer; I have overcome the world."

State of New York.

For "The Friend."

Thomas Scattergood to Sarah Cresson.

"The Friend" of last week contained a letter of George Dillwyn to Sarah Cresson, exhibiting his filthily care over her; we present to our readers herewith, a letter of Thomas Scattergood, of still earlier date, showing the extension of Gospel care when she was but an infant in the ministry, inspiring forth the praise of Him who had put a new song into her mouth.—Would that such fathers might be renewed to the church!

Robert Marriages's near Chelmsford, Essex, [England], Eighth mo. 1st, 1796.

Dear Cousin,— . . . Thinking so much of thee this morning, and which I have done at other times with near and tender affection, I concluded to take up my pen and tell thee so.

Many and various are the trials such poor

things as I am, in a separation from near and dear connections, have to pass through; and they have a tendency to dip the mind into a feeling of sympathy with and for those who have set out in the same blessed work. And the desire of my soul is, that thou, with all the called of our heavenly Father to labour in his vineyard, may keep steadily to the work, for blessed are they who keep their hands to the plough, looking forward, and pressing forward, under the direction of their Holy Head and High Priest. These will meet with sufficient encouragement by the way. Remember then, dear child, the way to profit is, to give thyself wholly to the work, so will thy profiting appear unto all. Study to show thyself approved unto the Lord thy God, a workwoman in his house and finally that need not be ashamed, rightly dividing the word of Truth—unto which thou art, beyond any doubt in my mind, called. Let not little acts of faith and love in the Gospel of Him who hath called thee and sanctified thee for the work, pass by unobserved, for a cheerful surrender of thy will and faculties in little acts will make way far more; so will thou know thy day's work keeping pace with the day; and then thou mayest look forward to the end which crowns all, even a finishing thy work and thy course with joy, and witness that crown laid up in store for all such as love the Lord Jesus Christ, and do his will.

Love retirement, and reading the Holy Scriptures. Treasure up such parts of them as forcibly strike thy mind; and then, at seasons, thou wilt witness the Key of David handed to thee, which will unlock thy little treasury, and open the mysteries with more enlargement, for the help and benefit of others who are ignorant and unlearned. Here is the end and use of a Gospel ministry, which is not received of men, but of God; and that which is received in secret, quiet retirement, revives in meetings and families, and commendment is given to proclaim abroad. Therefore as a beloved younger sister in the work, I charge and counsel thee, to give thyself to reading, meditation and prayer: and may thy God and mine give thee wisdom in all things to go in and out before the people. Let no one despise thy youth,* neither do thou take in discouragement from this quarter, but in humility and reverence seek for a qualification to say, 'Here am I, Lord, first prepare, and then send me.'

I have now, whilst writing, the agreeable company of my valuable friend and mother, Elizabeth Gibson. She and her husband have been with me near a week. He has gone to Monthly Meeting; and if they both do not move on with me to-morrow, I expect dear George will; and for all I see, go with me through this county. He is indeed (in my opinion) a choice-spirited Friend; and a comfortable couple they appear to be, much beloved by their friends. Two nieces of his live with them, who have been as affectionate to me whilst at their house, as I could look for from my own children; and very comfortable I felt under their uncle's roof.

* S. C. was aged 24 years.

I thought this account would be pleasing to thy dear mother; to whom present my continued love and sympathy; and tell her it was good housekeeping formerly when the prophet kept the widow's house; and my desire is, that the great Prophet of prophets may yet have room in her house and heart.

My dear love to thy brother Elizezer. Tell him, though I have not felt qualified to answer his affectionate letter, yet he may be assured he has considerable place in the mind of his absent relation, who was rejoiced on hearing that he was dear John Wigham's armour-bearer. Oh, that he and my dear son, [Joseph*] may be companions in the way that leads to the everlasting kingdom!

My love to all the lesser tender plants in the family. O, that they may grow up as plants in their youth, and know a being dignified in their day. Mayst thou and thy dear mother be encouraged to continue labour towards them; to bend the tender twigs and form the mind. Ah! how my bowels yearn towards mine own likewise, for whom my prayers are put up, that they may be the Lord's children.

In dear and tender love I salute thee once more, who art my affectionate friend and relation,

THOMAS SCATTERGOOD.

P. S.—Tell Elizabeth Foulke that she is frequently, and with comfort, the companion of my mind. Tell her to be strong and courageous in the work whereunto she is called.

* Joseph Scattergood died Sixth month, 1834, aged 50 years, beloved and regretted by his friends.

LONDON EPISTLE.

The Epistle from the Yearly Meeting, held in London, by adjournments from the 22nd of the Fifth month, to the 1st of the Sixth month, inclusive, 1830;

To the Quarterly and Monthly Meetings of Friends in Great Britain, Ireland, and elsewhere.

Dear Friends,—In offering you this our renewed salutation, we do it not as a mere customary act, but in a measure of the love of God in Christ Jesus; that love which flows from Him the exhaustless fountain of all our mercies, and which we reverently believe has again enabled us to enter into a united travail of spirit for the prosperity of the cause of Truth. In the same love we now address you, and invite you to thank God and take courage.

Since we last met, an awful visitation has been permitted to fall upon this and other lands. Multitudes were called from time to eternity at an unexpected moment. We desire reverently and with gratitude to God to acknowledge that, in his mercy, the pestilence was stayed. May the solemn warning not have passed unheeded by any one of us!

Our hearts turn, in the feeling of Christian sympathy and warm remembrance, to some of our dear Friends in the evening of life, who have long manifested their attachment to the cause of Christ, and whose exercise of mind

for the spiritual welfare of the Church is, we believe, unabated. We desire that they may be encouraged to maintain this exercise; in the humble trust that He who has been their morning light, will amid the infirmities of declining years, be their evening song, and, as they continue faithful unto death, grant them an inheritance with the saints in life.

We feel that the mercy of the Lord is still extended to us as a Church; that he is willing to do us good, and to help us to act for the honour of his name. He strengthened our predecessors to bear an open testimony to pure, spiritual religion, and against those corruptions which had so long overspread the Church, and so greatly dimmed the bright shining of the truth as it is in Jesus. Looking unto Him as their sole and rightful Lord, they sought to live under the government of his Spirit, to renounce the world, and in life and conversation to confess Him in all things before men. Is it so with us of the present day? Under this consideration, and in the feeling of our many shortcomings, we are brought low.

The requirements of the Gospel are unchanged. It is a blessed proof of its excellency and Divine origin, that it has been found adapted to the circumstances and wants of man, in every age, in every station, and in all periods of life. Striking at the root of the evil propensities of the corrupt heart, it condemns sin in the flesh; (Rom. vii. 3.) it brings man out of that state of alienation from God in which he is by nature; and enables him to resist, and finally to overcome, all his evil besetting sins. Being a message of glad tidings of great joy to the penitent sinner,—and "all have sinned, and come short of the glory of God," (Rom. iii. 23)—it brings him, as it is received in faith, to the Lord Jesus Christ, who died for the sins of the whole world, (1 John ii. 2), and it gives Him a blessed hope of salvation through Him, and of life, peace, and joy with Him forevermore.

Dear Friends,—What do we individually know of having passed from death unto life! (1 John iii. 14.) May this solemn inquiry be brought home to every one of us. In the great mercy of God, the Holy Spirit visits all, to bring about a thorough change; to begin, to carry forward, and to complete the purification of the soul, the entire subjection of the natural will, and the establishment of all in a conformity to the Divine will. This work of the Spirit is an inward work, often gradual in its progress, but powerful in its operations. It is to be waited for, to be sought in prayer, and in humble prostration of the soul before the Most High. In the progress of this work, humiliation, conflicts and self-denial are to be endured; but in the Lord's time the blessed fruits of love, peace, and joy (Gal. v. 22) are brought forth. To this work of the Spirit in the heart, our early Friends were brought in a remarkable manner: their souls passed far the bread of life, and for that water which Christ declared to be "a well of water springing up into everlasting life." (John iv. 14) He gave them to partake of this bread, and of this water; and, blessed be his name, He hath bestowed this same spiritual food and refresh-

ment upon his faithful followers who have waited for it, down to the present hour.

You know, beloved brethren and sisters, that in order to partake of this spiritual sustenance, and as a public testimony of our dependence upon God, and of our allegiance unto Him, we assemble together for the worship of our Creator. We enjoin you to avail yourselves of all the privileges thus placed within your reach. Some of our meetings held for this purpose are, we know, very small; we sympathize with those who attend them, and desire their encouragement and help, and that it may be given them to experience the fulfilment of the blessed assurance of our Lord, often referred to amongst us, and ever retaining its undiminished force and authority, "where two or three are gathered together in my name, there am I in the midst of them." (Matt. xviii. 20.) We again remind our members of the great advantage of attending those meetings which are held in the middle of the week. In a feeling of love we call upon our Friends to withdraw for a time from the cares of the world, unitedly to feel after God, looking unto Him for the renewal of their spiritual strength. We invite them also, on these occasions, to act at liberty, as far as practicable, all their fellow-professors who are their assistants in trade, or who are in other ways dependent upon them, that they may share with them in the religious benefits which may be thus enjoyed. And we fresh desire that all our members may be alive to the importance of the right occupation of the First day of the week, not only in the attendance of meetings, but in the profitable use of other parts of the day for their spiritual improvement, being at the same time careful that they do not by undue exertion, even for laudable objects, disqualify themselves for the performance of public worship. It is a real privilege to live as we do in a country in which there is so little to interfere with the performance of this duty. We further encourage our dear Friends to wait before the Lord in private, when in consequence of travelling in foreign lands, or from any other circumstance they may be unable to attend a meeting. The truly awakened mind will not confine itself to the occasions to which we have alluded, but amid the daily avocations of life will often be lifted up unto God; and will seek for opportunities to draw nigh unto Him, and to pray for wisdom and strength to live acceptably before Him.

We take comfort in the belief that the practice of the family daily reading of the Holy Scriptures is very generally prevalent among our members; we desire that it may be observed by all Friends. And we would at this time further recommend the diligent private reading of them. They are a revelation of the will of God to the children of men,—the records of the way of life and salvation most surely to be believed by us: they contain Divine mysteries which are to be accepted in the simplicity of faith. As the enlightening influence of the Holy Spirit is sought for, they are opened and applied to our various wants, contributing to our growth in grace. They are thus felt to be most precious and invaluable, being made

instrumental in bringing us to a holy settlement on Him who is the "Way, the Truth, and the Life." (John xiv. 6.)

The precepts of our Lord and his Apostles apply to us, whatever may be our pursuits or avocations. In the counting-house, in the shop, or in the market; in the crowded city, or in the retired hamlet, in the most solitary allotment, as well as in the performance of our duties one to another, and in our endeavours to serve our fellow-men, we are all exposed to temptation to violate the pure and holy law of God. The adversary of man's happiness adapts his temptations to all the varied circumstances of life. The Lord is our only refuge and sure defence against these assaults; the help of his Spirit is graciously afforded in all our exigencies. But if we expect to be thus preserved and led along in safety through the journey of life, we must ask in prayer for the help of the Spirit, and be concerned to follow its guidance.

The believers in Christ are spoken of as a royal priesthood. To the great privilege of offering "spiritual sacrifices, acceptable to God by Jesus Christ," (1 Peter, ii. 5.) we are all invited under the new covenant. As we come to enjoy this privilege, we are brought not to depend one upon another, or upon stated performances in the public worship of God, and are confirmed in the truth, that typical rites and ceremonies are no part of the spiritual dispensation under which we live. (1 Peter, ii. 5.) In the love of the Gospel, we would express our warm desire that not only all the members of our own Society, but that all who profess the name of Christ may be brought to feel and to acknowledge, and to be established in the truth, that "the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." (Rom. xiv. 17.)

This view of the spirituality and freedom of the Gospel leads to the non-observance of days enjoined by the civil or ecclesiastical authority as those of humiliation or thanksgiving. Whilst endeavouring faithfully to obey all laws which do not infringe upon the Divine law, we continue to believe that to impose such observance, in the name of any ecclesiastical rulers whatever, is an interference with the prerogative of Christ, who alone is the head over his own Church. It is the great duty of Christians so to live, that when public calamities visit a nation, their sense of the chastening which is laid upon them may be manifested by humiliation of soul, under a feeling of that constant dependence upon God in which our spiritual strength so greatly consists. In connection with the support of the principles already stated, we have in usual course received the reports of the sufferings of our members on account of ecclesiastical claims, to the amount of upwards of eight thousand eight hundred pounds. We press upon all our dear Friends a faithful refusal, in the spirit of meekness, of all those demands which are made for the support of a system from which we are well known to dissent.

Our love to our absent brethren has afresh extended to those on the American Continent; from all the Yearly Meetings of which, as well

as from our dear Friends in Ireland, we have at this time received acceptable epistles in usual course. In this love we desire that the power of the Lord may be sought and felt among them, in all their assemblies for his service, and in all their efforts for the spreading of his truth upon earth.

And now, dear Friends, in conclusion, let us encourage one another to walk worthy of the vocation wherewith we are called (Eph. iv. 1) as a Church and as individuals. This vocation is nothing less than to uphold the standard of Gospel Truth in its primitive purity and power. The recent agitations of the public mind on many important subjects of doctrine and of discipline, and especially on baptism and ministry, may, through the overruling providence of God, be preparing the people more at large to perceive the errors which creep into the Church in the one or the other, and to apprehend the nature of the true and saving baptism, the real character of spiritual worship, and the only right call and qualification of Gospel ministers. On each of these great subjects a testimony has, we reverently believe, been given us of the Lord to bear,—a testimony strictly accordant in all points with Holy Scripture, and resting thereon (2 Tim. i. 14); but which we renewedly feel can only be borne in integrity and Christian consistency, through the help of the Holy Ghost dwelling in us. It is only as we are living under its government that we can be enabled to adorn the doctrine of God our Saviour in all things, and by the purity and self-denial of our lives and the weight of our spirits, practically hold out to others the inviting language, Come and "have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ." (1 John i. 3.) May this be more and more known among us, to the increase of our joy in the Lord, to the extension of the Redeemer's kingdom upon earth, and to the glory of his holy name!

Signed, in and on behalf of the meeting, by
JOHN HONGKIN,
Clerk to the meeting this year.

Lloyds.—"Lloyds"—a word often met in English papers—is a great company of underwriters, whose agents are located all over the commercial world. It is expected of the agents of Lloyds, that they ascertain the workmanship of all vessels when upon the stocks—the injuries they receive in the course of their voyages—the nature of the repairs put upon them—their sailing properties, &c., &c., and transmit all the particulars to the company in England.

The accuracy and vigilance of these agents have been matter of surprise to American and other ship-masters; for it is said that the condition and properties of U. S. ships are as accurately understood in London as in Boston or New York. A Yankee-shipmaster, making application at Lloyds' for insurance upon his vessel, observed that the officer referred to at once to what proved to be a great alphabetical register, in which were recorded the names and other memoranda regarding thousands and thousands of vessels, arranged under all the classes peculiar to that establishment, from

"A, 1, red letter," down to the lowest insurable class. In due time the Yankee was informed that his insurance would be so and so, (naming the terms,) that although once worthy to stand as "A, 1," his vessel had worked into lower classes; that when she ran aground at such a place, she received greater damage than the owners were perhaps aware of; and that the repairs put upon her when she was got off were not adequate to the injury she received, &c., &c. The surprise of the Yankee captain, in the language of romance writers, was easier imagined than described. He found they knew more of his vessel than he did himself.—*Late Paper.*

THE FRIEND.

SEVENTH MONTH 27, 1850.

During last Fifth-day week, in the neighborhood of Philadelphia, a gale blew from the east and north-east with unusual power; and after night set in its violence greatly increased. The rain descended in torrents—houses were unroofed—trees torn up—between 20 and 30 water craft on the Delaware and Schuylkill were sunk,—and many individuals were drowned. The trees in the public squares in this city were split of numerous branches, and our streets were thickly strewn with portions of their dismembered limbs.

From information received, the storm appears to have extended the whole distance of our seaboard; and many vessels were wrecked on our coast. Following so close upon the awful conflagration with which we were recently visited, serious minds have been disposed to read lessons of wisdom in these chastisements. Yet nearly every daily paper that we open, contains details of murders, or attempts to murder—of arson—of robbery—and all the vices which mark a depraved state of society. Surely the Lord will continue to visit for these things!

From the daily prints we have taken a few extracts respecting the disasters caused by the storm.

Melancholy Casualty of the Freshet.—A most melancholy casualty occurred during the freshet of Friday afternoon, near the Swan tavern, below the Gny's Ferry bridge. There was a canal boat in the stream laden with iron, which was adrift and in a sinking condition. Three men, supposed to belong to this boat, were seen to go to her with a small boat. They attached the little boat to her as if to drag her ashore, and some of them jumped aboard of her. Suddenly, the canal boat sunk, dragging the small boat and carrying the men down with her. None of the boatmen were seen to rise, and they must have all three perished. It was not known who the men were, nor where the boat was from. At the latest accounts none of the bodies had been recovered."

Dreadful Shipwreck and Loss of Life.—We learn from the New York papers of last evening, that the ship *Elizabeth*, belonging to Philadelphia, from Leghorn and Gibraltar,

went ashore on Friday morning at 5 o'clock, on Fire Island, about 4 miles east of the light-house, and soon after went in pieces, proving a total wreck. She was loaded with marble, and had on board the statue of John C. Calhoun, executed by Powers. Of twenty-three persons on board the vessel, eight were drowned. The vessel was under the command of the mate, the captain having died. The captain's wife was on board, and among the saved. We take the following particulars from the *Express*:

"The passengers and crew, after the vessel was helpless, took refuge in the fore-cabin, the stern having been broken up. They were soon after driven forth from this place by the rushing in of the waters, which came in like a deluge. The late captain's wife reached the shore on a plank alone, and other passengers came to land after extraordinary exertions; some, however, were drowned in their efforts to escape. In twelve hours after the vessel struck she was a total wreck, the sea making a complete breach over her as she lay about 150 yards from the beach.

"Her cargo consisted of marble, castle soap, wool, almonds, oil, lighorn hats, &c.; parts of this cargo were scattered all along the shore. The storm raged so violently on Friday morning, that Fire Island was nearly covered with water.

"Among the passengers by this ill-fated vessel, we learn, were the Count and Countess Ossoli, with their child, all of whom were lost. The lady will be recognized as the late Margaret Fuller, an authoress of note, and a foreign correspondent of the *Tribune*, under the signature of a star. She was a native of Cambridge, Mass., a lady of fine education, and extraordinary intellectual endowments, which from a child, have ever made her a remarkable person in the circle in which she moved."

Freshet in the Susquehanna.—The Susquehanna, we understand, was greatly swollen on Saturday by the recent heavy rains, and at Columbia was filled with driftwood, trees and lumber, giving evidence of great destruction of property above. Much bridge timber and the wrecks of several bridges had also passed down, and fairs were entertained that the Cumberland Valley railroad bridge had been carried away; the fear, however, we infer to be groundless, or we should have been advised of the casualty. The damage to the works in progress on the York and Cumberland road is estimated at from \$5000 to \$7000. The Harrisburg and Mt. Joy railroad was submerged in many places, but with the canal has escaped serious injury. The Tide-Water Canal, it is feared, has suffered severely. The water on Saturday, was in many places two feet above the embankments. We learn from York that the water in the Codorus is very high, and great damage has been done. Several bridges have been swept away, and among them the Baltimore turnpike bridge, about five miles from York. A number of mill-dams on the Codorus had also met the same fate. The Messrs. Lunck at York have lost large quantities of lumber, and the loss throughout the Codorus valley has been very

severe, and indeed all the streams in that section have been swelled to an unprecedented extent."

"On Monday night, at 12 o'clock, the upper gate of the lock at the outlet of the five mile canal, near Plumville, broke through, on account of the accumulation of water in the level from the heavy rain in the afternoon. The force of the water rushing through the opening, drew into it two loaded boats which had been tied up above the lock, and dashed them to pieces, involving in their wreck two drivers who were asleep on board at the time. One of the boats destroyed was owned by a Mr. Kerst, whose son was killed. An arm of one of the boys was seen sticking out from among a mass of coal and pieces of timber. The force of the water was such as to tear all the boats in the level from their moorings, snapping off their heavy lines like pick thread, and owing to the rapid falling away of the water, only the two mentioned above were destroyed."

"Oswego, July 19.—The violent rain storm which commenced in this section of country, yesterday morning, (Thursday) was one of the most destructive in its character, the rain having fallen in torrents for several hours about noon. As the passenger train on the New York and Erie railroad, which left the city of New York on Thursday morning, passed the village of Oswego, about 6 P.M., they encountered water rushing over the track, rendering it necessary to proceed with great caution.

"On arriving at Pipe, on Tingo Creek, six miles west of Oswego, the train was compelled to stop, owing to one of the abutments of a bridge being undermined, leaving the wood-work in a critical situation, and rendering its passage unsafe for even two passengers."

"While the cars were thus detained, information was given that a small village called Tingo Centre was inundated, several houses being surrounded by the rushing waters, and a number of occupants in imminent peril of their lives. A boat was seen being carried up a steep hill by a spirited pair of horses, destined for their relief, the road all along the bank being overflowed.

"A number of passengers, on leaving the cars and proceeding through the rain a short distance, soon discovered an appalling sight. The bed of the creek being clogged up by drift timber from above at the bridge at this point, caused the rushing waters to flow directly through the settlement, effectually cutting off the occupants of the different dwellings from each other. The boat above spoken of was immediately launched, and the nearest rescued, where two or three men were seen, who were rescued. A few rods beyond was a public house with several inmates, who seemed to be entirely cut off from relief; also a number of inmates of dwelling-houses. All the above persons must have been obliged, in all probability, to remain during a stormy night, as darkness soon set in, and the rain continued falling without intermission."

PRINTED BY KITE & WALTON.
No. 50 North Fourth Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XXIII.

SEVENTH-DAY, EIGHTH MONTH 3, 1850.

NO. 46.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

JOHN RICHARDSON,

AT NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

All communications, except those relating immediately to the financial concerns of the paper, should be addressed to the Editor.

For "The Friend."

Erman's Travels in Siberia.

(Continued from page 354.)

Vasilief's island, two miles and a quarter long, and the largest of the four islands* upon which St. Petersburg is partly built, is connected with the Admiralty by a bridge of boats called Isaac's Bridge. "On both sides of this bridge are footways, and at certain distances sentry boxes, such as are also to be seen at the corners of the streets. Here, armed with antique halberds, are stationed the policemen, whose duty it is to preserve order in the throng of vehicles, and to prevent accidents as far as possible. This, owing to the Russian habit of driving at full speed, is no easy matter, and it is only by perpetually bawling out *Pavai!* (To the right!) that the drivers contrive to get clear of one another; but at night, and in dark weather, it is the policemen's duty to warn drivers if there be any thing before them."

"Although it cannot be supposed that in St. Petersburg, any more than in other great cities, the character of the people is to be recognized in its original purity, yet it is worth while to inquire how far the national peculiarities have here maintained themselves against the inroads of foreign fashions and the influence of the court. For the manners and modes of thinking of a capital connected by manifold relations with the rest of the empire must necessarily be felt by the majority in the provinces."

"If we were in endeavour to classify the inhabitants of the capital, according to those circumstances of life which are pervading and essential, we certainly should not adopt the official distribution of the population into fifteen classes. The nation in truth falls naturally into a few leading groups, which remind us of the division of organic bodies in natural history, into Artificial Systems and Natural Families. Grouped in this manner, the inhabitants

of the capital come under the following heads:—

"1. The numerous class of persons engaged in the service of the state, and enjoying, consequently, high privileges, and who, collectively and exclusively, are entitled and bound to wear the state uniform (Mundur.)

"2. Individuals who enjoy high privileges, not for their own services, but owing to their relationship or connexion with the first class. Considerable estates, and a sort of hereditary nobility, distinguish this class, which is not, however, very numerous.

"3. Foreigners, chiefly merchants, who, from a sentiment of hospitality converted into a maxim of state, are treated with more consideration than is strictly due, according to the popular mode of thinking, to their occupations and employments.

"4. Russian merchants and handicraftsmen, partly free, partly in servitude.

"5. Russians engaged in trades and manual arts, at their own choice and on their own account, or in the service of others, and who have the lowest amount of privilege. These also are either freemen or serfs; but the circumstance is here, as in the case of the fourth class, of little outward value, and is hardly to be detected in the actual relations of life. The clergy do not constitute a particular group, but, according to circumstances, belong either to the official class or to the people, and seem to form a mean between both."

"Every kind of public service carries with it some personal immunities, and only a certain advancement in official rank is required, to make them hereditary. Thus, for example, the acquisition of landed property and of serfs attached to it is reserved for a certain rank (the 8th of the artificial classes). And as hereditary succession is inseparable from these, there thus arises hereditary nobility. It is remarkable that in society in St. Petersburg, where there is a constant rivalry between the official and hereditary nobles, the former always have the upper hand. Here the love of rank or office is spoken of always as a peculiar and noble passion, while not actuated by the thirst for honours is described by the word *Nedorad* (undeveloped), a term applied in old times to those who from immaturity or bodily defect were unfit to bear arms."

"With respect to the intellectual cultivation of [the 2d or privileged class], it is impossible to make a general estimate of it, or to describe it in terms universally applicable, for in this very respect are found the widest differences in the same rank of life. Naval officers, civilians engaged in the administration of state, and philosophers by profession, members of the Academy and other public institutions, all belong to the privileged class, and meet together

as equals. It were more to the purpose, and more capable of being done briefly, to explain what they understand by social refinement. Here, the national circle is characterized by an unusual degree of dexterity in the manifold arts of society; by a correct and practised sense of outward propriety, and an extraordinary faculty of quick comprehension, and of lively repartee often combined with great felicity of expression. On this point previous travellers are all agreed, though they differ most unaccountably on many others. They are obviously in the wrong, however, when they ascribe these social gifts to the early influence of French manners. The social refinement of the Russians is altogether of home growth, founded in the moral temperament of the nation, and plainly indicated in the structure of the language.

"The excessive eagerness of the Russians for outside creature-comforts; the hankering, which, in common with other nations of eastern origin, they have after show, and the enjoyments of luxury—a disposition which has increased with the wealth of the capital—awaken in individuals keen feelings of self-interest, which encounter with an animosity so much the more deadly, as the restraints imposed by an absolute government prevent a free and open rivalry. Outward self-denial, cloaking under a calm demeanour a spirit racked with jealous passions, is more in requisition here than elsewhere, and finds facilities of concealment in the national manners and the genius of the language.

"As to their capabilities for science, it must be allowed that they are gifted with superficial liveliness and the faculty of comprehending readily whatever is well defined, but on the other hand, they are deficient in that fine and deeply-sented sense of truth which alone can give birth to original and continuous research. They have a decided preference for mathematical studies, in which they often succeed. This preponderance of the intellectual faculty over the feelings; the liking for what is positive and definitely settled; and the dislike of doubt which calls for further inquiry, seem to establish a curious reciprocity between the mental character and the religious professions of the class under consideration. At all events, here we find in close contact, and not separated by any intermediate shades of opinion, the most orthodox, conscientious adherence to the rites and doctrines of the Greek church, and the most uncompromising, purely rational infidelity. The numerous religious sects which have sprung up among the people, and which form a medium between those extremes, never extend to the upper classes of society."

"The German and other foreign mercantile

* Two of these are appropriated to summer residences only.

families, for the most part opulent, who are settled in St. Petersburg, form a portion of the population completely separate from the class just described. They adopt such Russian usages as seem to be either intrinsically advantageous or suitable to their new home, and for the rest cling to the manners and customs of their native country. They acquire so much of the Russian language as is absolutely indispensable, but zealously cultivate their mother-tongue; and indeed the Germans settled in St. Petersburg go so far as to maintain that their language is more correct and pure than that which is generally spoken in Germany. These foreigners can hold lands by a kind of hereditary lease; and this tenure differs from the noble kind only by its not conveying a *serf*—a distinction which does not lessen its value in European eyes.

"These foreigners are sufficiently numerous to form among themselves a good circle of society, which is never visited by Russians. In the eyes of the latter, the foreigners are sinful heretics, whose company is, if possible, to be avoided. 'To partake of a meal without offering adoration to a crucifix set up in the room for that purpose is considered by Russians of the better class as sinful, or at least as an unbecoming departure from a hallowed custom; while foreigners of the reformed church, on the other hand, deem it unbecoming to affect conformity in such cases, and so there is a strongly marked line of demarcation drawn between them. Without any reference to the first grounds of the diversity of dispositions and usages, the Russians frequently make use of an ancient adage—

"Where the Russian has his gain
The German finds his bane."

"The word here rendered, according to its modern acceptation, by German (Nymetz,) meant originally one 'dumb,' or unable to speak Russian, and was applied to strangers in general."

The mercantile class, though of substantial importance to the prosperity of the nation, stands comparatively low in public estimation. "The peculiarity of this class, is that devoting themselves heart and soul to money-making, they regard rank and honours with an almost religious cynicism, in direct opposition to the principles of the class already described. This temper shows itself in their exterior. They are never induced by the example of the foreigners, with whom they mix in the course of business, to lay aside their simple and antiquated costume; with few exceptions they wear long beads, and, instead of adopting European clothing, are satisfied with the old-fashioned wide gown or *kalfas* and a girdle."

"They associate only with those of their own order, without much regard to difference of fortune; for as there is nothing to prevent the meanest pedlar from rising to be a great merchant, a sentiment of equality pervades the whole trading community." They manifest a polish in address and demeanour, and a wonderful aptitude for social intercourse; but "their mental cultivation goes no further than that they are all *grammatnic*, acquainted with letters, or *grammatn* *anigut*, they understand

writing. This acquirement, which they owe in general to their own efforts, unaided by instruction, enables them to study diligently the sacred writings, which they regard with peculiar reverence."

"The women of the mercantile class in St. Petersburg are easily distinguished by their beauty and purely national physiognomy, to say nothing of their strictly preserved national costume. The old-fashioned popular head-dress is here, as elsewhere, one of the most obvious marks of class. The love of finery among these ladies we had an opportunity of observing, on the occasion of a festival, which suits so ill with modern notions of propriety, that we should hardly have expected to find it still celebrated without any qualification in the Russian capital. In conformity with a Slavonian usage, not wholly inoperative among the upper classes, and remaining in full vigour among the bulk of the people, marriages are brought about by *Seakhi*, or matchmakers, who are always in a condition to offer proposals to men of their acquaintance. Then follow visits of the men to the proposed ladies, and should acquaintance with them prove unsatisfactory, and the match be broken off, no offence is taken.

"But it is more remarkable still that the mercantile class in St. Petersburg have a public festival established for the same purpose. Every year, on the 28th of May, the young women of this class assemble in a particular part of the summer garden for a formal *Bride-show*, as it is called. Decked with oriental profusion of ornament, the marriageable girls are ranged along the alleys of the garden with some members of their respective families and the match-makers behind them. The men passing along are at liberty to enter into conversation with any of the girls, and the acquaintance thus commenced often terminates in marriage."

(To be continued.)

Truth Stranger than Fiction.

The Paris correspondent of the St. Louis Republic, May 2nd, relates the following occurrence:

A young man recently made his escape from the galleys at Toulouse. He was strong and vigorous, and soon made his way across the country and escaped pursuit. He arrived the next morning before a cottage in an open field, and stopped to beg something to eat and concealment while he rested a little. But he found the inmates of the cottage in the greatest distress. Four little children sat trembling in a corner, their mother was weeping and tearing her hair, and the father walking the floor in agony. The galley slave asked what was the matter, and the father replied, that they were that morning to be turned out of doors because they could not pay their rent. "You see me driven to despair," said the father, "my wife and little children without food or shelter, and I without the means to provide any for them." The convict listened to his tale with tears of sympathy, and then said:

"I will give you the means. I have but just escaped from the galleys; I whereas accuse me and takes back an escaped prisoner is entitled to a reward of fifty francs. How much does your rent amount to?"

"Forty francs," answered the father. "Well," said the other, "put a cord around my body, I will follow you to the city, they will recognize me, and you will get fifty francs for bringing me back."—"No, never!" exclaimed the astonished licensor, "my children should starve a dozen times before I would do so base a thing."

The generous young man insisted, and declared at last that he would go and give himself up if the father would not consent to take him. After a long struggle the latter yielded, and taking his preserver by the arm led him to the city and to the Mayor's office. Everybody was surprised that a little man like the father had been able to capture such a strong young fellow, but the proof was before them; the fifty francs were paid, and the prisoner sent back to the galleys. But after he was gone, the father asked a private interview of the mayor, to whom he told the whole story. The mayor was so much affected, that he not only added fifty francs more to the father's purse, but wrote immediately to the minister of justice, begging the noble young prisoner's release. The minister examined into the affair, and finding that it was comparatively a small offence which had condemned the young man to the galleys, and that he had already served out half his time, he ordered his release. Is not the whole incident beautiful!

From the North American & U.S. Gazette.

London Thieves—Singular Meeting.

We clip from a London paper the following account of a very curious meeting, the result of the efforts of a philanthropic individual, Henry Mayhew, one of the reporters of the *Morning Chronicle*, who has addressed himself to the task of reclaiming the juvenile thieves who swarm in that Babylon of the modern world. At the first trading, one is apt to suspect something of a Pickwickian character in the account, regarding it all as a fancy sketch; but it is treated as a sober verity by the London press, and we suppose it ought to be regarded as such.

A meeting of no unprecedented character was held at the British Union School Room, Shakspeare Walk, Shadwell, on the evening of Monday week. It was convened by the metropolitan correspondent of the *Chronicle*, for the purpose of assembling together some of the lowest class of male juvenile thieves and vagabonds who infest the metropolis and the country at large; and although privately called, at only two days' notice, by the distribution of tickets of admission among the class in question, at the various haunts and dens of infamy to which they resort, no fewer than 150 of them attended on the occasion. At first their behaviour was very noisy and disorderly, but before the close they became peaceable and even respectful in their demeanor. About ten had fathers and mothers still living; 20

had only one parent; and 80 were orphans in the fullest sense of the word, having neither father nor mother alive. Of professed beggars there were 50, and 66 who acknowledged themselves to be habitual thieves. The announcement that the greater number present were thieves, pleased them exceedingly, and was received with "three rounds of applause."

When it was announced that one, though only nineteen years of age, had been in prison as many as twenty-nine times, the clapping of hands, the cat-calls, and shouts of "bravo," lasted for several minutes, and the whole of the boys rose to look at the distinguished individual. Some chalked on their hats the figures which designated the sum of the several times that they have been in jail.

The boys were interrogated as to their manner of life, &c., and their answers should be read by all who are engaged in the work of ragged schools. Our limited space will not allow of much extract.

A lad about twenty was about to volunteer a statement concerning the lodging-houses, by which he declared he had been brought to his ruin, but he was instantly assailed with cries of "Come down!" "Hold your tongue!"—and then became so general, and were in so menacing a tone, that he said he was afraid to make any disclosures, because he believed if he did so he would have, perhaps, two or three dozen of the other chaps on to him. (Great confusion.)

The Correspondent of the Chronicle: Will it hurt any of you here if he says anything about the lodging-houses? (Yes, yes.) How will it do so?

A Voice: They will not allow stolen property to come into them if it is told.

Correspondent: But would you not all gladly quit your present course of life? (Yes, yes, yes.) Then why not have the lodging-house system, the principal cause of all your misery, exposed?

A Voice: If they shut up the lodging-houses, where are we to go? If a poor boy is sent to the workhouse he catches a fever, and is nursed into the bargain.

Correspondent: Are you not all tired of the life you now lead? (Vociferous cries of "Yes, yes; we wish to be free ourselves," from all parts of the room.) However much you dread the exposure of the lodging-houses, you know, my lads, as well as I do, that it is in them you meet your companions, and ruin, if not begun there, is at least completed in such places. If a boy runs away from home, he is encouraged there and kept secreted from his parents. And do not the parties who keep these places grow rich on your degradation and your peril? (Loud cries of "yes, yes.") Then why don't you all come forward now, and by exposing them to the public, who know nothing of the iniquities and vice practised in such places, put an end to these dens at once? There is not one of you here—not now, at least, of the older boys—who has found out the mistake of his present life, who would not, I verily believe, become honest and earn his living by his industry, if he could. You might have thought a roving life a pleasant thing enough at first; but you now know that

a vagabond's life is full of suffering, care, peril, and privations; you are not so happy as you thought you would be, and are tired and disgusted with your present course. This is what I hear from you all. Am I not stating the fact? (Renewed cries of "Yes, yes, yes;" and a voice—"The fact of it is, sir, we don't see our folly till it is too late.") Now I and many hundreds and thousands really wish you well, and would gladly do anything we could to get you to earn an honest living. All, or nearly all your misery, I know, proceeds from the low lodging-houses—"Yes, yes, it does, master!" it does;" and I am determined, with your help, to effect their utter destruction. (A voice—"I am glad of it, sir—you are quite right; and I pray God to assist you.")

The elder boys were then asked what they thought would be the best mode of effecting their deliverance from their present degraded position. Some thought emigration the best means, for if they started afresh in a new colony, they said they would leave behind them their bad characters, which closed every avenue to employment against them at home. Others thought there would be difficulties in obtaining work in the colonies in sufficient time to prevent their being driven to support themselves by their old practices. Many again thought the temptations which surrounded them in England rendered their reformation impossible; whilst many more considered that the same temptations would assail them abroad which existed at home.

"During the course of the proceedings, one of the most desperate characters present, a boy, who had been twenty-six times in prison, was singled out from the rest, and a sovereign given him to get changed, in order to make the experiment whether he would have the honesty to return the change or abscond with it in his possession. He was informed, on receiving it, that if he chose to decamp with it no proceedings should be taken against him. He left the room amid the cheers of his companions, and when he had been absent a few moments all eyes were turned towards the door each time it opened, anxiously expecting his return to prove his trustworthiness. Never was such interest displayed by any body of individuals. Many mounted the forms in their eagerness to obtain the first glimpse of his return. It was clear that their honour was at stake; and several said they would kill the lad in the morning if he made away with the money. Many minutes elapsed in almost breathless suspense, and some of his companions began to say that so large a sum of money had proved too great a temptation for the boy. At last, however, a tremendous burst of cheering announced the lad's return. The delight of his companions broke forth again and again in long and loud peals of applause, and the youth advanced amidst triumphant shouts to the platform, and gave up the money in full.

Our faith and constancy are greatest when maintained under painful circumstances. It is a greater force that carries a row-boat

against wind and tide a quarter of a league, than that which impels it a whole league when it has them both in its favour.

London Epistle to its Junior Members.

An Epistle from the Yearly Meeting of Friends, to its Junior Members.

Beloved Younger Brethren and Sisters,—

In the renewed feeling of deep interest on your account, we offer you the word of affectionate counsel and exhortation; with the warmest prayer that He who knows the secrets of all hearts may be pleased graciously to bless that which is thus communicated, and direct it to its designed end.

We look to you, our dear younger Friends, with lively hope, yet not unmingled with fear: we sympathize with you in your besetments and temptations; and fervently do we desire that nothing may be permitted to interfere with, or to mar, the Lord's gracious work in your hearts. May those of you who are, from season to season, made sensible of the renewal of the Lord's mercies to your souls, (and which of you are not made sensible of this?) diligently improve the time of your visitation, and, in the strength graciously afforded, earnestly seek to know your covenant made sure with your God and Saviour. Let nothing turn you aside from the drawings of his love, neither grieve his Holy Spirit, who tenderly cherish you.

Not a few of you have had the advantage of an enlarged and liberal education, and are entrusted in various ways with much for which you will have to account. Let not the consciousness of your gradually maturing faculties, or any idea of your own power or attainments, draw you away from the alone safe ground of Christian humility. Already, in looking back to what were your feelings and opinions a few years ago, you are prepared to acknowledge that you see many things now in a very different light from that in which you then saw them. And is it not reasonable to conclude that a few more years of increased experience will, in like manner, make you feel how narrow and incomplete are even your present views? May considerations such as these lead you to be wisely diffident of yourselves, and to cherish a true respect for superior age and experience. How much of safety and instruction for us all is there in the words of the inspired Apostle, "Likewise, ye younger, submit yourselves unto the elder: yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble." (1 Pet. v. 5.) Whatever be our attainments, it is very profitable to consider how limited are our capacities, and how much lies still beyond the narrow bounds of our knowledge. Frequently meditate upon your own ignorance and helplessness in the Divine sight. Remember that none of us have anything to glory in; that neither our time, our opportunities, nor our faculties are of our own creation; that we have nothing which we have not received. Live, therefore, in the continued reverent sense of your obligations to your Creator and

Preserver, ever bearing in mind that, being his creatures, you cannot be independent.

Dear younger Friends, we feel a lively concern that none of you may be in anywise beguiled from the simplicity which is in Christ. And we would affectionately desire that, in your intellectual pursuits, you may be guarded against publications, or any other vehicles of opinion, of which there are so many in the present day, in which the deep questions of moral truth are so treated that the natural depravity of man, and the absolute need of redemption, as set forth in the Gospel, are almost, if not altogether, set aside or overlooked. In however captivating a form the opinions thus set forth may appear, and however nearly in some instances they may seem to approach to those glorious views of Gospel freedom which, as a Christian Church, we have ever maintained, we are persuaded that no sound or permanent reformation, either in ourselves or in others, can be expected from them. Depraved and corrupted in the fall, the human heart cannot cleanse itself; and they that would thus work upon it in its unregenerate state, without regard to the great truths of Christian redemption, however plausible may be their professions, can do no more than propose the substitution of one mode of selfishness for another. The evil may change its form, but it is not eradicated. The soul, still weary and restless, is drawn no nearer to its God.

If, in meditating upon our being, upon the shortness and uncertainty of life, and upon the awful certainty of death, and if, in feeling the workings of that immortal Spirit that still extends its longings beyond the bounds of life and time, we find within ourselves questions, bound up as it were with our very existence, which may fill the greatest and the wisest with solemn awe, what need there is of reverence and fear in our meditations and our words concerning the Infinite God! What is poor, finite, dying man, without a hope beyond the grave? And what hope can there be beyond the grave but in Him "who only hath" essential, uncommunicated "immortality?" May we, then, bow under an awful sense of the reality of His being, and of our entire dependence upon Him. May we reverently adore His mercy in giving us such a revelation of his will and infinite love as is made known to us in the Gospel of our Lord and Saviour Jesus Christ:—a revelation not given to satisfy a vain curiosity, but to teach us all necessary truths in regard to our relation to our Creator, and the means whereby we may become reconciled unto Him. You know these truths, beloved young Friends. They are abundantly declared for your instruction in the Holy Scriptures; they are witnessed to you in the gracious communications of the Lord's Spirit to your souls. Dwell, we entreat you, under a deep sense of their blessed reality and unspokeable importance. Let nothing be substituted in their place. Beware of wasting your precious time and strength in mere empty speculations; but under the solemn conviction that Christianity alone is the Truth of God, be earnestly engaged to be conformed in all things to its holy requirements. And be not

disturbed, if, with your limited experience, all is not, at once, made plain to you. Rather be concerned to make a diligent use of what you already know to be the Truth. It is only in following on in the way, that either the way itself can be fully known, or its difficulties overcome, or the eye enabled to see the prospect opening beyond. May you then reverently submit yourselves to all the operations of the Holy Spirit. Open your hearts wide to the love of Christ. Neglect not the blessed privilege of the daily private perusal of the Holy Scriptures with your minds turned unto the Lord. Be frequent and fervent in prayer. In attending our religious meetings, be concerned above all things to present your hearts before the Lord, that by the help of his Holy Spirit you may have access unto Him through Jesus Christ. In all things cultivate a holy self-denial; be faithful to your convictions; be not ashamed to confess your Lord before men. So shall your knowledge increase in the things of God, and your hearts shall be enlarged in your Saviour's love. You will feel and know for yourselves, that His Truth is truth indeed.

Some of you are blessed with abundance of the things of this world: may these lie on their guard against the enticements of ease and pleasure, and, according to their ability, seek habitually to yield themselves to a right concern for the help and comfort of others, and especially for the alleviation of the wants and sufferings of the poor. May all of you be kept watchful, upright, and consistent in your varied pursuits and engagements; and may nothing draw any of you aside from the simplicity which is in the Truth. We would affectionately warn you, dear younger Friends, against all self-indulgence and worldliness. None of these things will suffice for you. Giving up to them will only increase the feverishness of your desires. Your thirst cannot be quenched at any earthly springs. Christ can alone give the weary rest, and satisfy the longings of your immortal souls.

It is as you come to know Christ for yourselves, that your eyes will be opened to see, with increasing clearness, the value and importance of those principles and practices which have ever distinguished us as a religious Society; esteeming them, as we do, to be precious testimonies to our allegiance unto Christ, and to his glorious sufficiency and supreme authority in the church. Baptized with the one baptism of the Holy Ghost, you will increasingly feel this to be not only essential, but all-sufficient. Having your hearts sprinkled by the precious blood of Christ from an evil conscience, you will, in the exercise of living faith, witness Him to be your only Passover sacrificed for you, your ever-living Mediator, Intercessor, and High Priest. Thus gathered unto him, and rooted in his love, He will be more and more known as your heavenly Teacher and Prophet; the Shepherd and Bishop of your souls. Greatly do we long that all of you may be thus brought in an experimental sense of the preciousness of these truths. May none reject them in haste or ignorance, or lay aside any of those restraints, which, as they are yielded to, will be increas-

ingly seen to flow from, and to lead to, the Truth.

Beloved younger brethren and sisters! may you more and more feel that you are not your own; that you are bought with a price. Where much is given, there, in the great day of final account, will much be required. May all your talents be freely offered unto the Lord, and consecrated to his blessed service. May every crown be cast at the feet of Jesus. Bear a mind that the unfaithfulness or infirmities of others, whatever be their age or station, will furnish no excuse for you; and that with the Gospel liberty, which it is your privilege as peculiarly to enjoy in this religious Society, the inconsistency of others, real or apprehended, will not excuse you, as you grow in Christian experience and attainment, from the faithful exercise of all those gifts which it may please the Lord in his mercy to bestow upon you, to your own comfort, to the help of the church, and to the praise of his great and worthy name. The prize is before you: it is a prize not of earth but of heaven; not a corruptible crown, but an incorruptible; to be obtained, not without conflict, through deep repentance, through the forsaking of all, through the way of the cross, through the life of faith, looking unto Jesus. Press on towards this prize, ye entreat you. Shrink not from the warfare; yield up your talents unreservedly unto Him who will fight for you, the Captain of your salvation. So shall the crown immortal be yours: so shall you never rejoice in God your Saviour, and adore his abundant mercy who hath prepared for those that love Him "an inheritance incorruptible, and undefiled, and that fadeth not away."

Given forth by our Yearly Meeting, held in London, by adjournments from the 22nd of the Fifth month, to the 1st of the Sixth month, inclusive, 1850, and in and in behalf thereof, signed by

JOHN HODGKIN,
Clerk to the meeting this year.

For "The Friend."

The Unity of the Spirit.

Those who are faithfully engaged to equip themselves of every duty, as in the sight of their Maker, and with his assistance endeavor to walk "in lowliness and meekness, with long-suffering forbearing one another in love," are only in a situation "to keep the unity of the Spirit in the bond of peace." (Eph. iv. 2, 3.)

It matters not in the unwarred adversary in what manner Christian union and fellowship is destroyed in the church, whether by the infusion of principles, contrary to those which have long been received and established; by stirring up uncharitable and imbalanced feelings against the brethren, or by urging to creaturely activity in a zeal contrary to knowledge against things which are conspicuously wrong. If he can only break in upon us, and drive or entice us from our sure dwelling place, which has ever been found a covert from the storm—from a continual and experimental knowledge of the ever blessed Truth

into a dependence upon the arm of flesh, or into an undue reliance upon past experience, he has in some degree gained his point, and infringed on the sacred and essential bond of Christian unity.

By moving and acting from the same holy impulse, the several members of the church are preserved in a healthy and improving state, and though occupied in their different allotments, harmonize in the one Spirit, agreeably to this beautiful illustration of the Apostle, after speaking of Christ as the Head,—“from whom the whole body fully joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.” (Eph. iv. 10.)

State of New York.

Selected.

HUMILITY.

Blessed are the humble souls that see
Their enviousness and poverty;
Treasures of grace to them are given,
And crowns of joy laid up in heaven.

Blessed are the men of broken heart,
Who mourn for sin with inward smart;
There is a stream divinely flows,
A healing balm for all their woes.

Blessed are the souls that thirst for grace,
Hunger and long for righteousness;
They shall be well supplied and fed,
With living streams, and living bread.

Selected.

THE RAINBOW.

When the sun with cheerful beams,
Smiles upon a lowering sky,
Soon its aspect softened secures,
And a rainbow meets the eye.

Thus the Lord's supporting power,
Brightened to his saints appears,
When affliction's threatening hour
Fills their sky with clouds and fears;
He can wondrous then perform,
Paint a rainbow on the storm.

All their graces doubly shine,
When their troubles press them sore;
Then the promise divine,
Gives them joys unknown before;
As the colours of the bow
To the cloud their brightness owe.

Favoured John a rainbow saw,
Circling round a throne above;
Hence we now a pledge may draw
Of unchanging covenant love;
Clouds awhile may intervene,
But the bow will still be seen.

For "The Friend."

A RIGHT ZEAL.

The article lately inserted in "The Friend," on the subject of "Meetings for Discipline," cannot fail to have interested and consoled many minds, which have been brought under exercise, on account of the want of the sensuous influence of charity in the espousal of even a right cause. The views which are set forth in this interesting communication, are in full accordance with the precepts of the Gospel, whereby we are exhorted to be one another's, helpers in the Lord, to the building up of ourselves upon our most holy faith; keeping ourselves in the love of God, and hating even the garment spotted by the flesh.

When ardently zeal and wisdom find their way into the minds of those who are exercised, either in the ministry of the Gospel, or in the discipline of the church, how are the beauty and order of the Truth marred! and how do the labours of those become as spots in our tents! It was, no doubt, under a deep sense of this, that John Woolman in a Yearly Meeting which he attended, was induced to make no humbling acknowledgment to those present, for having spoken in the heat of an untempered zeal, to a subject, which he himself had introduced into the meeting for its consideration.

His mind having been brought under exercise on the subject of lotteries, which were then common, he proposed that Friends should not be held excused for being concerned therein, even where the law of the land was not violated. He introduced his proposition at two different times, at both of which it was opposed, which so wrought upon his natural feelings, that he says: "In the heat of zeal I made reply to what an ancient Friend said, and when I sat down, I saw that my words were not enough seasoned with charity; and after this I spoke no more on the subject. But," says he, "remaining uneasy with my manner of speaking, I could not be my way clear to conceal my uneasiness; but was concerned that I might say nothing to weaken the cause in which I had laboured. After some close exercise, and hearty repentance, that I had not attended closely to the safe guide, I stood up, and reciting the passage, acquainted Friends that I dare not go from what I had said as to the matter, yet I was uneasy with my manner of speaking, believing that milder language would have been better. As this was uttered in some degree of erratically abatement, it appeared to have a good savour amongst us, after a warm debate."

Now, it is only by attending to those feelings which influenced this humble servant of his Divine Master, to the subjection of his own will, that we can ever become useful and efficient labourers in that cause, wherein "the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves, if God peradventure will give them repentance, to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." It has been foretold that

perilous times should come, wherein men should be lovers of their own selves, covetous, boastful, proud, heady, high-minded, &c.; having a form of godliness, but denying the power thereof; and now that we are these things, we are made sensible of the presence of that time of danger, wherein some do resist the Truth, and their folly is manifest unto all who do abide in that which is unchangeable; and is the unfading witness of the Gospel, which is the power of God unto salvation, to every one that believeth. Now, if we would have the house of David to wax stronger and stronger, and the house of Saul to become weaker and weaker, we must apply our hearts unto that wisdom which is from above, and is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. Then should we know if being qualified to fill up our ranks in righteousness, to the honour of God, and the peace of our own souls.

For "The Friend."

Unity Amongst Brethren.

This little contribution is with deference offered for publication in "The Friend." Thus will perceive it has not the city stamp, which may perhaps render it to some an objectionable production.

[We know not from what neighbourhood our correspondent writes, but would hope he does not meet with many who judge of "production" by the *locality* of its author. We know of none such, but commend his essay to their attentive perusal, if such there be.—Ed.]

"Behold how good and how pleasant it is for brethren to dwell together in unity," &c.—Psalm cxix.

It is truly a source of anguish and sorrow to the rightly exercised mind, when any interruption of this harmonious feeling exists among brethren. And surely, "these things ought not so to be."

But we may sometimes be induced, rather than interrupt the appearance of unity, not to lay the testimony of Truth to the line; and our actions will not bear to be closely scrutinized, we are in great danger of becoming strong advocates for an abundance of love and charity, which are excellent Christian virtues, but were never intended to be made a covering for that which stands opposite to the Truth. "Can two walk together except they be agreed."—Amos iii. 3; 2 Cor. vi. 14—15.

John Griffith in his journal remarks, "I have observed a prevailing disposition in some of considerable eminence in the Society, and in a great many others, to cry up for peace and charity, and the maintenance of unity, and not to press anything very closely, lest the peace of the Society should thereby be endangered." &c.—Litt. vol. 5, page 372.

Hypocrisy remains, as it ever has been, no less mischievous, and much more desperate than open defection. It is like an internal sore, whose withering, wasting effects, mostly bring death to its possessor.

Accustom yourself to unreasonableness and injustice. Let the world be the world, you cannot help it. Remain at peace in the presence of God, who knows all your trials and permits them. Be satisfied with doing in calmness, what depends upon yourself, and let the rest be as it were not. You cannot do too much to correct your natural impetuosity and habit of following your love of activity. To be silent, to suffer, to judge no one without actual necessity, and to listen to the voice of God within you, will be like continual prayer and sacrifice of self.

The favourite theme of love and forbearance so much used in 1827, the design of which was well understood, and in time fully developed, that the chief concern of those who used it most, and strenuously exhorted Friends to be very charitable and loving, was to lull their brethren into silence and apathy, while themselves and abettors were secretly striving to sap and undermine the very ground-work of our religious profession.

The truth seeks no compromise, neither does it fear investigation. Its followers have but one Master, and they are all brethren; and these are they who experience the enjoyment of the substance of that theme so beautifully described by the Psalmist.

To preserve this unity, it is highly important that Friends closely observe the doctrine not to precede, contrive, and preconcert how, and in what way matters of importance which are likely to come under consideration, shall be disposed of; if so, weakness and dissension of vision must ensue, and we become a confused mass of diseased members. It is certainly the duty of every member of the church, patiently to hear, duly consider, and treat with all becoming respect, sentiments advanced by his fellow member, whose views may not be in unison with his, even in our meetings for discipline, before a matter be finally determined. But one thing appears certain, that out-door conclusions come to by members, have never conferred a benefit, or proved a blessing to the church; neither can they if Christ be the head.

W.

For "The Friend."

A RIGHT SPIRIT.

The spirit in which apparently good acts are performed, should often be closely examined, and all our motives duly weighed in the unerring balance, lest the time should come when we may be found wanting in real virtue, and our offerings be rejected.

It is not enough merely to be employed in good things. Without seeking continually a right qualification to do them in a right way, that will meet Divine acceptance, what will all our works avail? As it becomes our constant concern to pay strict attention to the teachings of One, who teacheth as never man taught; a skillfulness in the Truth will be acquired, and the knowledge obtained, which will lead to the acceptable performance of all Christian duties, in the best and most successful manner.

The spirit which influences us, I believe, weighs far more in the Divine sight, than much labour, suffering and pain, regardless of this important consideration. David appears to have been sensible of the excellency of that state of mind, which is relieved from a polluted conscience and improper feelings, from this earnest aspiration, "Create in me a clean heart, O God, and renew a right spirit within me." (Psalm li. 10.) The apostle Paul also beautifully illustrates the necessity of a right spirit, while enforcing the vital importance of charity, in this language: "Though I speak with the tongue of men and of angels, and have not charity, I am become as sounding

brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." (1 Cor. xiii. 1-3.)

An unflinching testimony in favour of every right thing, and against all that is wrong, and which is calculated to oppress the pure seed of life, is very essential; but this testimony unless proceeds from a right spirit, will avail us nothing. The spirit which prevails in us, may be proved by comparing it in the true light with that of our blessed Redeemer, who when he was buffeted and reviled, reviled not again, and who, though some were not willing to receive him and his testimony, reproved those that would destroy them; and who like a sheep that is dumb before his abusers, when persecuted, opened not his mouth, and prayed for his enemies. "Father, forgive them, they know not what they do."

The old dispensation which admitted an eye for an eye, and a tooth for a tooth, shadows forth man in his natural state, and he that has left a state of nature for a state of grace, can see the necessity of the change, and that old things must be done away, and all things become new. In this desirable condition, he knows that he has passed from death unto life, because he loves the brethren, and finds that the rankling feelings of hatred, revenge, and animosity, are changed for those of long-suffering, gentleness, kindness, and forbearance, while there is a firm and unwavering testimony borne in favour of the Truth, and in opposition to error. However nearly right many may seem in a strictness for the letter, and an apparent zeal for the Truth, unless the spirit in which they act will bear these unalterable Christian tests, which have stood as true touchstones from age to age, the conclusion is inevitable, that it may be greatly to their advantage deeply to ponder this expression of the apostle, "The letter killeth, but the spirit giveth life." (2 Cor. iii. 6.)

State of New York.

Wanted Above.—A distinguished physician of Chester county, gave the following beautiful story in a letter to a friend:

"At the commencement of my practice I was called to see an Irishman's child, who was labouring under a severe attack of pneumonia. The poor little fellow grew worse and worse for several days, until on one of my visits I found him very low, his breathing extremely difficult, and the extremities almost cold. The family saw and felt deeply the danger. When I left the house the father followed me out of the door, and as I mounted my horse he said: 'Dochter, dear, do ye think little Jenny will come out of it?' I replied, 'The case is very doubtful, but there is some hope.' 'Shure, dochter, an' I have no hope at all; none in the world, so I haven't.' His mother an' me have often been speaking about him, so we have, and we never expected to rare him. Such

childer can't be rared, I doubt, they never stay long.' 'Why?' said I. 'Ah, dochter, b'y so crathy. Ye wudn't believe what takes aise he has wid him—he's wanted above among the blessed.'—*Ashton's Philad. Gaz.*

A Beautiful Fire Proof Cement.—The French use a cement to protect the roofs and walls of their outbuildings from taking fire, composed of the following materials:

"Lime sufficient for a bucketful of whitewash; mix with a peckful of water, and add two and a half pounds of brown sugar, and three pounds of salt; stir them well together, and the 'cement' is completed. Colouring matters, such as lamp-black, yellow ochre, or any other paint which will resist the action of lime, may be added to suit the fancy of those who use it. This cement is said to afford perfect security against sparks. It is very durable, and does not require to be renewed often than once in four or five years. It is also ornamental. By mixing linseed oil with a little Spanish brown, a hue is given to the roofs very nearly resembling slate."

A New Manure.—Robert Bryon, of Cumberland county, about eight miles from Hagerstown, has been experimenting for the last ten years, to make exhausted tanbark available and valuable as a manure. Besides his magnificent farm, he likewise carries on the tanning business. Finally, after a great deal of expense and many failures, he has succeeded in discovering a method of producing from the tan an efficient manure. This is his plan: He has tan wheeled out on a level piece of ground, and levelled off, two or three feet thick. Over this he spreads a layer of two or three inches of lime, and over that again a stratum of tan, then a layer of lime, and so on. He lets the bed so prepared remain for two years; at the end of that time he finds himself in possession of a bed of manure, the effects of which upon the land can hardly be surpassed for the richness of its product and the durable fertility which it imparts.—*Lancaster Co. Pa. Farmer.*

Advantage of having a Trunk.—In reference to the overloading of animals, Sir Charles Napier gives an anecdote of the elephant, which really goes far to justify Pope's epithet of "half-measuring," as applied to it:

"Here I cannot refrain from telling a story of one of the Scinde elephants, taken in 1813, and called by some one Kubdoor Moll. He belongs to the baggage corps, and has been attached to a regiment marching up to Multan. My letters tell me that Kubdoor Moll allows them to load him as much as they like, and then, deliberately, with his trunk, takes off all beyond the quantity he thinks fair to put on his back. They dare not put any thing on again."

Perfection easily supports the imperfections of others.

"Have the courage to do without that which you do not need, however much you may admire it; and to speak your mind when it is necessary you should do so, and hold your tongue when it is better that you should be silent."

Have the courage to admit that you have been in the wrong, and you will remove the fact from the mind of others, putting a desirable impression in the place of an unfavorable one.

"Have the courage to leave a company at a proper hour for so doing, however great the sacrifice; and to stay away from one upon the slightest grounds for objection, however great the temptation to go."

For "The Friend."

SARAH HADLEY.

We believe the following account of the last illness and death of Sarah Hadley, (as taken down at the time,) has never been published; and, although several years have elapsed since then, the sound Christian principles therein promulgated, are none the less instructive. Should the Editor concur with us in the opinion that it is worthy of a place in the columns of "The Friend," by giving it an insertion, he will oblige

A SUBSCRIBER.

Sarah Hadley was the wife of William Hadley, of Clinton county, Ohio, and daughter of Jonathan and Deborah Lindley, formerly of Orange county, Indiana. She was taken from works to rewards, after a long confinement, of a lingering and painful disease. She bore her afflictions with that patience and quietude which becomes a Christian. Her mind was often evidently clothed with a sense of the Divine presence. About four weeks before her close, as the family and several of her friends were sitting around in silence, she with a sweet and impressive voice, spoke as follows: "O! dearest Lord! I suffer much bodily pain and affliction, but I never have had cause to complain, for on thee my soul is stayed; and I pray thee to preserve me, and enable me to bear what seemeth good unto thee to lay upon me. Oh! dearest Lord, carry on thy great work until my journey's end. Oh Lord, I commit both soul and body unto thee. I pray thee to be as a hedge around my dear husband, and our dear lambs, and direct them to thy heavenly kingdom." Soon after she said, "I could cry aloud to the whole world, if they could hear me, to return, repent, and live, for there is war declared against the meek and humble followers of Jesus Christ. How many whom I dearly love have gone astray, far and wide, into the barren mountains of vain speculation! Oh! how my spirit mourns for them, for when the messenger shall come, mounted on the pale horse, in order to summon them away, to appear before the Judge of heaven and earth, they will find that these high mountains, will have to be cast down at the feet of Jesus, and they will have to cry mightily unto him for mercy, before they can be favoured to enter into his joy. They will have to condemn the doctrines of Elias Hicks; for though they may think those doctrines may

do to live by, *they will not do to die by*; they will live to acknowledge that the Lamb doth reign." To her husband she said, "My dear husband, I know of no time that thou couldst have done more for me than thou hast done, and the Lord will bless thee therefor. I wait thee to instruct our dear children to read the Holy Scriptures, and to endeavour to implant in their tender minds, the words of truth, as it is in Jesus Christ our Lord."

At another time, she was drawn forth in supplication in the following manner: "Oh! heavenly Father, if it be consistent with thy will, remove this my poor suffering body to the place appointed, and my spirit to itself in the heavenly eternal." After which, she spoke with much feeling and interest of the loving kindness of the Lord, in bestowing his manifold blessings on them; but said, "I must give you all up, for I am going to the Father's house, where there are mansions prepared for you and me, to meet again if you keep your places; and I wish you all to give me up cheerfully."

A few weeks before her departure, after having given some directions relative to her interment, she broke forth in the love of the Father, in songs of praise and prayer. Soon after this, she took her husband by the hand, and said, "I know thou lovest our children, and I believe thou wilt take good care of them." Then taking the children severally by the hand, she directed them to be good children, and serve the Lord Jesus Christ, who suffered and died on Mount Calvary, to save their souls from sin. "Love one another," said she; "I am going to leave you; and be good and obedient to your father."

One evening a number of friends called to see her, she stated to them, that her mind had been still and quiet, and the presence of the Lord had overshadowed her; after which she supplicated as follows: "Oh! gracious Father, if it be consistent with thy holy will, cut short thy work in mercy, and remove this poor suffering body, that I may pass from works to rewards; where the wicked cease from troubling, and the weary are at rest."

About a week before her departure, she was taken with alarming symptoms of death. She desired some of her particular friends sent for, which was done. She expressed to them her faith in the Lord Jesus Christ, in the following manner: "I know our Lord and Saviour Jesus Christ, who suffered and died on Mount Calvary, cried to his Father and gave up the ghost. Oh Lord! remember me a poor suffering one, and when thou seest that I have suffered sufficiently, I know thou wilt be pleased to release me." Again, she said, "Oh! who can deny the Lord that bought them? He is my Redeemer—the author and finisher of my faith. I wish the whole world could know that he is my Mediator and my Redeemer; and I think none can deny that, when they come to see things as they are. Oh! gracious Lord, how can so many deny thy Name, since thou, by the shedding of thy blood upon the cross, hast purchased redemption for all men!"

Thus we have evidence of her departure out of time, triumphing in the faith of the Lord

Jesus Christ, agreeable to the doctrine of the apostle: "Being justified freely by his grace, through the redemption that is in Jesus Christ, whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus"—Rom. iii. 21, 25, 26. In this confidence and the rejoicing of hope, she continued firm unto the end, and quietly departed this life, on the 29th of Fourth month, 1830, in the 33rd year of her age.

Life is like a portentous cloud; fraught with thunder, storm and rain; but religion, like those streaming rays of sunshine, will clothe it with light as with a garment, and fringe its shadowy skirts with gold.

THE FRIEND.

EIGHTH MONTH 3, 1850.

Our Newport correspondent is informed, that the article, "African Slave Trade," is intended to appear in our next.

NEW YORK YEARLY MEETING.

The printed minutes of the late New York Yearly Meeting being before us, we shall present our readers with selections of parts of them, which are of general interest.

The Report of the Committee of Nine Partners Boarding-School, informs that the total number of scholars during the winter term, was 101—84 boys and 37 girls. Of these, 45 were members of our religious Society, less than one-half of the whole number. During the summer term, the total number of pupils was 69—boys 30, girls 39. Ten pupils have patronized, each for a part of the year of the benefits of the permanent fund at an expense of \$402.

The Committee have long and earnestly desired to have the school select, and have used their endeavours to make it so. By direction of the Yearly Meeting, a circular was distributed, which provided, that if the names of 100 pupils should be forwarded, who would be sent only if this desirable result was accomplished, that others should be excluded. This circular was of no avail. The Committee have laboured year after year, but the school has not been filled by Friends' children, and others have consequently been admitted to supply the deficiency, and to avoid if possible, bringing the Yearly Meeting into debt, which it was feared would not give satisfaction. Notwithstanding this has been the case, it appears that the expenses of the institution have, during the past year, exceeded its receipts by \$187.38." We believe it will be found in most of our Yearly Meeting Boarding-Schools, where the practice has been adopted, that the introduction of children not our members, will cripple these institutions, both in lessening the number of Friends' children sent to them, and

finally involving them in debt. And as our zeal for the support of our doctrines and testimonies flags and dies away, so will a golly concern to give our children a guarded education in our own seminaries, under consistent Friends who maintain them in life and practice, die with it.

The condition of the Boarding-School, and a proposition contained in the report to close it, if on some further trial it cannot be sustained select, was referred to "the deliberate and careful attention of a committee," who at a subsequent sitting proposed, "that the School be continued on the present system for the term ending in Tenth month next,—that after that time it be made an *entirely* select school, as originally designed by its founders—leaving to the committee *some discretionary power* regarding those children, one of whose parents may be a member, and who evince a desire to educate and bring up their children as such. In the meantime, that it shall be the duty of the committee to ascertain if there be any probability of a sufficient number of pupils differing for the future, or encouragement afforded in any other way, to support the school without expense to the Yearly Meeting. In that case, it is recommended that the committee be authorized to continue it hereafter; but if there shall be no prospect of such encouragement, it is proposed that the committee be directed to dispose of the whole property either by sale or lease, as they may deem advisable, and close the school in the spring of 1851." The meeting approved of these propositions, and requested the committee to carry them out.

At a subsequent sitting, "A Report from the Committee on Education was read, exhibiting a discouraging view of the state of this most interesting subject—the suitable and religious instruction of our youth."

A proposition from Westbury Quarterly Meeting to alter the following rules of discipline on marriage engaged the attention of the Yearly Meeting, and was referred to a large Committee.

Former rules, edition 1836.—"From a sense of the peculiar importance of the marriage covenant, as it regards the safety of individuals, as well as the preservation of Society from the injurious effects resulting from those connections, it is concluded that when any Friend shall marry a person not a member of our Society—[line 21]—after being suitably laboured with, he shall be disowned; unless a tender susceptible state of mind should be manifested; in which case the meeting shall be at liberty to attend thereto. And should the person in this state of mind, present an acknowledgment, voluntarily the result of religious conviction, the Monthly Meeting may accept it as satisfactory." Page 59.

"2. In order to prevent marriages between persons of near a kin, no marriage between first cousins, [?] nor between a man and his deceased wife's half-sister, shall be permitted among us; and when any persons of degrees of kindred as near as those shall intermarry, they shall be disowned." Same page.

"3. If any Friend shall attend the marriages of those who go out from us, or marriages accomplished by the assistance of a

priest, they should be treated with as disorderly persons." Page 60.

"4. When persons who have been disowned for marrying contrary to the order of our Society, do, from a religious sensibility, witness an exercise of mind that induces a desire for reconciliation with the Society, no discouragement should be given by the requisition of any expressions in an acknowledgment, which would not accord with a tender regard for the preservation of harmony, so precious and necessary to be maintained between husband and wife." Ibid.

The proposed alterations are, 1. "In the Book of Discipline, edition of 1836, page 59, line 21—Erase after the word 'Society' the remaining part of the paragraph, and insert in its place the following: *He shall be disowned, unless upon being visited by a committee, he expresses a desire to be retained in membership; is in the habit of attending meetings, and gives evidence of attachment to our religious principles.*"

"2. On the same page, in the paragraph relating to marriage of persons near of kin, erase the words—*Nor between a man and his deceased wife's half sister.*"

"3. On page 60, instead of the paragraph in relation to attending the marriages of those who go out from us, insert the following: *Friends are pressing advised not to attend the marriages of those who go out from us, or marriages accomplished by the assistance of a priest.*"

"4. On the same page, instead of the paragraph in relation to the restoration of those who have been disowned for marrying contrary to the order of our Society, insert the following: *When those who have been disowned for marrying contrary to discipline, become desirous of being reunited to Society, they may be restored in the manner prescribed for persons requesting to be received into membership.*"

A report of the committee appointed on this proposition was produced, saying, "They have given careful attention to it, and after a full interchange of views thereon, they were nearly all united in recommending that the first, second, and fourth alterations, as proposed by that meeting, be adopted; and that the third proposal change be rejected."

A minute of the Yearly Meeting says, "The alterations proposed were seriously considered, compared with the discipline as it now stands, and with much unanimity adopted."

We do not wish to enter at present into much comment upon a change of discipline involving important testimonies of Friends, for which many of our brethren suffered deeply in various ways, and the firm support of which has been a blessing to thousands. Friends have always had a testimony against mixed marriages, and against the practice of marrying by a priest, or a professed minister of the Church. When any member violates the discipline, either in marriage or in anything else, we have always believed, that Truth requires us to testify against the transgression, or the party to bear his or her testimony by an acknowledgment, which the meeting is to decide whether it be suitable to the occasion. If

we understand the above rule as altered, a member may marry a person of another profession, by the aid of a hired minister, or a magistrate; and if he attends meetings, expresses a desire to be continued a member, and gives any evidence of attachment to our principles, the Monthly Meeting is to retain him in the Society, without any condemnation of the act of violating our testimony against marrying by a priest, or for joining himself to one who is not a member.

We apprehend this important change of discipline, unprecedented as far as we know, will bring distress on many members throughout the Society, who will regard it as a departure from that firm and noble stand, which true and faithful Friends have maintained in supporting the precious Christian testimonies, which the Lord Almighty raised us up as a Society to bear. We cannot suppress our deep concern for our beloved Society, and for the preservation of the excellent system of church government given to us by the Head of the Church. How can we expect the blessed unity to be restored, which in days past so remarkably characterized us as a religious body, if different sections, one after another, are bringing down the discipline to the worldly mind-ness and degeneracy, spreading over so many who have the name of Friend. Will not "the description given by the prophet of the state of a portion of Israel," partly quoted in the minute on the state of Society, become applicable, where such degeneracy is permitted to prevail? "Her gates are sunk into the ground, her hath destroyed and broken her bars, and her king and her princes are among the Gentiles; the law is no more; and her prophets also find no vision from the Lord." Lam. ii. 9.

The document prepared by the conference at Baltimore was twice read, and adopted. The committee was continued, and at another sitting "the clerk stated that the Committee continued to unite with those of the other Yearly Meetings in GENERAL CONFERENCE, had agreed to propose, that the time for such meeting be the first Second-day in Fifth month next, at Baltimore; the proposition was agreeable to the meeting, and it was concluded to insert this information in the epistles to all the Yearly Meetings of Friends with whom we correspond."

"Smith Upton and Paul Upton were released from the appointment at their own request."

"A suggestion was made, whether a change in the time of this meeting's being held, might not usefully be made, so that it should commence about the middle of the week instead of Seventh day. The proposition engaged the consideration of the meeting, and was referred to next Yearly Meeting for further attention."

The meeting closed its sittings on Sixth-day, 31st of the Fifth month last.

DIED, on the 30th of Sixth month, 1850, F. LEANS, wife of Joseph Matlack, of Moorestown, N. J., in the 95th year of her age; an esteemed member and for many years an overseer, of Chester Monthly Meeting.

PRINTED BY KITE & WALTON.

No. 50 North Fourth Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XXIII.

SEVENTH-DAY, EIGHTH MONTH 10, 1850.

NO. 47.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

JOHN RICHARDSON,

AT NO. 50, NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

All communications, except those relating immediately to the financial concerns of the paper, should be addressed to the Editor.

For "The Friend."

African Slave Trade.

Newport, R. I., Sixth mo. 25d, 1850.

To the Editor of "The Friend,"—

I am glad to see that you have recently given place in "The Friend," to a notice of the African Slave trade. As its writer truly observes,—brute beasts are probably never subjected to such indescribable sufferings as the poor Africans are doomed to undergo at the hands of citizens of what are called Christian nations; and indeed, it is doubtful whether any of the lower order of the animal creation could survive such intense cruelties as are inflicted on the wretched victims of this diabolical trade in human beings. Had such horrors as are now daily and hourly being enacted, been handed down to us by tradition, or the pen of the historian, they would have been deemed fables at the present day. Who can read as contained in a late number of the Westminster Review, (January, 1850), the testimony given on this subject by Dr. Jose E. Cliffe, before a committee of Parliament, and not feel their hearts crushed as it were, within them, at the revelations made of the dreadful depravity of the slave dealer, and of the indescribable agonies of his victims. That this traffic involves in its prosecution almost every flagrant crime, made capital by the laws of civilized nations, and a complication of cruelty and misery which it is almost impossible for the mind to conceive of, there cannot be any doubt. Why is it then, that the multitude of journals and newspapers that circulate among us, so seldom allude to this dreadful evil, and still more rarely enter into its details? Were the editors of the public prints in the United States to bestow the same efforts in procuring facts and details relating to the African slave trade, and allot as much space in their columns to that subject, as was lately devoted to the case of the murder of Dr. Parkman, I believe that it would have the effect so to arouse the public mind to a sense of its enormities, that it would not again slumber,

until some effectual means were devised for its speedy and total suppression. Why is it then, that one solitary murder should thus so powerfully move the sensibilities, the passions, or the curiosity of the community,— whilst thousands of other murders and outrages of equal magnitude, should be allowed to occur almost unheeded? Are we willing to admit, that the intense interest that was manifested in the detail of the murder of Parkman, sprang from the selfish sentiment, that we ourselves are individually liable to be made the victim of such a crime, whilst we have nothing to fear from the murderers of the poor African? Will such a plea as this avail us when we come to settle our final account before the great Judge of all? How can we as Christians reconcile such selfishness, with that injunction of Him whom we profess to follow and obey,—to love our neighbour as ourselves! And if we really love others as ourselves, will we not seek to relieve their suffering? Yea, will we not be willing to suffer with them, until they are relieved? As Christ suffered for all, so will he incline the true children of his kingdom to suffer, in a degree, for all. The love with which he inspires their hearts, is universal in its character; it is circumscribed by no bounds, but sympathises with suffering wherever it is known to exist.

Perhaps the pure religion of Jesus has never been more beautifully exemplified by any of his followers, than in the life of John Woolman. So closely did this childlike Christian walk with God,—so carefully did he watch over the manifestation of His blessed will in his heart,—so meekly and trustingly did he obey its every intimation of duty,—that he seems to have obtained so complete a victory over self and his own will, that his heavenly Father in love condescended to make known to him in a vision, that he whom the world knew as John Woolman, had ceased to live,—that John Woolman was dead—(dead to the spirit of this world)—and that Christ alone lived in him. It is worthy of deep consideration, that during the continuance of this same vision, there was shown this faithful servant of the Most High, a mass of human beings, in a direction between the south and the east, in as great misery as they could be and live, with whom it was signified to him he was mixed, and might not henceforth consider himself a distinct being from them.

It is recorded in scripture by that loved Apostle, who was wont to lean upon his Saviour's breast, that when his Divine Master announced to his disciples, that the time of his departure was near at hand, that he also told them he had yet many things to say unto them; but that they were not prepared to receive him, which he (whose name was Truth)

when he went his way to his Father who sent him, would send unto them the Spirit of Truth, who would reprove the world, and guide his faithful ones unto all truth.

In accordance with this declaration of our Saviour, whilst personally with men, and in union with the progressive character of his spiritual kingdom, both as it operates in the hearts of his obedient children individually, and in its extension on earth, the same watchful and obedient child of the light—John Woolman—appears to have been among the first who were led by the Spirit of Truth to bear testimony against slavery and the slave trade. And it should be borne in mind as an incentive to regard with charity the sentiments of others on the subject of negro slavery, that although George Fox, and perhaps some others of the early Friends, did not unite with the system, yet they were far from regarding it as being so repugnant to the principles of the Gospel as did John Woolman, acting under the guidance of the same Holy Spirit, at a later day.

From the exercise that had long weighed on the mind of John Woolman, and from the direction in which the mass of human misery was discerned by him, there can be no doubt that the vision pointed to the victims of the African slave trade.

Called as "Friends" seemed to have been, to bear unadulterated testimony to that all-comprehensive truth, which in all charity may be well said to be the only foundation of all true religion that ever was, or that ever will be predicated on earth, the grace of God through his Spirit Christ Jesus indwelling in the heart, in the light of which man can alone acceptably worship his Maker, or labour in his cause,—I am well aware, although not myself a member of any religious Society,—that all faithful believers in this Divine truth, who are watchfully obedient to its teachings, cannot lightly engage even in philanthropic schemes for the promotion of good; being taught of God, that his children must still be as wise as serpents, if they would continue as harmless as doves. Undirected by this sure guide within, the most promising plans devised in the wisdom of short-sighted man, often result in an aggravation of evils they were intended to cure; and judging from the experience of the past, perhaps there is no subject which would seem to require greater circumspection from the friends of humanity in approaching, than that of African slavery and the slave trade. We are all perhaps, aware, that they both originated (as regards America) in the misdirected philanthropy of Las Casas, the Spanish missionary, who, moved by the sufferings inflicted by his countrymen on the poor Indians of Hispaniola, conceived the idea of

substituting Africans in their place, as being a race better able to endure hardships, than were the frail aborigines of the West India islands. The adoption of his project resulted in spreading negro slavery over the greater part of the new world, without perceptibly benefiting the class whose sufferings he sought to relieve. And it seems that almost every effort since made by the friends of the poor negro in his behalf, has continued to aggravate, rather than to mitigate his woes. Such seems to have been the effect of those two prominent measures for his relief—the abolition of the slave trade by most of the civilized nations of the earth, and that of negro slavery in the British colonies. These taken in connexion with subsequent acts of the British Government, have probably brought more ills upon the African race, than would have arisen from any scheme that the ingenuity of men could have designedly contrived for their hurt.

Without entering into the details that led to such a policy, the acts of the British Government equalizing the duties on foreign and colonial sugar, transferred the supplying of the people of Great Britain with the immense amount of that article consumed by them, mostly to Brazil and Cuba. Hitherto it had been produced through the unwearied toil of some 800,000 negroes, labouring in Jamaica and in other British colonies. These people were acclimated, accustomed to work, protected in some degree by law, and surrounded by many conveniences and arrangements, tending to increase the products of their labour. But now most of these were to be obtained from plantations in Brazil and Cuba, newly opened, without conveniences or suitable arrangements either to aid in the labour, or conduce to the comfort of the poor negroes, who are there systematically worked to death, and their numbers replenished through means of the African slave trade,—attended by such appalling horrors as are described by Dr. Cliffe, and a waste of human life, amounting, as has been estimated by Buxton after years of earnest investigation, to one thousand victims daily. Thus on the one hand, the British Government, by their measures, stimulate the cupidity of unprincipled slave merchants to a pitch that defies all law, which on the other they seek to restrain by blockading the slave ports with armed cruisers, which succeed in harassing and intercepting only enough of the slaves, to render the accommodations which even the pecuniary interests of men-stealers, would otherwise provide for the preservation of their wretched victims—secondary, to escape from capture, and instead of using roomy ships as formerly, sharp, contracted vessels, built with a view to sailing fast, rather than carrying, are employed, into which the poor creatures are literally packed, and whose dreadful sufferings are often still more fully prolonged, from the vessels thus freighted being driven by the cruisers, to seek their intended ports in America by exceedingly circuitous routes, by which they hope to elude all pursuit, save that of the ravenous monsters of the deep, who track the groaning charnel ship from shore to shore, feasting on human corpses cast daily in her bloody path. As the slave markets in

Cuba and Brazil are as amply supplied as they could be, were the trade left entirely unobstructed, it is melancholy to reflect that all the obstructions thrown in its way, has as yet only tended greatly to add to the number, as well as to increase the miseries of the victims torn from bleeding Africa. But the indications now are, that England, France, and the United States, will all soon abandon the system of blockade; and it is to be hoped that some plan will be adopted for the suppression of the traffic, with which the friends of peace may conscientiously unite. It is possible that Congress may, ere long, take the subject into their serious consideration, with the view of devising some more effectual plan for the annihilation of this dreadful commerce, in which our citizens and vessels seem to be increasingly concerned, than has been hitherto adopted. The plan of African colonization may then be urged upon their attention; and should they be induced to investigate the subject, it seems to me hardly possible, that they should fail to be deeply impressed with its merits, when facts will disclose to them that a little society with an outlay of less than one million of dollars, have succeeded in overcoming the many difficulties that attend the founding of a new colony, and in suppressing the traffic in human flesh to the extent of about one-third of the whole slave coast of western Africa,— whilst the three greatest powers of the earth, after expending some two hundred millions of dollars in warlike attempts to annihilate the trade, are compelled to acknowledge that all their efforts and outlay of money, has tended to aggravate, rather than to cure the evil. The annual cost of the armed squadron kept on the coast of Africa by the United States, is but little short of four hundred thousand dollars,—a sum which, if appropriated to the peaceful extension of the colonies on the coast, would, judging from the past, soon extinguish the slave trade, and afford a means for the civilization of Africa. Well indeed, might our rulers be said to love darkness rather than light, should they, when the facts are all before them, long hesitate in deciding upon which plan to pursue in future.

Our country is at this time sorely agitated with discussions growing out of the question of domestic slavery. Should the acrimonious controversy now raging, so alienate the minds of the people of the different sections of the United States, as to occasion a dissolution of the national Union, the consequences may be terrible indeed. The contest, so far, seems in many instances, to have had the effect of exasperating the friends of the negro against the master, rather than to inflame their love for the slave; and there is too much reason to believe, that the coloured people in our country have deeply partaken of the same feeling. This has been fully met by corresponding sentiments on the part of the slaveholders; and it is fearful to contemplate the events that might follow a disruption of the General Government. War is dreadful in its every aspect, especially civil war; but terrible indeed would be a civil war between the two races at the South; and whatever might be its early incidents, the contest in all human probability,

would result in the discomfiture, and perhaps extermination of the coloured race; and thus another wave be permitted to fall on the children of Africa, induced by the misdirected efforts of their friends. Then, indeed, would the honest-hearted, who had in the slightest degree assisted in promoting, or in raising public measures in the least affecting such events, be led to examine closely the grounds of their actions; and well will it be, should that hour of trial come, that all such can then feel an assurance in their hearts, that they have not unbidden put forth their hand. Often of late, it has seemed to me, that the true spirit of Christ cannot be too careful how they enter into the conflicts of the present day,—and that they go not out of their quiet fold of themselves,—but wait until they are put forth and led by their heavenly Shepherd, lest while anxious to engage in schemes of seeming good, they become entangled with the contrivances of men, and in creaturely wisdom, mistake the voice of the false, for that of the true Shepherd, are beguiled into the wilderness, and there scattered and torn.

For "The Friend"

Erman's Travels in Siberia.

(Continued from page 362.)

"With respect to the lowest class of the Russian population, the artisans and day-labourers, the account of their condition does not belong so much to the description of the capital as to that of the empire at large. But we may here mention a portion of this class, peculiar to the capital, we mean the *Archieviki*, or members of a brotherhood, who are chiefly employed as messengers and porters by the wealthy foreign merchants. Where reckonings or tallies are to be kept, these men are always preferred, and receive better pay than is otherwise usual in Russia, on account of their incorruptible honesty. These men, whose only fortune is their labour, are collectively surmised for each member of the fraternity; and this kind of bail has had such an effect, that large sums of money are frequently intrusted to an *Archieviki* to make purchases or pay away. Many traces may be found in Russia of a tendency to form similar associations for the sake of improving the credit of a particular business.

"Peasant serfs, who wish to earn an independent livelihood in the capital, receive from their masters written permission to leave their native farms or village for a certain time. Should their efforts prosper, they find no difficulty in obtaining prolonged leave of absence, and in this way they often become permanent settlers in St. Petersburg. To this class belong all the drivers of the vehicles for hire at the streets. Their number increases very much in winter, because the wooden sledges used during that season, and which are made by the peasants themselves, are much cheaper and more easily procured than the Danish, or elegant spring carriages of summer. The owners of the latter usually begin business in the remote quarters of the town, where all the worn-out vehicles are used, and when they

have acquired as much as enables them to buy a better description of carriage, they ply in the fashionable streets. There is no fixed rate of payment for them; but the hire depends on the goodness of the carriage; yet competition and usage have so far ascertained it, that attempts to extort are very rarely made except on foreigners."

"The extremely moderate remuneration with which these people are satisfied for their labour, is explained by the frugal simplicity of their way of living. The boatmen and drivers sleep even during the cold nights of spring in their wharves and their carts. To make this more easy for the latter, cribs for the horses are got up in the corners of the streets; and during the winter, fires are kindled in some open places through the town, which reader it still practicable to live wholly out of doors."

"Their clothing is so strictly in accordance with primitive usage, that not only is it very easily procured, but they can even, many of them, make it themselves. Their food is also of the simplest kind, while at the same time the satisfying of such wants is facilitated here, to the greatest possible extent, for all who are content to abide by the national customs. In the streets of St. Petersburg may be seen at all times a great quantity and variety of articles of food at the lowest possible price."

"A want rendered indispensable by usage is that of the vapour bath, the gratification of which nevertheless is brought by the universal demand within the reach of all. Baths of good size, well provided and extremely cheap, are opened in all parts of the town: Sunday evening, in particular, seems to be set apart for this pleasure, and the lower orders may be then seen flocking in families together to the baths. These when heated may be discovered a good way off by the aromatic odour of the soaked birch twigs and leaves which are used in the baths for rubbing the skin."

From the foregoing account of the inhabitants of the Russian capital, we will pass, naturally enough, to a description of the vegetable world in its vicinity."

"Wherever in the neighbourhood of the city the natural vegetation remains undisturbed by man, the white birch predominates, decidedly, in the woods, and here it arrives at a height and a degree of beauty which it never attains in its solitary sites in Germany. The trees which rank next in frequency—of those which seem to be indigenous—are black poplar, elm, and service. About four miles northeast of the city, on the road to the Finnish colonies of Pergola and Manikofka, are some dreary pine woods, which recall to mind much more forcibly than those birch trees the general character of the region towards the southwest, and the smaller plants alone bear witness on attentive examination to the difference of climate. Thus the *Alchemilla vulgaris*, the favourite meadow herbage of the Alps, grows here much more luxuriantly than in Germany, and often takes exclusive possession of the ground. It was already in flower on the 8th of June."

* It flowers in Breslau [lat. 51° 7'] on the 31st of May. The latitude of St. Petersburg is 59° 57'.

"How favourable the climate and soil of St. Petersburg are to the growth of trees, may be seen on the islands in the Neva, where the variety of trees and shrubs render the landscape quite charming. Cornel, mountain ash and alder, fill up the intervals between noble birches, elms, limes, poplars and maples. Beech trees are rare in the vicinity of the city, though occurring at Manikofka. The horse-chestnut is totally absent from the natural woods, and is cultivated as a rarity only in sheltered places in plantations. I saw it in the Botanic Garden in St. Petersburg, growing under glass, while at Riga it thrives in the open air. It is not the lower temperature of the soil, which here proves fatal to this tree, but the intense cold of a few days in winter. A degree of cold, however, quite as intense as that felt at St. Petersburg, occurs occasionally in the most southern parts of Russian Asia, a fact which proves that botanists do not speak very accurately when they say that northern Asia is the native country of the horse-chestnut. The *Robinia Caragana*, [a species of locust] introduced from the south-east, is here planted for hedges, and spreads like an indigenous plant, while in Central Siberia it can be seen past north of the 53d parallel, according to Gmelin. Indeed it stops at the sources of the Obi, the Tom and Yenisei."

"The 20th of May seems to be the day when the leaves of the birch here unfold themselves. On the 25th, the leaflets of the service were fully developed, the limes being in leaf at the same time, and the willows in flower. The flowers of *Syringa vulgaris* [lilac] and *Robinia Caragana* opened on the 30th. With respect to the first manifestations of vegetable life, the 25th of May here appears to correspond with the 15th of April at Berlin; but the greater rapidity with which the various phenomena of development succeed one another, as we go northwards, was here very manifest. The ice disappears from the Neva on the 22d of April; in thirty days the birch trees are in leaf, and in seven more the *Syringa* flowers."

"The budding of the birch takes place at St. Petersburg forty days later than at Breslau." It is followed by the budding of the

* Mountain ash at Breslau in 6 days, in St. Peters.

Time-tree	15	5
Flowering of the <i>Syringa</i>	30	10
Of <i>Alchemilla vulgaris</i>	51	19

"The development of vegetation seems to be three times as rapid at St. Petersburg in May, as at Breslau in April. The difference in time between like phenomena at different places is greater in proportion as the stage of vegetation considered is early. This fact proves how much the phenomena of vegetation depend on the temperature of the air."

"Here we would suggest that there is another circumstance upon which the rapid development of vegetation in regions remote from the equator, depends as much, probably, as upon the lateness, and consequently higher temperature, of the season at which it comes forward. Light is known to be essential to the mysterious process of vegetation. During the day the plant extracts carbon—its most important in-

redient—from the atmosphere, and probably also from the soil; while during the night it parts with a portion of its carbon. Now, the greater the amount of light at any place, the more rapid—other things being equal—must be the vegetation. Again, the further we recede from the equator (during the summer half of the year), or the nearer the time of year approaches to the summer solstice, the greater is the quantity of light daily received from the sun, and consequently the more rapid the process of vegetation."

(To be continued.)

A heated imagination, violent feelings, hosts of reasons, and volleys of words, effect nothing. The right way is to act as in the presence of God, divested of self, doing according to the light we have, what we are able to do, and satisfied with what success He may grant us. This is a joyful state of self oblivion that too few persons understand. A word uttered in this simplicity and peace, produces a greater effect, than all the most violent and eager efforts. As it is the Spirit of God that speaks, it speaks with his power and authority; it enlightens, it persuades, it touches, it edifies.

From the North American U. S. G. As.

The Great Salt Lake.

The National Intelligencer has received information from the party under the command of Captain Sanborn, of the Topographical Engineer corps, which is engaged in an examination and hydrographic survey of the Great Salt Lake. The despatches are as late as the 10th of March last, and during the previous six months the party were completely isolated by the impenetrable snows of the surrounding mountains. Captain Sanborn says:—

"The winter season here has been long and very severe, commencing about the middle of November. To-day (Feb. 26) the mountains are white with snow, and in many of the cañons it is upwards of fifty feet deep, reaching to the tops of the tallest trees. Although only in the latitude of 40 deg. 46 m., it has more than equalled in severity the winter of last year in Philadelphia, which was an unusual one, and it is even now quite uncertain when it will terminate."

The following, which he writes under date of the 16th of March, will be read with much interest, confirming as it does, the accounts previously given by Fremont, and others. He says:—

"The mountain passes are fuller of snow than ever. Yesterday morning we found that five inches of snow had fallen during the night, and last night nearly as much. This is on the plains; in the mountains the fall is from four to six times greater, the condensation of the atmospheric vapour being there much more rapid and complete. At this moment, while the sun is shining brightly on the plains, it is snowing furiously among the peaks."

"After completing the reconnaissance of Cache Valley, we returned to our camp on

Bear river. When Col. Porter returned to his post, the provision train was despatched down the east shore of the Salt Lake, under Lieut. Howland, of the Rifle, with orders to report to Lieut. Gunnison, whilst I, accompanied by Dr. Blanke, with a party of four men and sixteen mules, addressed myself to make the tour around the western side of the Lake. This trip was, by many of the old mountaineers, considered rather hazardous, especially at that late season of the year. Many of them had tried it, but none had ever succeeded in achieving it. The country was represented to be barren in the extreme, and almost, if not entirely, destitute of fresh water.

"In addition to which, some disturbances and ill feeling had taken place between the whites and the Snake or Shoshone Indians, arising out of a gross outrage which had been wantonly inflicted upon the latter by a band of unprincipled emigrants, in which several of their men were killed and women violated and murdered. I was determined, however, to proceed; and, having provided ourselves with some India rubber bags for 'packing' water in case of necessity, on the 19th of October we commenced our journey. We were also provided with one soldier's tent and one wall tent fly, for protection from rains; but they were of little use, as but in one or two instances could poles be procured for stretching them, so utterly destitute of timber was the region through which we passed. The journey occupied us until the 8th of November.

"We found that the whole western shore of the lake consists of immense level plains of soft mud, inaccessible within many miles of the water's edge to the feet of mules or horses, being traversed frequently by meandering rills of salt and sulphur water, which apparently sink and seem to imbue and saturate the whole soil, rendering it miry and treacherous. These plains are but little elevated above the present level of the lake, and have, without doubt, at one time, not very long since, formed a part of it; for it is evident that a rise of but a few inches will at once cover the greater portion of these extensive areas of land with water again. I do not think I hazard much by saying that a rise of one foot in the lake would nearly, if not quite, double its present area.

"The plains are, for the most part, entirely denuded of vegetation, excepting occasional patches of Artemisia and 'grease wood,' and they glitter in the sunlight, presenting the appearance of water so perfectly, that it is almost impossible for one to convince himself that he is not on the immediate shore of the lake itself. This is owing to the crystallization of minute portions of salt on the surface of the mud, and the oozy slime occasioned by the complete saturation of the soil with moisture. From this cause, also, arises a mirage, which is greater here than I ever witnessed elsewhere; distorting objects in the most grotesque manner, and giving rise to optical illusions almost beyond belief. I anticipate serious annoyance from this cause, in making the triangulation.

"In an estimated distance of one hundred and fifty miles, on one part of the route, fresh water and grass were found *only in one spot*,

about midway of this stretch, and we were obliged to subsist our animals, that is, to keep life in them, by serving them out a pint of water each, night and morning, taken from the India-rubber bags packed upon their backs. The first part of this desert was about seventy-five miles in extent, and occupied us two days and a-half to cross it, travelling all day, and the greater part of the night; walking a great portion of the way to relieve the mules, which began to sink under the want of sustenance and water.

"In the latter portion of the first desert we crossed a *field of solid salt*, which lay encrusted upon the level mud plain, so thick that it bore up the mules loaded with their packs so perfectly, that they walked upon it as if it had been a sheet of solid ice, slightly covered with snow. The whole plain was as level as a floor. We estimated this field to be at least ten miles in length by seven in width, and the thickness of the salt at from one-half to three-quarters of an inch. A strip of some three quarters of a mile in width had been previously crossed, but it was not thick, nor hard enough to prevent the animals from sinking through it into the mud at every step. The salt in the solid field was perfectly crystallized, and where it had not become mixed with the soil was as white and fine as the best specimens of Salina table salt. Some of it was collected and preserved.

"After crossing the field of salt, we struck upon a fine little stream of running water, with plenty of grass, lying at the foot of a range of mountains, which seemed to form the western boundary of the immediate valley of the lake. Here we were obliged to halt for three days, to give our animals an opportunity to recruit. The latter part of the desert was about seventy miles in extent, and was passed in two days, by prolonging our marches far into the night. Had we not found grass and water midway of this barren waste, both animals and men must have perished.

"We were, as I have every reason to believe, the first party of white men that ever succeeded in making the entire circuit of the lake by land. I have understood that it was once circumnavigated by canoes, in early times, by some trappers in search of beaver, but no attempt by land has ever been successful.

"From the knowledge gained by this expedition, I am of opinion that the size of the lake has been much exaggerated; and from observation, and what I have learned from the Mormons, who have made one or two excursions upon it in a small skiff, I am induced to believe that its depth has been much overrated. That it has no outlet, is now demonstrated beyond doubt; and I am convinced, from what I have seen, that it can never be the slightest use for the purposes of navigation. The water, for miles out from the shore, wherever I have seen it, is but a few inches in depth; and if there be any deep water, it must be in the middle. The Utah river (or the Jordan, as the Mormons call it) is altogether too insignificant and too crooked to be of any use commercially. The greatest depth of Utah Lake that we have found is sixteen feet; so that, for

the purposes of a connected line of navigation, neither the river nor the lakes can be of the slightest utility. Such, at least, is my present impression. Further examinations of Salt Lake may, perhaps, modify the opinion with regard to the latter. The river connecting these two lakes is forty-eight miles in length.

The delays and difficulties encountered by Capt. Sinsabury's party in conducting their triangulation of a district of country extending two degrees in latitude, and more than a degree in longitude, may be conceived from the fact that almost every stick of timber used in the construction of fourteen triangulation stations, thus far erected, has cost from twenty to thirty miles travel of a six-mule team, and that nearly, if not all, the water, will have to be transported along with the different parties for their daily use. The captain adds:

"Everything here is enormously high. The vicinity of the gold mines has made money plenty, and labour scarce and dear. Ordinary mechanics get from \$2.50 to \$4 per day. Corn \$3, and oats from \$1 to \$1.50 a bushel. Potatoes at first were \$4, now \$2 a bushel. Flour from 10 to 15 cents per pound. Hay from \$12 to \$20 per ton, wild, and of a very inferior quality. Wood from \$12 to \$15 a cord, and everything else in proportion."

He expresses some fears that the party may not be able to complete their task the present season; but if the most strenuous exertion, stimulated by the dread of another winter's imprisonment, amid surrounding mountains, buried in snow, and cut off from all communion with civilized society, can secure the object, it will certainly be accomplished. Success attend them!

Selected for "The Friend."

GOD'S WILL IN NATURE.

BY SARAH BROUGHTON.

When morning with her rosy hand
Day's eastern gate unbars,
And casts a veil of glory o'er
The dim receding stars—
How many a thrilling music-tone
Breaks on the listening ear!
Yet mid the thousand echoing strains,
The Father's voice I hear.

When from the uncreated fount
Of splendours e'er bright,
The myriad orbs went forth to trace
Their paths of dazzling light,
Which through the dim, uncertain past,
Have mark'd the circling year;
That voice gave out the key-note grand,
To the chorus of the spheres.

'Tis heard in tones of majesty,
When thunder rocks the sky,
Or when on desolation's wing
The hurricane sweeps by;
Or sweeps thrill their whisper'd lays
Among the twilight dews;
That voice is in the dew-gem'd bowers
With cadence soft and clear.

Whether the gentle summer gales
Play 'mid the forest trees,
Or with unwarmed melody
Sweep o'er the shimmering seas;
In every varying note that peals
Among the twilight dews;
I hear the glorious voice that erst
Awoke Time's morning hymn.

For "The Friend."

GRAVE-STONES.

Reflections caused by the recent decision of Friends in England, in favour of the use of grave-stones.

It is the duty of man, to have the remains of his deceased relatives or friends decently disposed of; and it is natural that we should feel a disposition to mark their resting-places; but as the evils that have grown out of this practice are many, and the benefits that have resulted therefrom few, if any, we should be careful in our indulgence of this inclination. Indeed, we may well query, whether the reverence which many of us feel for the remains of our departed Friends, is not a superstitious one?

We have no desire to see them in the grave; nor is it necessary that we should look upon, or be in contact with the soil beneath which they lie, to revive an affectionate remembrance of those who were near and dear to us while here,—this is engraven upon our hearts; and if we desire a reunion with their spirits, we will not seek it in the tomb, but will look toward their home in the region of bliss, "that flesh and blood cannot inherit."

Friends' ancient practice of having their cemeteries neatly and well enclosed, and of raising a simple mound of earth over the graves of their dead, cannot, in my opinion, be improved upon.

That any portion of the religious Society of Friends should in this enlightened age superstitiously, or from any other cause, introduce stones of memorial (though plain) into our burying-grounds, is to me rather ominous.

A.

Indian Numerals.

Some singular developments appear on this subject in the inquiries which are making under the authority of Congress at the Indian Bureau. It is found that while we are paying large annuities to many of the tribes who are still in the mere hunter or barbaric state, these tribes do not comprehend the simplest rules of addition and division. None of them have the slightest idea of *mental arithmetic*. They cannot multiply or divide a figure. And they have no clear appreciation of even moderate sums, of five or ten thousand dollars, unless the pieces of coin are spread out before them. But for all large sums they are in the dark, and are entirely unable to understand a *mental divisor*. Some of them cannot count a thousand. Bundles of small sticks, tied up, are the ordinary mode of counting.

Their arithmetical root is clearly decimal. Five fingers on each hand, held up, is a decimal; five toes on each foot, appealed to, converts this into a vingtesimal. There are separate words for the digits, from one to ten. *Mi-ta-sa*. The nine former are then added after the latter to nineteen. Twenty is denominated by a new term, *mi-tun-a*. The digits from one to nine are then added to this word till twenty-nine. Thirty is a compound meaning three tens; forty, four tens, and so on, to ninety-nine. One hundred is a new term, in

French. The terms one, two, three, &c., uttered before this, render the count exact to one thousand, which is called a *great ten*, and the same preface of the names for the digits can be repeated to ten thousand. This is the Algonquin mode. But the pieces of money, or things of any kind, must be shown, to enable them to understand the sum. There is absolutely no *mental* appreciation of sums. This denotes how carefully, *how simply* and *pains-takingly* money transactions should be conducted with the Indians, and how liable they are to misunderstand offers made for their lands, and to misapprehension or deception.

The more advanced tribes are better arithmeticians. They have profited by education, and more by intermixture of races. The Choctaws have native terms to *ten hundred thousand*. By adopting, at this point, the English terms "million" and "billion," with a peculiar orthography, they can compute higher. The agent for the Cherokee reports original terms for very high sums—which, however, there is reason to believe, not one in a thousand of the common people understands. —D. News.

Singular Balloon Ascension.—The Paris correspondent of the N. Y. Enquirer, under the 18th ult., says: "Yesterday I was witness, as was all Paris, of a balloon ascension, which was perhaps unique in the history of aërostation. Margot ascended in 1820, mounted upon a stag, but both he and stag in an ordinary car. Yesterday, M. Poitevin ascended on horseback, and without a car. The horse, a fine and spirited young white horse, was suspended beneath the balloon, in the place usually occupied by the car. Bands passed beneath the belly and well secured, led the animal in an easy position, with the legs free. M. Poitevin, clothed as a jockey, mounted the horse, which was saddled and bridled in the ordinary manner, and gave orders to cut loose! The horse seemed loth to quit his mother earth, and remonstrated a little when he found that he was being taken off his feet. But once in air he became as mischievous as though he had been struck with paralysis. He must, in fact, have been on a little astonished, and it probably was that astonishment which struck him dumb and motionless. They moved off and up rapidly, now hid, now seen amid the clouds in a north-east direction. We have not yet had accounts of the descent, and do not know whether it was happily and safely effected." —*Ibid.*

For "The Friend."

Review of the Weather for Seventh Month, 1850.

A chapter of calamities might be recorded as having occurred in this, and other parts of the world, during the past month, calculated to inspire the most serious thoughtfulness—to remind us of the uncertainty of life, and all subunary things, and of our entire dependence upon Divine protection. Such was the awful and destructive fire, which was permitted to visit the city of Philadelphia on the 9th—de-

structive, not only to property, but to human life. The death of our Chief Executive on the same night, at a juncture when the affairs of state, are in a very precarious and critical condition—the desolating storm which swept along the whole distance of our seaboard, and far over the interior of the country, on the 18th, uprooting trees, unroofing buildings, levelling crops of grain to the ground, or carrying them away with the freshet caused by the immense fall of rain, and wrecking several vessels on the coast, and damaging many more, thereby consigning many of our fellow-beings, to an untimely and watery grave—the several tornadoes and conflagrations of a more limited extent, which have visited with a destructive force, different sections of our country—the increase of the Asiatic cholera in the southern and western States, and its steady progress towards the east, cutting down as it goes, its victims, at a very short warning,—must all tend to convince us of our own impotency and nothingness—yet in the very midst of these visitations, what prodigality, what wickedness abound!

The weather has been constantly warm, with the exception of one or two mornings. On that of the 11th, a labourer near the creek, discovered some frost, which had been deposited upon the leaves of plants in the night, although the thermometer near the house indicated a temperature of 52°; at 45°, we frequently have frost. The hay and grain crops are generally gathered. In some localities, the wheat was materially injured by a small worm, and "the rust." That which was not collected previous to the 16th, was somewhat damaged by the continued rain at that time.

1st.—Clear and very warm. 2nd.—Clear, calm, and oppressively warm in the morning; about 10 A. M., a fresh breeze sprang up from the S. E., and the sky became partly overcast; at 2 P. M., a smart shower from the S. W., after which it continued showery till 5 P. M. 3rd.—Foggy in the morning; a shower at 3 P. M., and another at 6. 3rd to 14th.—Clear or fair, and generally warm. 15th.—Warm and cloudy in the morning, with a damp S. E. wind; broke away towards noon. About 4 P. M., a dark cloud arose out of the west, and a heavy rain fell, which greatly revived the drooping vegetation. 16th.—A dense fog and sultry atmosphere in the morning. About noon, a smart shower from the South, and another in the evening, attended with a strong wind. 17th.—Frequent light showers during the day. 18th.—Several heavy showers in the forenoon; but about noon it set in for a regular easterly storm, and continued to rain pretty fast till about 10 P. M., with a stiff breeze, when the rain began to fall in torrents, and the breeze gradually increased to a violent wind, (at its height about midnight), which did much damage to grain, fruit, &c., and alluded to above. Some account of the ravages of this storm, having already appeared in "The Friend," it is deemed unnecessary to repeat it here. During this day and night 4.54 inches of rain fell at this place, being the greatest quantity by far, that has fallen in the same length of time since the 5th of Eighth month, 1843. 19th.—Several light showers,

—making within the last five days, the unusual amount of 7.02 inches. 19th to 25th.—Generally fair and warm. 26th.—Warm and cloudy most of the day, with a S. E. wind; a light shower from the west about 7 P. M.; near midnight the wind veered to the N. W., and brought up a cloud from which issued the most vivid and incessant lightning for the space of about two hours, and much heavy thunder was heard at a distance,—the rain literally poured down for a time, to the amount of 1.73 inches. 30th.—A slight

shower about 4 P. M., accompanied with some thunder.

The range of the thermometer for Seventh month, was from 52 on the 11th, to 89 on the 26th, or 37°. Mean temperature from sunrise to 2 P. M. was 74½, being 5½ higher than for the Sixth month. Rain fell on 9 days. The amount of rain during the month, was 9.25 inches—that for Seventh month last year, was 3.03 inches.

II.

West-town B. S., Eighth mo. 1st, 1850.

Days of month.	TEMPERATURE.		Mean from sunrise to sunset.	Direction and force of wind.	Circumstances of the weather for Seventh month, 1850.
	9 A. M.	3 P. M.			
1	74	86	80	23.78	N. W.
2	72	85	78½	23.72	S. E.
3	71	80	75½	23.78	S. E.
4	70	83	76½	23.87	E. to N. W.
5	71	89	80	23.79	N. W.
6	75	86	80½	23.71	N. W.
7	65	74	71½	23.85	S. E.
8	68	76	72	23.89	S. E. to N. W.
9	73	81	77	23.91	S. E.
10	58	76	67	23.98	E. S. E.
11	52	77	64½	30.05	S. E.
12	54	78	66	30.02	S. E.
13	58	78	68	29.93	S. W.
14	68	83	75½	29.82	S. E.
15	71	84	77½	29.98	Variable
16	70	79	74½	30.00	S. E.
17	73	79	76	29.99	S. E.
18	73	82	77½	29.73	S. E. to E.
19	68	66	67	29.29	S. E. to N. W.
20	65	77	71	29.71	N. W.
21	59	76	68½	29.73	N. W.
22	66	82	74	29.84	East
23	64	82	73	29.93	N. E.
24	64	81	72½	30.00	S. E.
25	68	87	77½	29.91	N. W.
26	67	86	76½	29.96	S. E.
27	66	83	74½	29.93	S. E.
28	68	87	75	29.90	S. E.
29	70	86	78	29.78	S. W.
30	74	88	81	29.79	S. W. to N. W.
31	72	83	77½	29.83	N. W.

For "The Friend."

"For the Truth and Against Error."

It was doubtless comforting to many readers of "The Friend," to observe the excellent sentiments of Stephen Crisp, revived in the number for Seventh month 13th, (No. 43),—particularly the encouraging exhortation contained in the "Postscript," in which that worthy elder in the church recommends unflinching firmness in testifying against error. "Let none bave you," says he, "of the pure judgment of Truth," "under any pretence whatever. But as you come to a true feeling of the life in yourselves, to which alone the certain judgment appertaineth, so let this life have freedom, and stop it not from judging all that which is at enmity with the life, and tends to the hurting of the true plant of God." Further on he adds,—and may we of this day mark well his words,— "All beware of that affected tenderness that cries out, be tender to all, and pray for all, and mind the

good in all, and love all, and judge none, but leave judgment to God, &c. I say, heed not the plausible words of that spirit." "Keep that under, in every place, which under pretence of tenderness and forbearance, would make void the testimony of Truth, or make the offence of the cross to cease, in anything wherein you have been instructed from the beginning."

Here is the true ground clearly set forth. The testimony of Truth is to be faithfully maintained—without flinching—without compromising—without reasoning with flesh and blood—in anything wherein the church has been already instructed.

It is true that when the church is placed in a position in which, in the progress of the Lord's dealings with it, a judgment is to be come to, involving what may be called a new testimony in respect to a matter which has hitherto never engaged its attention in a collective capacity, long and patient deliberation, and forbearance, may on some occasions not

only be highly useful in preserving the harmony of the body, but may even be obviously necessary and unavoidable, until the brotherhood of living members are enabled to see sufficiently eye to eye, to record a judgment binding on the body. The great Head of the Church may Himself command such delay as may be requisite to clear up the spiritual vision of his children, in a thing of which they have before had no experience, or in which they may be slow of heart to understand all that his Holy Spirit may stand ready to manifest to them. Such forbearance was undoubtedly exercised in the instances of our testimonies against Slavery, and the use of Armed Spirits as a drink, as well as in those questions of the Affirmation, and the Tax imposed partly for the support of war. These were new subjects in the Society in its collective capacity. Here was an occasion for great forbearance; and this forbearance was exercised a brotherly love by the heads of the tribes; who, however, gave not up their testimony, but steadily maintained their position, until, it might be said, "the people were cleansed over."

But it will not be safe for us to conclude from this, that the church is in every case to stand still, and let error walk through its borders, unrebuked and unchecked; or that when the Society has had committed unto it most precious doctrines, and testimonies growing out of those doctrines, and practices sanctioned by the Spirit of Truth, and by the church under its blessed influence, she should become lukewarm in defending the trust committed to her, or flinch from a faithful maintenance of her Christian testimony, because those who assail it, or secretly attempt to undermine it, are nominally of the same fold. No! Greater is then the need that she should plainly uphold her testimony, her banner to be displayed for the Truth, even though suffering may be her portion.

When great evil under a guise, has crept into the church,—when unsound doctrines have been insinuated, and those whose place it was to have stopped the inroad of them, have on the contrary allowed them to spread,—when they who have endeavoured faithfully to stand by our vital principles, have been oppressed and trodden under foot for this testimony,—is this the time to waver against firmness and faithfulness, under the plea that by pressing to extremes, the unity and harmony of the body may be broken up? Rather, is it not the time in which every faithful disciple of the Lord Jesus, is peculiarly bound to set shoulder to shoulder, if it may be; and if that may not be, yet is he not bound to stand even singly immovable, trusting in the Master alone for strength, in his endeavours to support the cause of Truth against all gain-sayers? There can be no giving way—no hiding of his true sentiments—no keeping quiet and trusting to "time" to cure the disease. If this be unwholly his course, weakness will inevitably ensue, and darkness of vision will overtake and increase, until even those things which once he saw clearly in the light of Truth, will begin to be doubted or denied.

When James Naylor was commencing that career of folly and extravagance which so much distressed the faithful, and brought so heavy a load of anguish afterwards on his own spirit, George Fox admonished him of his error; and though James offered to kiss him, he rejected it, saying, that since James had turned against the power of God, he would not receive his show of kindness. "The Lord," said he, "moved me to alight him, and to set the power of God over him. So after I had been warring with the world, there was now a wicked spirit risen up amongst Friends to war against."

When John Perrot stirred up a spirit of dissension in the Society, Thomas Ellwood and some others were at first caught with the plausible appearance of the snare. But being, through the Lord's mercy, and the faithful admonitions of their Friends, enabled to see through the specious pretences of that spirit, they found "that forsaking without confessing, in case of public scandal, was not sufficient; but that an open acknowledgment of open offences, as well as forsaking them, was necessary to the obtaining complete remission."

On a subsequent occasion, after Wilkinson and Story's defection, T. Ellwood published an epistle to Friends; in which he says:

"And you, my dear Friends, whose spirits the Lord hath stirred up, and whose hearts he hath engaged in a holy zeal, to stand up for his blessed Name and Truth, and to bear a faithful testimony against this wicked, rending spirit, go on in the strength and power of the Lord, in the might of the God of Jacob: for you are assured on the Lord's side, and the Lord Jehovah, the strength of Israel, is on your side. Therefore, Friends, be encouraged in the Lord, to stand steadfast in your testimony, not giving way to the enemy, no, not for a moment. And take heed, I beseech you, in the love of God, how ye enter into any treaty of peace, or terms of agreement with this ungodly treacherous spirit, which is out of the Truth, and draws out of the Truth, and fights against the Truth; for there is no peace unto it, saith my God."

"And they who have joined themselves unto it, and have wickedly given themselves up to be acted by it, and to act for it, must pass through the river of judgment, if ever they are redeemed from under its power. Friends, condemnation must first be felt and owned, before reconciliation can be known; and the fire of the Lord must pass upon the transgressor, to consume the works of darkness, the ungodly deeds, the evil sayings, the evil speeches, the wicked, malicious, slandering books and pamphlets, &c., and to burn up the ground from whence they spring. For a flaming sword hath the Lord God set in his Eden, which turneth every way; and none that are gone out can ever come in again, but they must pass under the flaming edge thereof. Therefore, my dear Friends, stand your ground in the authority of the heavenly life, and trample not with God's enemies. Remember the word of the Lord to the prophet: 'Let them return unto thee, but return not thou unto them.' And then what follows? 'I will

make thee unto this people a fenced brazen wall, and they shall fight against thee, but they shall not prevail against thee; for I am with thee, to save thee, and to deliver thee, saith the Lord.'"

Nearly one hundred years afterwards, John Griffith published an address to Friends, "Brief Remarks on sundry important subjects," in which he says:

"It is a mournful truth, that amongst the many thousands of Israel, there are but few, in comparison, who really stand upright, as pillars in God's house; who cannot be at all warped by fear, interest, favour or affection, but look beyond all, singly at truth and righteousness. Oh! what mean cringing, stooping, and temporizing, is to be found in some! 'I am thy son, my daughter, a near relation, or friend, whom I am loath to offend, lest I should suffer in my interest or reputation, or gain his or her ill will.' This spirit will never dwell on high, but must have its portion amongst the fearful and the unbelieving; and unless such repent, they will be ranked with those who deny Christ before men."

"It may be further observed, that those whose principal view is only maintaining the form or outward character in religion, feel very little or no pain on account of the disorderly practices of their fellow members; and therefore they can easily daub with untempered mortar, and smooth all over, crying, peace! before judgment has laid hold of the transgressing part; and all this under the specious pretence of charity and Christian tenderness. Yet when any in godly zeal are constrained to show the pernicious consequences of healing the wound of the daughter of Zion deceitfully, some such soon discover they are too much strangers to true clarity, by their opposition to sound judgment, and those exercised therein, that the wounds might be searched to the bottom. Here something of a persecuting spirit appears, and the bitter leaven of the pharisee is discovered, striking at the life of religion. But, agreeably to the usual craft of antichrist, they must call a godly concern and labour by a contrary name, or they could not smite at it with any colour of reason. Such honest labourers have sometimes been represented as enthusiasts, too lost in their zeal, disturbers of the church's peace, &c. When there is peace with wrong things in the church, it is much better broken than kept. I take it that it was in this sense our Lord said, 'I came not to send peace on earth, but a sword.' It was a woful peace to Israel, when they became so reconciled to the inhabitants of the land, as to suffer them to dwell therein, contrary to the express command of God!"

"When the upright in heart cannot for Zion's sake hold their peace, their spirits being truly enlightened to search Jerusalem, it is very dangerous for any to obstruct, oppose, or even to discourage them in such a godly undertaking. The voice of their Almighty helper is, 'Touch not mine anointed;' for He will certainly vindicate his own cause in their hands, and will recompense any injury done to it, or them, as if done to Himself; so that all had need to know well what they do, and what spirit bears rule within them."

Selected.

HAPPY SOLITUDE.

From Madam Guyon—Translated by Cowper.

My heart is easy, and my burden light;
I smile, though sad, when thou art in my sight:
The more my woes in secret I deplore,
I taste thy goodness, and I love thee more.

There, while a solemn stillness reigns around,
Faith, Love, and Hope within my soul abound;
And while the world suppose me lost in care,
The joys of angels, unperceived, I share.

Thy creatures wrong Thee, O, thou sovereign Good!
Thou art not loved, because not understood:
This grieves me most, that vain pursuits beguile
Ungrateful men, regardless of thy smile.

Faith beauty and false honour are adored—
While Thee they scorn, and trifle with thy Word,
Pass, unconcerned, a Saviour's sorrows by,
And banish their ruin with a zeal to die.

People who love themselves as they love
their neighbour, will endure their own failings,
as they do their neighbours, with charity.

The Rabbit of Australia.

The nest of the *Conilurus constructor*, or Rabbit of Australia.

"We had frequently, during the course of our travels, remarked large piles of dry sticks and brushwood, each of them big enough to make two or three good cart-loads, collected and heaped together in different situations, and evidently designed for some particular purpose. For a long time we imagined them to be the work of the natives, who are in the habit of communicating the intelligence of any strange or uncommon event to distant tribes, by raising dense columns of smoke in different directions, over the face of the country; and we fancied that these were their rude telegraphs, kept ready for immediate use, when an occasion occurred to require it. A more minute examination, however, soon convinced us of our error; we found, in fact, that the materials were not thrown promiscuously together, as would naturally have been the case had they been collected by the natives for the purpose of burning; but that each stick and fragment was so curiously interwoven and woven with the rest, that the whole formed a solid, compact mass, so firmly bound together, that it was absolutely impossible to remove a part without at the same time moving the whole fabric. Our Kangaroo dogs also drew our attention more particularly to the examination of these curious structures, by the constant arduous which they displayed in barking and scratching whenever we fell in with them, thus manifestly intimating that they expected to find something inside. At length we broke several of them open, a work of no small difficulty from the solidity of their structure, and were not a little surprised to find in the interior a small nest, occupied by an animal something between a rabbit and a rat, which had constructed this formidable and massive stronghold to protect itself against the attacks of the native dog. For this purpose the little animal chooses some small bush or shrub, as a fixed point to commence its operations; and

by working round this, and interlacing the materials of its forlance, first of all with the growing branches of the centre bush, and afterwards with one another, gradually extends it to the enormous dimensions already specified, and enjoys the rewards of its perseverance and ingenuity in consequent security and repose."—*Mitchell, Covek*, 253.

Depths of the European and Open Seas.—

In the neighbourhood of the continents the seas are often shallow; thus the Baltic Sea has depth of only 120 feet between the coasts of Germany and those of Sweden. The Adriatic, between Venice and Trieste, has depth of only 130 feet. Between France and England the greatest depth does not exceed 300 feet, while south-west of Ireland it suddenly sinks to 2000 feet. The seas in the south of Europe are much deeper than the preceding. The western basin of the Mediterranean seems to be very deep. In the narrow parts of the Straits of Gibraltar it is not more than 1000 feet below the surface. A little further towards the east the depth falls to 3000. On the north-west of Sardinia, bottom has not been found at the depth of nearly 5000 feet. With respect to the open seas, their depths are little known. About 250 miles south of Nantucket the lead has been sunk to 7,500 feet. In north latitude, 70 degs., Capt. Ross exceeded 6,000 feet in Baffin's Bay. But the most astounding depths are found in the Southern Atlantic; west of the Cape of Good Hope, 16,000 feet have been found, and the plummet has not found bottom at 27,000 feet west of St. Helena. Doctor Young, relying upon the theory of the tides, considered himself justified in assigning about 15,000 to the Atlantic, and about 20,000 to the Pacific.—*Late Paper*.

Phosphorescent Fungus.—Gardner, when travelling in Brazil, found a new sort of fungus, which he was told grew abundantly on the decaying leaves of a dwarf plant. It varied from 1 to 2½ inches across. The whole plant at night gives out a bright phosphorescent light, of a pale greenish hue, similar to that emitted by the larger fire-flies. The light given out by a few of these fungi, in a dark room, was sufficient to read by.

Movement of Glaciers.—Sir T. D. Acland communicated to the British Association, a Memoir on some remarkable movements of the Glaciers under the side of the Orizles mountain. He stated that during a visit to Tyrol in 1810, he had heard that these glaciers had advanced considerably in the preceding years, which induced him to make a personal examination of the circumstances. He found that in the spring of 1815 the Gampfer glacier had extended beyond its usual limit, and in the course of two years advanced a distance of two miles along the Sudden valley. In this state it was seen and sketched by Sir T. Acland, who again visited it in 1846. From 1817 to 1823, the glacier had occupied the Sudden valley, but between 1823 and 1825

it melted away until it occupied only its original extent. The part of the valley which it had spread over, when thus left bare by the melting, resembled the bed of a wide torrent, being covered with blocks of stone, some of them 9 or 10 feet high. All the soil had been swept away, and the path was marked with sterility.

Professor Forbes mentioned an instance of a glacier on the south side of Mt. Blanc, which advanced in 1818, until it arrived at a steep barrier against which it rose till it reached a height of 300 feet above the valley.

Effect of a Thunder Storm.—St. George's church at Leicester, England, a new and handsome building, was entirely destroyed on the 1st of the Eighth month, 1846, by a thunder storm. The steeple was burst asunder, and parts of it blown to a distance of thirty feet in every direction, while the vane-roof and top part of the spire fell perpendicularly down, entering with it every floor in the tower, the bells and the works of the clock. The falling mass was not arrested until it arrived on the ground, under which was a strong brick arch, and this also was broken by the blow. The gutters and ridge-covering were torn up, and the pipes used to convey the water from the roof were blown to pieces.

The Heart.—The little I have seen of the world, and known of the history of mankind, teaches me to look upon the errors of others in sorrow, not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it has passed through; the brief pulsations of joy; the feverish iniquitude of hope and fear; the pressure of want; the desertion of friends, the scorn of the world that has little charity; the desolation of the soul's sanctuary, and threatening voices within, health gone, happiness gone, I would find leave the crying soul of my fellow man with him from whose hand it came.—*Longfellow*.

THE FRIEND.

EIGHTH MONTH 10, 1850.

As may be inferred from the date, the leading article of the present number, has laid over for several weeks. The reasons for the delay, which it may not be needful to particularise, are in part referable to our own convenience in regard to other matters on hand pressing for insertion. On due reflection we have concluded to give it place, in the belief that it contains views and sentiments in connection with deeply important topics occupying attention at the present juncture, which have a claim upon the consideration of the serious class of the community of every grade, and which ought not to be withheld from the public. At the same time, we deem it right to say, that we would not be understood as holding ourselves responsible for every expression

or shade of opinion, which may be found in the essay.

FRIENDS' ASYLUM.

Committee on Admissions.—Samuel Bettle, Jr., No. 101 North Tenth street; Charles Ellis, No. 95 South Eighth street, and No. 54 Chestnut street; William Bettle, No. 244 North Sixth street, and No. 14 South Third street; John C. Allen, No. 150 South Second street; Horatio C. Wood, No. 210 Race street, and No. 37 Chestnut street; William Thomas, No. 242 North Fifth street, and No. 49 South Wharves; Townsend Sharpless, No. 187 Arch street, and No. 32 South Second street.

Visiting Managers for the Month.—Benjamin H. Warder, 179 Vine street; Jeremiah Hucker, No. 144 S. Fourth street; William Bettle, No. 244 N. Sixth street.

Superintendent.—Dr. Joshua H. Worthington.

Attending Physician.—Dr. Charles Evans, No. 182 Arch street.

Steward.—William Birdsall.
Matron.—Marry D. Birdsall.

Died, at her residence in Westmoreland, N. Y., on the 20th of Sixth month last, LYDIA, widow of Nathaniel Peckham, in the 76th year of her age; a member of New Hartford Monthly Meeting. This dear Friend satisfactorily filled for many years the important stations of elder and overseer. She was of a cheerful disposition, and beloved by a large circle of relatives and friends. In the latter part of her life, she spent much of her time in reading the scriptures and Friends' writings, and seemed to derive comfort therefrom. During four months illness, which terminated her life, she in silence experienced much bodily suffering, which she endured patiently. The day previous to her death, she expressed her resignation to the Divine will, and said, "It will all be well," and near the close seemed in readiness, and quitted, "Why are the chariot wheels so long coming?" Of our dear Friend, it may be said, she was sound in the faith of the Gospel of our holy Redeemer, which was manifest by her steady and firm adherence to it when many forsake it and fled. She was a diligent student of meetings; and greatly concerned for the promotion of the cause of Truth, being truly a mourner for the many deficiencies in the Society; often endeavouring to reclaim the wanderer. She was much concerned for the ancient principles of Friends, greatly desiring that all shall realize their value, and live in strict adherence thereto.—Although this dear Friend will be much missed by her family, and the small meeting of which she was a member, yet we mourn not for those without hope, believing she has been gathered to the just of all generations. We greatly feel our want of her company and counsel, and earnestly desire the God of all grace so to sanctify the bereavement to us who are left behind, as to enable us more than ever to realize how frail we are.

—, of the droopy, at her residence in Utica, New York, on the 13th of Seventh month last, MARY, widow of Seth Peckham, in the 81st year of her age; sister of the above-mentioned Friend, and member of the same Monthly Meeting. She was a devout student of meetings, until in the latter part of her life her situation morally deprived her of that privilege. She was an example of piety, and had a desire that all might live in harmony. Although not positive that she was of the true worship, she was a number of orphan-children from her kind and affectionate mother. She looked not for a reward in this life, but we humbly trust that she has gone to Him who will liberally reward her more than she could ask or think.

—, on Third-day evening, the 6th inst., after a short but severe illness, which he bore with Christian fortitude, at the residence of T. Coates, in the 43rd year of his age; a member of the Western District of this city.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XXII.

SEVENTH-DAY, EIGHTH MONTH 17, 1850.

NO. 48.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

JOHN RICHARDSON,

AT NO. 50, NORTH SECOND STREET, UP STAIRS,
PHILADELPHIA.

All communications, except those relating immediately to the financial concerns of the paper, should be addressed to the Editor.

For "The Friend."

CHOLERA.

THE ASIATIC CHOLERA NOT A NEW DISEASE.

Much as has appeared at different times in the pages of "The Friend," respecting this fearful epidemic, we think the following selection from the Westminster Review will be read with interest by our subscribers. It forms a portion of a review of the "Epidemics of the Middle Ages," by J. F. C. Hecker, and shows very conclusively that those terrible scourges of mankind, were diseases closely analogous to, if not identical with, the so called Asiatic Cholera. If this view be the correct one, it would appear that there are occasional changes in the condition of the atmosphere, which greatly disturb the animal economy, and occasional accessions of other causes of disease, that affect whole regions, and traverse in some mysterious manner the globe itself,—filling the hearts of men with terror and dismay, and convincing us anew from time to time of how inscrutable are the ways of Omnipotence, how feeble the arm, and how blind the eye of man.

The late epidemic has revealed the existence, and fearfully illustrated the destructive power, of some unknown agents of mortality, the precise nature and cause of which, in their connection with known and more familiar morbid influences, have hitherto been suffered to remain involved in the deepest obscurity. It leaves us with the unpleasant conviction that the accounts handed down to us of the ravages of pestilence in ancient times, were not historical exaggerations, as they have generally been considered, and that we have been labouring under a mistake in supposing that modern civilization had attained an immunity from similar desolating and wide-spread calamities. The work of Dr. Hecker on the epidemics of the middle ages, recently translated by Dr. Babbington, has now become one of serious interest, as belonging, not to the past alone, but connecting the past with the pre-

sent, and relating to physical phenomena which there is now reason to believe to be constantly latent, and the manifestation of which may be expected at frequently recurring intervals.

With a view to the practical conclusions which may perhaps be drawn from this volume, and from other sources, we propose to give some account of its contents.

The work, which we owe to the Sydenham Society, by whom it is published, commences with a treatise upon the pestilence of the fourteenth century, called the "Black Death," by which it is computed twenty-five millions of people—one-fourth of the then population of Europe—were destroyed. This pestilence broke out in the reign of Edward the Third, and was undoubtedly the most marked event of that reign; but it is passed over by Hume, in his life of that monarch, in a paragraph of a dozen lines, with a note of reference to Stow—a striking instance of the haste and superficial carelessness with which history is sometimes written. Stow mentions it, in his "Survey of London," in explanation of the appropriation of a large plot of ground, without the walls, for the purposes of a cemetery, situate at the back of what is now Charter-house-gate, and bounded on the north by Wilderness-row, St. John street.

His account is the following:—

"A great pestilence entering this island, which began first in Dorsetshire, then proceeded into Devonshire, Somersetshire, Gloucestershire, and Oxfordshire, and at length came to London, and overspread all England, so wasting the people, that scarce the tenth person of all sorts was left alive; and churchyards were not sufficient to receive the dead, but men were forced to choose out certain fields for burials; whereupon, Ralph Stratford, Bishop of London, in the year 1348, bought a piece of ground called 'No Man's Land,' which he inclosed with a wall of brick, and dedicated for burial of the dead, building thereupon a proper chapel, which is now enlarged and made a dwelling-house; and this burying-place is become a fair garden, retaining the old name of Paradise churchyard. About this, in the year 1349, the said Sir Walter Manny, in respect of danger that might befall in this time of so great a plague and infection, purchased thirteen acres and a rood of ground adjoining to the said No Man's Land, and lying in a place called 'Spittle Cross,' because it belonged to St. Bartholomew's Hospital, since that called the new church-haw, and caused it to be consecrated by the said Bishop of London to the use of burials."

This ancient cemetery, or the greater part of it, is now used as a play-ground and garden by the boys of the Charter-house, and few persons in London are aware of the original

destination of the large enclosure of this neighbourhood, the interior of which is hidden by high walls from surrounding observation.

"The disease which led to its appropriation as a burial-ground, is described by Hecker as a species of oriental plague, exhibiting itself in inflammatory boils and tumours of the glands, accompanied with burning thirst; sometimes, also, with inflammation of the lungs, and expectoration of blood; in other cases, with vomiting of blood and fluxes of the bowels, terminating, like malignant cholera, with a discolouration of the skin, and black spots indicating putrid decomposition, from which it was called, in the north of Europe, the 'Black Death.' In Italy it obtained the name of '*La mortalega grande*,'—the great mortality. The attacks were usually fatal within two or three days of the first symptoms appearing, but in many cases were even more sudden, some falling as if struck by lightning. Its effects were not confined to man; in some countries affecting dogs, cats, fowls, and other animals, which died in great numbers; and in England the disease was followed by a murrain among the cattle, occasioning a great rise in the price of food.

The Black Death was supposed to have commenced in the kingdom of Cathay, to the north of China, in the year 1333, and thence to have spread in a westerly direction across the continent of Asia to Constantinople, where it made its appearance in the year 1347. In 1348 it visited Avignon, and other cities in the south of France and north of Italy and Spain. The following year it ravaged England, appearing first in Dorsetshire, attacking Bristol, Gloucester, Oxford, and London, and thence proceeding northward to Norwich, Yarmouth, Leicester, and York, which suffered immense losses; some of these cities losing nine-tenths of their inhabitants. The pestilence next visited Scotland, Norway, Russia, and Poland, which latter country, however, it did not reach until two years after its first appearance in the south of Europe. In Poland, it is stated, three-fourths of the entire population perished, and in Norway two-thirds. In Russia, also, the mortality is said to have been equally great. The total mortality of this period is thus summed up by Dr. Hecker:—

"Kairi lost daily, when the plague was raging with its greatest violence, from 10,000 to 15,000; being as many as, in modern times, great plagues have carried off during their whole course. In China, more than thirteen millions are said to have died; and this is in correspondence with the certainly exaggerated accounts from the rest of Asia. India was depopulated. Tartary, the Tartar kingdom of Kaptechak, Mesopotamia, Syria, Armenia, were covered with dead bodies: the

Koords fled in vain to the mountains. In Caracamaia and Casarca none were left alive. On the roads, in the camps, in the caravansaries, unburied bodies alone were seen; and a few cities only (Arabian historians name Masra-el-nooman, Schiesur, and Haram) remained in an unaccountable manner free. In Aleppo 600 died daily; 22,000 people, and most of the animals, were carried off in Gaza within six weeks. Cyprus lost almost all its inhabitants; and ships without crews were often even in the Mediterranean, or afterwards in the North Sea, drifting about, and spreading the plague wherever they went on shore. It was reported to Pope Clement, at Avignon, that throughout the East, probably with the exception of China, 28,840,000 people had fallen victims to the plague. Considering the occurrences of the 14th and 15th centuries, we might, on first view, suspect the accuracy of this statement. How, it might be asked, could such great wars be carried on—such powerful efforts have been made! how could the Greek empire, only a hundred years later, have been overthrown, if the people really had been so utterly destroyed?

"This account is nevertheless rendered credible by the ascertained fact, that the palaces of princes are less accessible to contagious diseases than the dwellings of the multitude; and that in places of importance, the influx from those districts which have suffered least soon repairs even the heaviest losses. We must remember, also, that we do not gather much from mere numbers, without an intimate knowledge of the state of society. We will, therefore, confine ourselves to exhibiting some of the more credible accounts relative to European cities.

In Florence there died of the Black Plague,	60,000
In Venice,	100,000
In Marseilles, in one month,	16,000
In Siena,	70,000
In Paris,	50,000
In St. Denis,	14,000
In Avignon,	60,000
In Strasburg,	16,000
In Liebeck,	9,000
In Basle,	14,000
In Erfurt, at least,	16,000
In Weimar,	5,000
In Lubeck,	2,000
In London, at least,	100,000
In Norwich,	51,000

To which may be added
Franciscan Friars in Germany, 121,434
Minorities in Italy, 30,000

"This short catalogue might, by a laborious and uncertain calculation, be deduced from other sources, be easily further multiplied, but would still fail to give a true picture of the depopulation which took place. Liebeck, at that time the Venice of the North, which could no longer contain the multitudes that flocked to it, was thrown into such consternation on the eruption of the plague, that the citizens destroyed themselves as if in frenzy."

The consternation which seized the inhabitants of every country through which the plague passed was such, that in a multitude of

instances the effects of fear alone were probably as fatal as the pestilence. Everywhere a feeling of torpor and a depression of spirits, almost amounting to despair, became universal; and this frequently taking a religious form, the wealthy, we are told, abandoned their treasures, and gave their villages and estates to the churches and monasteries, as the surest way, according to the notions of the age, of securing the forgiveness of their past sins. This was the first impulse given to the erection of those magnificent cathedrals, which yet remain to the admirers of what is called Gothic architecture, in the northern parts of Europe; buildings, commenced for the most part in the fourteenth century, and which were completed by the piety of the succeeding age.

The same spirit was manifested in a more superstitious shape in a zeal for fasting and penance, which revived and extended a new order of religionists, said to have been founded by St. Anthony in the preceding century, styling themselves the Brothers of the Cross, or Cross-bearers, but called by the people flagellants, from their rule of submitting to a severe public flogging as a means of averting the anger of heaven. This order was at first confined to the poorer classes, but ultimately many nobles and ecclesiastics enrolled themselves in the order. Their practice was to march through cities in well-organized processions, clothed in sombre garments, their faces covered up to the forehead, knotted scourges in their hands, and singing hymns with their eyes fixed upon the ground. Tapers and magnificent banners of velvet and cloth of gold were carried before them, and wherever they made their appearance the bells were set ringing, and the people flocked to welcome them as a holy band, by whose intercession the pestilence might be diverted from its course.

"Whoever was desirous of joining the brotherhood, was bound to remain in it forty-four days and to have four pence per day at his own disposal, so that he might not be burdensome to any one; if married, he was obliged to have the sanction of his wife, and give the assurance that he was reconciled to all men. The Brothers of the Cross were not permitted to seek for free quarters, or even to enter a house without having been invited: they were forbidden to converse with females; and if they transgressed these rules, or acted without discretion, they were obliged to confess to the superior, who sentenced them to several lashes of the scourge, by way of penance. Ecclesiastics had not, as such, any pre-eminence among them; according to their original law, which, however, was often transgressed, they could not become masters, or take part in the secret economy. Penance was performed twice every day; in the morning and evening, they went abroad in pairs, singing psalms, and the ringing of the bells; and when they arrived at the place of flagellation, they stripped the upper part of their bodies, and put off their shoes, keeping on only a linen dress, reaching from the waist to the ankles. They then lay down in a large circle, in different positions, according to the nature of their crime—the adulterer with his face to the

ground; the perjurer on one side, holding up three of his fingers, &c., and were then castigated, some more and some less, by the master, who ordered them to rise in the words of a prescribed form. Upon this they scourged themselves, amid the singing of psalms and loud supplications for the averting of the plague, with genuflections and other ceremonies, of which contemporary writers give various accounts; and at the same time constantly boasted of their penance, that the blood of their wounds was mingled with that of the Saviour. One of them, in conclusion, stood up to read a letter which it was pretended an angel had brought from Heaven, to St. Peter's church, at Jerusalem, stating that Christ who was sore displeased at the sins of man, had granted, at the intercession of the Holy Virgin and of the angels, that all who should wander about for thirty-four days, and scourge themselves, should be partakers of the Divine grace. This scene caused as great a commotion among the believers as the finding of the holy spear once did at Antioch; and if any among the clergy inquired who had sealed the letter? he was boldly answered, the same who had sealed the Gospel!

"All this had so powerful an effect, that the church was in considerable danger; for the flagellants gained more credit than the priests, from whom they so entirely withdrew themselves, that they even absolved each other. Besides, they everywhere took possession of the churches; and their new songs, which went from mouth to mouth, operated strongly on the minds of the people."

(To be continued.)

From Household Wars.

THE LUCIFER MATCH.

Some twenty years ago the process of obtaining fire, in every house in England, with few exceptions, was as rude, as laborious, and very uncertain, as the effort of the Indian to produce a flame by the friction of two dry sticks.

The nightlamp and the rushlight were for the comparatively luxurious. In the bedrooms of the cottager, the artisan, and the small tradesman, the infant at its mother's side too often awoke, like Milton's nightingale, 'darkling,'—but that 'nocturnal note' was something different from 'harmonious numbers.' The mother was soon on her feet; the friendly tinder-box was duly sought. Click, click, click; not a spark tells upon the sullen blackness. More rapidly does the flint pierce the sympathetic steel. The room is bright with the radiant shower. But the child, familiar enough with the operation, is impatient at its tediousness, and shouts till the mother is frantic. At length one lucky spark does its office—the tinder is alight. Now for the match. It will not burn. A gentle breath is wafted into the murky box; the face that leans over the tinder is in a glow. Another match, and another, and another. They are all damp. The baby is inexorable; and the misery is only ended when the goodman has gone to the street door, and after long shivering has obtained a light from the watchman.

The tinder-box and the steel had nothing peculiar. The tinman made the one as he made the saucepan, with hammer and shears; the other was forged at the great metal factories of Sheffield and Birmingham; and happy was it for the purchaser if it were something better than a rude piece of iron, very uncomfortable to grasp. The nearest chalk quarry supplied the flint. The domestic manufacture of the tinder was a serious affair. At due seasons, and very often if the premises were damp, a stifling smell rose from the kitchen, which, to those who were not intimate with the process, suggested doubts whether the house were not on fire. The best linen rag was periodically burnt, and its ashes deposited in the tinman's box, pressed down with a close fitting lid upon which the flint and steel reposed. The match was chiefly an article of tinman traffic. The chandler's shop was almost ashamed of it. The mendicant was the universal match-seller. The girl who led the blind beggar had invariably a basket of matches. In the dry they were vendors of matches—in the evening manufacturers. The floor of the house of such a three child family, splitting deal with a common knife. The matron is watching a pipkin upon a slow fire. The fumes which it gives forth are blinding as the brimstone is liquefying. Little bundles of split deal are ready to be dipped, three or four at a time. When the penny-worth of brimstone is used up, when the capital is exhausted, the night's labour is over. In the summer, the manufacture is suspended, or conducted upon fraudulent principles. Fire is then needless; so delusive matches must be produced—wet splints dipped in powdered sulphur. They will never burn, but they will do to sell to the unwary maid-of-all-work.

About twenty years ago Chemistry discovered that the tinder-box might be abolished. But chemistry set about its function with especial reference to the wicks of candles, and the rich few. In the same way the first printed books were designed to have a great resemblance to manuscripts, and those of the wealthy class were alone looked to as the purchasers of the skilful imitations. The first chemical light-producer was a complex and ornamental casket, sold at a guinea. In a year or so, there were pretty portable cases of a pliant and matches, which enthusiastic young housekeepers regarded as the cheapest of all treasures at five shillings. By and bye the light-box was sold as low as a shilling. The fire revolution was slowly approaching. The old dross of the tinder-box maintained its pre-eminence for a short while in kitchen and garret, in farmhouse and cottage. At length some bold adventurer saw that the new chemical discovery might be employed for the production of a large article of trade—that matches, in themselves the vehicles of fire without aid of spark and tinder, might be manufactured upon the factory system—and the humblest in the land might have a new and indispensable comfort at the very lowest rate of cheapness. When Chemistry saw that phosphorus, having an affinity for oxygen at the lowest temperature, would ignite upon slight friction,—and so

ignited would ignite sulphur, which required a much higher temperature to become inflammable, this making the phosphorus do the work of the old tinder with far greater certainty; or when chemistry found that chlorate of potash by slight friction might be exploded so as to produce combustion, and might be safely used in the same combination—a blessing was bestowed upon society that can scarcely be measured by those who have had no former knowledge of the miseries and privations of the tinder-box. The Penny-Box of Lucifers, or Congresses, or by whatever name called, is a real triumph of Science, and an advance in Civilization.

Let us now look somewhat closely and practically into the manufacture of a Lucifer-match.

The combustible materials used in the manufacture render the process an unsafe one. It cannot be carried on in the heart of towns without being regarded as a common nuisance. We must therefore go somewhere in the suburbs of London to find such a trade. In the neighbourhood of Bethnal Green there is a large open space called Wisker's Gardens. This is a place of courts and alleys, but a considerable area, literally divided into small gardens, where just now the crocus and the snowdrops are telling hopefully of the spring-time. Each garden has the smallest of cottages—for the most part wooden—which have been converted from summer-houses into dwellings. In one of these garden-houses, not far from the public road, is the little factory of 'Henry Lester, Patentee of the Domestic Safety Match-box,' as his label proclaims. He is very ready to show his processes, which in many respects are curious and interesting.

Adam Smith has instructed us that the business of making a pin is divided into about eighteen distinct operations; and further, that ten persons could make upwards of forty-eight thousand pins a day with the division of labour; whereas if they all were to attempt independently and separately, and without any of them having been educated to this peculiar business, they certainly could not each of them have made twenty. The Lucifer Match is a similar example of division of labour, and the skill of long practice. At a separate factory, where there is a steam-engine, not the refuse of the carpenter's shop, but the best Norway deals are cut into splints by machinery, and are supplied to the match-maker. These little pieces, beautifully accurate in their minute squareness, and in their precise length of five inches, are made up into bundles, each of which contains eighteen hundred. They are daily brought on a truck to the dipping-house, as it is called—the average number of matches finished off daily requiring two hundred of these bundles. Up to this point we have had several hands employed in the preparation of the match, in connection with the machinery that cuts the wood. Let us follow one of these bundles through the subsequent processes. Without being separated, each end of the bundle is first dipped into sulphur. When dry, the splints, adhering to each other by means of the sulphur, must be parted by what is called dusting. A boy sitting on the floor, with a

bundle before him, strikes the matches with a sort of a mallet on the dipped ends till they become thoroughly loosened. In the best matches the process of sulphur-dipping and dusting is repeated. They have now to be plunged into a preparation of phosphorus or chlorate of potash, according to the quality of the match. The phosphorus produces the pale, noiseless fire; the chlorate of potash the sharp crackling illumination. After this application of the more inflammable substance, the matches are separated, and dried in racks. Thoroughly dried, they are gathered up again into bundles of the same quantity; and are taken to the boys who cut them; for the reader will have observed that the bundles have been dipped at each end. There are few things more remarkable in manufactures than the extraordinary rapidity of this cutting process, and that which is connected with it. The boy stands before a bench, the bundle on his right hand, a pile of half-cupped empty boxes on his left, which have been manufactured at another division of this establishment. These boxes are formed of scale-board, that is, thin slices of wood, planed or scaled off a plank. The box itself is a marvel of neatness and cheapness. It consists of an inner box, without a top, in which the matches are placed, and of an outer case, open at each end, into which the first box slides. The matches, then, are to be cut, and the empty boxes filled, by one boy. A bundle is opened; he seizes a portion, knowing by long habit the required number with sufficient exactness; puts them rapidly into a sort of frame, knocks the ends evenly together, confines them with a strap which he tightens with his foot, and cuts them in two parts with a knife on a hinge, which he brings down with a strong leverage; he halves the projecting over each end of the frame; he grasps the left portion and thrusts it into a half open box, which he instantly closes, and repeats the process with the matches on his right hand. This series of movements is performed with a rapidity almost unexampled; for in this way, two hundred thousand matches are cut, and two thousand boxes filled in a day, by one boy, at the wages of three halfpence per gross of boxes. Each dozen boxes is then papered up, and they are ready for the retailer. The number of boxes daily filled at this factory is from fifty to sixty gross.

The wholesale price per dozen boxes of the best matches, is FOURPENCE, of the second quality, THREEPENCE.

There are about ten Lucifer Match manufacturers in London. There are others in large provincial towns. The wholesale business is chiefly confined to the supply of the metropolis and immediate neighbourhood by the London makers; for the railroad carriers refuse to receive the article, which is considered dangerous in transit. But we must not therefore assume that the metropolitan population consume the metropolitan matches. Taking the population at upwards of two millions, and the inhabited houses at about three hundred thousand, let us endeavour to estimate the distribution of these little articles of domestic comfort.

At the manufactory at Wisker's Gardens

there are fifty gross, or seven thousand two hundred boxes, turned out daily, made from two hundred lundles, which will produce seven hundred and twenty thousand matches. Taking three hundred working days in the year, this will give for one factory, two hundred and sixteen millions of matches annually, or two millions one hundred and sixty thousand boxes, being a box of one hundred matches for every individual of the London population. But there are ten other Lucifer manufactures, which are estimated to produce about four or five times as many more. London certainly cannot absorb ten millions of Lucifer boxes annually, which would be at the rate of thirty-three boxes to each inhabited house. London, perhaps, demands a third of the supply for its own consumption; and at this rate the annual retail cost for each house is eightpence, averaging those boxes sold at a halfpenny, and those at a penny. The manufacturer sells this article, produced with such care as we have described, at one farthing and a fraction per box.

And thus, for the retail expenditure of three farthings per month, every house in London, from the highest to the lowest, may secure the inestimable blessing of constant fire at all seasons, and at all hours. London buys this for ten thousand pounds annually.

The excessive cheapness is produced by the extension of the demand, enforcing the factoring of labour, and the most exact saving of material. The scientific discovery was the foundation of the cheapness. But connected with this general principle of cheapness, there are one or two remarkable points, which deserve attention.

It is a law of this manufacture that the demand is greater in the summer than in the winter. The old match maker, as we have mentioned, was idle in the summer—without fire for heating the brimstone—or engaged in more profitable field-work. A worthy woman who once kept a chandler's shop in a village, informs us, that in summer she could buy no matches for retail, but was obliged to make them for her customers. The increased summer demand for the Lucifer Matches shows that the great consumption is amongst the masses—the labouring population—those who make up the vast majority of the contributors to duties of customs and excise. In the houses of the wealthy there is always fire; in the houses of the poor, fire in summer is a word, less hourly expense. Then comes the Lucifer Match to supply the want; to light the candle to look in the dark cupboard—to light the afternoon fire to boil the kettle. It is now unnecessary to run to the neighbour for a light, or, as a desperate resource, to work at the tinder-box. The Lucifer Matches sometimes fail, but they cost little, and so they are freely used, even by the protest.

And this involves another great principle. The demand for the Lucifer Match is always continuous, for it is a perishable article. The demand never ceases. Every match burnt demands a new match to supply its place. This continuity of demand renders the supply always equal to the demand. The peculiar nature of the commodity prevents any accumu-

lation of stock; its combustible character—requiring the simple agency of friction to ignite it—renders it dangerous for large quantities of the article to be kept in one place. Therefore no one makes for store, but all for immediate sale. The average price, therefore, must always yield a profit, or the production would altogether cease. But these essential qualities limit the profit. The manufacturers cannot be rich without secret processes or monopoly. The contest is to obtain the largest profit by economical management. The amount of skill required in the labourers, and the facility of habit, which makes fingers act with the precision of precision, limit the number of labourers, and prevent their impoverishment. Every condition of this cheapness is a natural and beneficial result of the laws that govern production.

Selected for "The Friend."

DODD'S ADDRESS.

The following lines written by W. Dodd, addressed to some of his friends, is offered for publication.

M. C.

Ah! my loved friends, why all this care for one,
To life so lost, so totally undone?
Whose meat and drink are only bitter tears,
Nights past in sorrow, mornings wak'd to care,
Whose deep offence lies heavy on his soul,
And thought self-flattering in deep mortal roll;
Could you by all your labours so humane,
From this dread prison his deliverance gain,
Could you by kind exertions of your love,
To generous pardon Royal Mercy move,
Where should he fly, where hide his wretched head
With shame so covered,—so to honour dead?
Spurn then the task, and as he longs to die,
Set free the captive, let his spirit fly.
Enlarged and happy to his native sky:
Not doubting mercy, from His grace to find,
Who bled upon the cross for all mankind.

Selected.

THE WAY—THE TRUTH—THE LIFE.

"I am the Way, and the Truth, and the Life."

Thou art the Way,—and he who sighs
Amid this starless waste of woe,
To find a pathway to the skies,—
A light from heaven's eternal glow,
By Thee must come, thou gale of love,
Through which the saints undoubling trod,
Till faith discovers like the dove
An ark—a resting place in God.

Thou art the Truth,—whose steady day,
Shines on through earthly bright and bloom,
The pure, the everlasting ray,
The lamp that shines clear in the tomb:
The light that out of darkness springs,
And guideth those that blindly go:
The Word, whose precious radiance flings
Its lustre upon all below.

Thou art the Life,—the blessed well
With living waters gushing o'er,
Which those who drink shall ever dwell
Where sin and thirst are known no more.
Thou art the mystic pillar given,
Our lamp by night, our light by day:
Thou art the sacred bread from heaven:
Thou art the Life—the Truth—the Way!

In things that are essential, exercise all your firmness; but remember that true firmness is gentle, humble, and tranquil. All violent, haughty, and unquiet firmness is unworthy the cause of religion.—*Fennell.*

Selected.

RESIGNATION.

Though thy pathway be uneven,
Do not mourn or repine,
But to the will of heaven
In submission humble time.

Had we no cross or trial,
With our hopes and joys allied,
No cause for self-ideal,
How would our faith be tried?

Led by our wishes blindly,
How should we go astray,
If crosses were not kindly
Placed sometimes in our way?

Then though "crooked" or uneven
Our pathway may be still,
In submission bow to Heaven
Our wayward wills will.

Selected.

CALAMITY.

Methods, if ye would know
How visitations of calamity
Affect the pious soul, 'tis shown you here;
Look yonder at that cloud, which through the sky
Selling along doth cross in her career
The rolling moon. I watched it as it came,
And deemed the deep ocean would blot her bay;
But, nothing like a wreath of snow, it hangs
In folds of ivory silver round, and clothes
The orb with richer robes than then before,
Then passing, leaves her in her light serene.

WILLIAM ELLIS.

From the Life and Correspondence of William and Alice Ellis, of Ayrton, by James Backhouse.

A brief account of the Life and death of William Ellis, from Settle Monthly Meeting. William Ellis, son of Stephen Ellis, of Colton, a town not far distant from Skipton, in Craven, in the county of York, was born in the English month, 1655. His father was by trade a linen-weaver, and instructed his son William in the same trade, when capable thereof, until he attained to the age of sixteen years, about which time he went to live as a servant with John Stott, of Skipton aforesaid, linen-weaver, with whom after having lived the space of two years, it so fell out, that there was a meeting held at Lower Bradley, two miles distant from the place where he then lived. That faithful servant of Jesus Christ, Roger Haydock, providentially happened to be at this meeting; and William having knowledge thereof, and his master and dame being of that Society of People in scorn called Quakers, he asked leave of them to go thither, who readily replied, he might go. At this meeting his heart and understanding were so effectually reached, that he was thoroughly convinced of the ever blessed Truth, which he, quickly after, was concerned to promote the honour of, being of a circumstance carriage and behaviour, amongst the family in which he then lived, thereby showing a good example to his master's children, like Joseph, of old, in whose heart the fear of God was, evidently manifesting his growth and prosperity therein. After the space of three years from the time of his conviction, he removed to Ayrton, a town next adjoining to the place where he was born. Soon after his removal he was living

opened in a public testimony to and for the Truth, he was made partaker of; and in due time he became an able minister thereof; approving himself yet more and more a good example therein to others. And it is worth our observation, that although he had little or nothing from his father, he being but of low circumstances in the world, yet he soon began to be helpful in the church, by distributing towards the relief of the poor, out of what he got by hard labour, and great diligence and industry in his calling, and part of which also he freely spent upon Truth's account in other ways. He freely gave up a great deal of his time to attend meetings, not only such as were for public worship, but also meetings for business, and the affairs of the church; he was a diligent attender of these while but young; and though he was not forward to speak in such meetings, having a reverent esteem for, and regard to, them that were in Christ before him, and kept their places, yet he was in those times serviceable, being in a deep and weighty travail, for the honour and prosperity of Truth, and that the wisdom of God might open in Friends, that therein, all things relating to the church's affairs, might be managed. But it was not long ere that Divine and living spring of life, that often opened plentifully in him to the filling of his heart, gave him boldness to speak forth what was upon his mind, in meetings for business, in which he was well received, being always careful to speak in fear, and in a sense and avowal of life, demonstrating thereby a Christian spirit, in which he was a good pattern and lively example to others, always demeaning himself in great humility, so that he became very serviceable, both in the Monthly and Quarterly Meetings, to which he belonged, and in other meetings for the same service, in other places where his lot was cast, he being zealously concerned to promote and establish good order and sound discipline in the Church of Christ.

And although, as before observed, his beginning was but small, having little or nothing save what he laboured for, yet it pleased God to bless his endeavours with success, so that his outward substance increased; and as that was enlarged, so his heart opened, and he gladly made use of opportunities in which he might lay out a great part thereof in the service of Truth. He often exhorted Friends to keep out of worldly-mindedness, and to labour to keep themselves from being leavened into a strain, niggardly and narrow spirit, that would not suffer them to serve Truth freely, as they ought to do; this in all likelihood he had good authority to do, bring himself a good example in this respect; for although he was industriously careful, and not negligent nor slothful about his outward concerns, whereby his substance in the world did considerably increase, yet would he not impute the same to his own doing, neither was his mind much taken up therewith; he looked upon it only as the favour of the Almighty to him, and therefore thought himself under the greater obligation to lay out the same to the utmost of his strength and ability, in order to promote the interest of Truth, and the honour of that worthy and precious name in which he had bo-

thered, and which had also been his strong tower and rock of defence in the depth of many exercises. It may be truly said, he was abundantly more industriously concerned on account of the Truth, than on the account of his outward and temporal affairs; and as after the time of his conviction, he was all along careful to behave himself so as that he might not be a burden, or cause of exercise to his faithful brethren, nor bring trouble in any case upon the church, but on the contrary, he serviceable and helpful to the same according to his measure, so was he also careful to walk among his neighbours unto those he conversed with, as that he might demonstrate unto all, that the whole aim and drift of his mind was chiefly to promote truth and righteousness, in his day and age. And this undoubtedly he did, with all his might and strength, for which we believe his reward is sure with the Lord forevermore; an earnest of which we are fully satisfied he had many times plentifully given him, whilst in this earthly tabernacle. This was so sweet unto him, as he often used to say, that for the sake thereof, he did not spare devoutly to offer up his whole strength, and the prime of his years, even for the promotion of the blessed Truth, by which he had been so eminently visited, and whereby he was made instrumental for the good of many. Under these qualifications he was made serviceable divers ways, so that many have cause to lament the loss of him, and more particularly so his Friends and brethren, amongst whom, for the most part, he resided, who also had the most immediate and particular benefit of his service and company. The loss of him would undoubtedly sadden many hearts, were they not fully satisfied that his departure was in peace; and though his body be gone to the dust, yet the remembrance of him is sweet and precious, in which the faithful enjoy him in spirit, under a lively hope, that the mighty Lord of the harvest, who raised him from a low degree, and by his almighty power, made him a blessed and serviceable instrument in his hand, is also able to raise up others in his room, for the carrying on of his own work, to his own praise, who over all is worthy of praise, adoration and worship, might, majesty and dominion, now and forever.

(Conclusion next week.)

An Army of Monkeys—A Novel Suspension Bridge.

"They are coming towards the bridge; they will most likely cross by the rocks yonder," observed Raul.

"How—swim?" I asked. "It is a torrent there!"

"Oh, no!" answered the Frenchman; "monkeys would rather go into fire than water. If they cannot leap the stream, they will bridge it."

"Bridge it! and how?"

"Stop a moment. Captain, you shall see." The half human voices now sounded nearer, and we could perceive that the animals were approaching the spot where we lay. Presently, they appeared upon the opposite bank,

headed by an old grey chieftain and officered like so many soldiers. They were, as Raul stated, of the *comadreja* or ring-tailed tribe.

One—an aid-de-camp, or chief pioneer, perhaps—ran out upon a projecting rock, and, after looking across the stream as if calculating the distance, scampered back and appeared to communicate with the leader. This produced a movement in the troop. Commands were issued, and, fatigue parties were detailed and marched to the front. Meanwhile, several of the *comadreja*s—engineers, no doubt—ran along the bank, examining trees on both sides of the *arroyo*.

At length they all collected around a tall cotton-wood that grew over the narrow part of the stream, and 20 or 30 of them scampered up its trunk. On reaching a high point, the foremost—a strong fellow—ran out upon a limb, and taking several turns of his tail around it, slipped off and hung head downwards. The next on the limb, also a stout one, climbed down the body of the first, and whipped his tail tightly round the neck and forearm of the latter, dropped off in his turn, and hung head down. The third repeated this manoeuvre upon the second, and the fourth upon the third, and so on, until the last one upon the string rested his fore-paw upon the ground.

The living chain now commenced swinging backwards and forwards, like the pendulum of a clock. The motion was slight at first, but gradually increased, the lowermost monkey striking his hands violently on the earth as he passed the tangent of the oscillating curve. Several others upon the limbs above aided the movement.

This continued until the monkey at the end of the chain was thrown among the branches of a tree on the opposite bank. Here, after two or three vibrations, he clutched a limb and held fast. The movement was executed adroitly, just at the culminating point of the oscillation, in order to save the intermediate links from the violence of a too sudden jerk.

The chain was now fast at both ends, forming a complete suspension bridge, over which the whole troop to the number of four or five hundred, passed with the rapidity of thought.

It was one of the most comical sights I ever beheld, to witness the quizzical expression of countenances along that living chain!

The troop was now on the other side, but how were the animals forming the bridge to get themselves over? This was the question which suggested itself. Manifestly, by number one letting go his tail. But then the point d'appui on the other side was much lower down, and number one with half a dozen of his neighbours, would dash against the opposite bank, or be soured into the water.

Here, then, was a problem, and we waited with some curiosity for its solution. It was soon solved. A monkey was now seen attaching his tail to the lowest on the bridge, another girded him in a similar manner, and another, and so on, until a dozen more were added to the string. These last were all powerful fellows; and, running up to a high limb, they lifted the bridge into a position almost horizontal.

Then a scream from the last monkey of the new formation wrenched the tail and that all was ready; and the next moment the whole chain was swung over, and landed safely on the opposite bank. The lowermost links now dropped off like a melting candle, while the higher ones leaped to the branches and came down by the trunk. The whole troop then scampered off into the chapparal and disappeared!—*Capt. Reid's Adventures in South America.*

For "The Friend."

Erman's Travels in Siberia.

(Continued from page 373.)

But to return to our author; he found the capital of the Russians by no means devoid of beautiful scenery. He says:

"During our stay in St. Petersburg, the villa gardens and the islands and the various shrubberies between them were all decked with young foliage. The fineness of the season added much, no doubt, to the beauty of the landscape; the charms of which nevertheless lay chiefly in the local details. The clear waters of the Neva winding through the islands, and overshadowed at times with groups of trees, then again issuing forth in brightness, together with the contrast between the waving foliage and the stately, glittering palaces beyond, sufficiently explain the love of rural scenery, so manifest in St. Petersburg, and which seems so remarkable in a northern climate. While the sudden awakening of nature from her long winter sleep, loudly invites to the enjoyment of the country, the oppressive heat of summer makes the cool umbrageous retreats of the islands absolutely necessary."

The night with its continuous twilight, is hardly recognized as such by foreigners, owing to the light. I often returned home at midnight across the islands from the Botanic Garden, where we made our magnetic and astronomical observations, and fully enjoyed the charm of the pure and bright nocturnal sky. Nightingales poured their song from every grove on the islands. The outlines of distant objects were here as visible at midnight as they are at sunset under the 50th parallel, when there is a slight mist in the horizon. A dense stratum of clouds usually covers the heavens soon after midnight, but disappears with the falling of the morning dew. Fishermen, catching the salmon as they ascend the stream, may be seen, with fires in the bows of their canoes, engaged between the islands. With this exception no native is envious abroad by the brightness of the nights, while strangers from southern countries often suffer in St. Petersburg from want of sleep; and to this may probably be attributed in some measure the fever to which those are liable who arrive here in spring. Deceived by the light, one can hardly believe the thermometer, which, in the last week of May, falls, during the night, and near the ground, almost to the freezing point.

"Notwithstanding the strong nocturnal radiation, the atmosphere here soon acquires in the spring a temperature sufficient to stimulate organic life. As early as the sixth of June, I found a bath in the Neva agreeable and re-

viving; indeed, the natives had begun bathing some days before; while in Berlin, 71 degrees further south, the cold bath is hardly tolerable before June. The temperature of the main stream at its surface was, on the 5th of this month, forty-three days after the disappearance of the ice, 9° 4' [53° F.]; in the shallow branches, between the islands, it was probably higher."

On the 9th of Seventh month their "long-wished for passports" were signed, and on the 11th they set off for Moscow. Their carriage "not having been in St. Petersburg was obliged to be adapted to the usual Russian mode of yoking. The pole was at first allowed to remain, but subsequently its removal became necessary, when the carriage was set to run as a sledge. The Russian mode of putting horses to in carriages, which is adopted almost universally with every kind of vehicle, is quite peculiar, and for going at great speed has manifest advantages. The shafts have a perforation, or a ring, at one end, which slips on the axle within the wheel. The upper ends of the shafts are then fastened by cords to the extremities of the axles, and are thus drawn outwards, while a strong wooden bow, bound to them near their upper ends, and standing over the horses' withers, keeps them together, while it lends them elasticity. The extremities of the shafts being bound fast to the horse-collar, which is of wood, elastic, and open below, the closing and tying of the collar, an operation which requires both strength and dexterity, completes the yoking. Thus the horse and carriage are joined together tightly, yet without any inconvenient stiffness; every motion of the horse is communicated at once to the carriage, and there are no sudden checks or impulses, such as arise from the tightening or relaxing of the traces, when these are the means of draught.

"The reins of the middle or shaft-horse pass through rings attached to the wooden bow, which connects the shafts, and are thus kept clear of entanglement. The side horses are yoked, as in Western Europe, with bars and traces; their inner reins being fastened to the shafts, while the outer ones go to the driver's hands. To the description of the Russian manner of yoking horses in carriages, and of the rapid driving usual in St. Petersburg, may be appropriately added some mention of the peculiar cries with which the drivers either incite their horses, or warn pedestrians of their approach. The word *padi*, go along, is rapidly repeated with variety of accent, and then, at regular intervals, is screamed out at the highest pitch of the voice." These shrill cries are matter of fashion; so that either boys, or men distinguished for high pitch and piercing quality of voice, are in general preferred as drivers.

"During the last days of our residence in St. Petersburg we were incessantly followed by long-bearded horse-keepers, importuning us to hire their horses for the first portion of our journey; for on account of the great demand for post-horses from the capital in all directions, the government has renounced, for the adjacent stages, its exclusive right to supply travellers with horses; and so active is the

competition among those who engage in the business, that relinquished by the government, that horses may be hired of them on terms far below those of the post. The gratuity looked forward to by the driver or postilion, is here, as throughout Europe in general, named after the popular drink, which is, in this case, tea. "Something for tea" is the common petition of the drivers in St. Petersburg; and, indeed, we observed that in the public houses on Vasiliev's Island, the ordinary drink of this class of people is tea. Brandy, monopolized by the crown, is retained in St. Petersburg, by licensed parties, in shops exclusively devoted to this business; but these places, though much visited, are never, like the tea-houses, the common resort of the lower and middle classes."

In the vicinity of Novgorod "the inhabitants turn to account the extreme fertility of the soil, by cultivating culinary vegetables assiduously. But, with the exception of a few apple trees and blackberries, which latter are here reared in gardens as well as grow wild, we saw no signs of an attempt to produce fruit."

"On alighting to spend the night at a peasant's house in Saitsova (12 miles from Novgorod) we were received with the customary expressions of welcome and hospitality; for the people here never think of deriving gain from the entertainment of travellers." "The keeping of horses is the chief business of the people of Saitsova, and they engage most heartily in the lucrative occupation. In order to be always ready for travellers, watch is kept on the road at night by a number of men, who lie on the ground wrapped up in thick cloaks to protect them from the cold. As soon as their practised ears catch the sound of the bell, which is attached to every post conveyance, they start up, and have the horses standing ready by the time the carriage arrives."

At Torjok, 150 miles north-west from Moscow, there was one luxury which surprised them, "from its contrast with the geographical position of the place. Ripe cherries of a superior kind were carried about for sale in the neighbourhood of the town, at a very low price. These were not forced nor sheltered with glass at any season, but owed their perfection to the peculiar choice of the ground in which they were planted. Cherry trees are here planted, not on level ground, but in gullies or deep hollows, sometimes purposely dug for them. These are called, in the dialect of the place, *grinti*. The peculiar advantage of this mode of proceeding appears to consist in the protection of the plant from cold winds; great pains are taken also to dress the surface of the ground so as to make the ground capable of retaining heat."

On the evening of the 19th of Seventh month they entered Moscow, which, though "quite as colossal as St. Petersburg," is "altogether more various," owing chiefly to the nature of the ground on which it stands.

"It seems to have been mere chance which fixed in this spot the centre of the empire, for we find here no navigable river nor portage, nor any other circumstance calculated to bring together the great lines of internal communication."

"Western Europe is well acquainted with that fire of Moscow which formed so important an epoch in the history of Napoleon, but the buildings of the city furnish proofs of many and far more momentous catastrophes. Most of the stone churches have survived, without injury, the last conflagration, while on their towers the Mohammedan crescent rises above the cross, a monument of earlier revolutions. The yoke of the Tartars was so lasting and oppressive, that later events of a similar kind seem comparatively unimportant; and even the French invasion is here thought little of, being usually compared with the irruptions of the Pechenegues, and those of the Poles in later times, but never set on a level with the Tartar domination.

"In truth, conflagrations were common occurrences in the history of the city; and although much information has been lost respecting the earlier periods, yet there are on record, from the thirteenth century to the beginning of the nineteenth, not fewer than seven total destructions by fire, the most of them the work of victorious enemies. Hence it may be easily understood why the national historians regard the last conflagration of the capital, not as the critical event of a remarkable campaign, but, as an incidental affair of subordinate consequence.

"From the balconies of the lofty houses in Byeloi Gorod, that is, properly, the White Town, one has a view of the very streets which suffered most from the fire; but there exists no longer any trace of such a calamity; the whole scene seems to smile with the sense of comfort and prosperity: the well-built houses justify the epithet *Biokolomenaya*, or 'of white stone,' which, properly belonging to some parts of the city, but potentially extended to the whole, is always given to Moscow in the popular songs.

"The roofs, covered with sheet iron, are painted green; and, from a distance, completely disappear among the groups of tall trees, which rise from the gardens. The gilt cupolas of countless towers glitter off the green background. The low wooden houses which formerly encircled all the gardens, scattered among the stone buildings, are now much decreased in number. At present they are to be seen chiefly in the suburbs, which either seem to stretch to the horizon, or else are concealed in thick birch woods. At the time of the French invasion, these woods were cut down in the immediate vicinity of the city, but they have grown again with extraordinary rapidity. We have often observed, at Moscow, birch-trees hewn for fencing, yet still alive in the horizontal position, and throwing out shoots. The great distinction of the unvaried vegetable nature in this region is its tenacity of life; and, singular enough, the same capability of existing under oppression, and of withstanding stubbornly every revolutionary influence, is here the characteristic of man also. The ear of the stranger is sure, at every turn of conversation, to catch the sounds 'kak ni bud,' (no matter how,) with which the Russians are used to give expression to their habitual indifference and renunciation of all care."

(To be continued.)

For "The Friend."

Testimony Concerning John Pemberton.

There are traits in the character of this Friend worthy of being revived in this day of declension. His constant devotion to the enlargement of the Redeemer's kingdom, his gravity and inwardness of spirit, which qualified him to visit the seed, and his baptizing ministry that reached the states of the people, are strikingly set forth in the German testimony, and may be reflected on with profit. How few among us are receiving gifts for the work of the ministry, and for the weighty services of elders and overseers! Some Quarterly Meetings have but one, two, or three ministers, belonging to them, and perhaps not one young person in many meetings giving evidence that the Lord has called them to this service; and the number qualified for the station of elders, is so small, that there is difficulty in making the appointments. At the beginning of this century, Philadelphia Yearly Meeting had a large body of eminent ministers and discerning elders, but they have departed to their resting reward, and but few comparatively have arisen in that period to fill their places. Surely not because the Head of the Church is unable or unwilling, where there are hearts prepared to receive, to dispense his gifts for the promotion of his cause. There is great need for mourning over our condition, and for individual inquiry, why it is thus with us! The Society however clear in doctrine, cannot make ministers or elders. But were its members, made members of the mystical church of Christ, by the baptism of the Holy Spirit; and did they continue humbly abiding in Him, we cannot doubt that he would still give gifts to them according to his will, to be occupied to his praise, and to the edification of one another. Our time, our talents, our thoughts and affections, are so absorbed with worldly things, that like the inn of old, there seems no room in many for the King of glory to take up his abode with them. But a day will overtake all, that will try our foundations, and what we have been building with, whether wood, hay, or stubble, gold, silver, or precious stones,—and happy then will it be for those whose building is humble and lowly, built and founded upon the immovable Rock, by Christ Jesus himself, so that the gates of hell shall not prevail against them.

Testimony of the Monthly Meeting of Friends at Pymont, in Westphalia, Germany, concerning John Pemberton, of Philadelphia, North America.

Seeing it is recorded in Holy Writ, and confirmed by experience, that the "memory of the just is blessed;" and our beloved Friend John Pemberton having, on a religious visit to Friends and friendly people in this nation, finished his course, and laid down his head in peace amongst us—the consideration of his religious service, and the lively sense thereof remaining fresh and as a good savour on our minds, has engaged us to transmit a testimony concerning this our beloved Friend, to posterity.

He was often led, in a manner unusual in

these parts, to go into unknown houses, gather the family about him, and after an awful pause, to distribute wholesome doctrine, counsel and advice among them. This manner, as it were, like in the spoiles' days, to break the bread from house to house, seemed sometimes at first to surprise the people; but when, after a short while, their minds were overshadowed by that invisible power which accompanied his words, and the witness of Truth in them was reached, tears were often beheld to flow; and at parting, the unknown were observed to take their leave of him as if well acquainted, in a tender and affecting manner.

His arrival at Pymont was on the 12th of the Ninth month, and his stay amongst us about four months; during which time he was mostly very poorly in health, but nevertheless almost daily occupied in the service of Truth; for as his bodily health permitted him, he not only attended punctually our public and Monthly Meetings, and visited Friends in their families, but had also many private opportunities, and several public meetings with the towns-people, which were very numerous, and wherein he was enabled to preach the free Gospel of Christ with divine authority; so that not only sometimes the whole assembly seemed to be clothed with an awful reverence, but also the hearts of many were moved, and the witness of God in them reached, by his living testimony. At such opportunities he seemed, to the admiration of those who knew his weak constitution, not to feel his bodily weakness at all, usually lifting up his voice as a strong youth, to testify of the great love of God towards mankind.

It was his principal concern to turn people from darkness to light, and from the power of Satan to God; endeavouring to show that God has given a measure of his Spirit, and light or grace to all men, as a talent, which he has placed in their hearts.

His ministry was in plainness of speech, and attended with Divine authority; for his words, whether they contained exhortation, comfort, or reproof, reached the inward states of those whom it concerned; and he has often spoken, both in our meetings and at other opportunities, so exactly to the states of individuals, that there was no doubt left, but he was led by the unerring Spirit of Truth; and more especially in his particular service among us, as fellow professors of the same principles of that unchangeable truth, for the promotion of which he spent his life.

The solemn reverence of his waiting spirit appeared so manifest in his countenance, that others who beheld him, were thereby invited to stillness; and such as had a desire of hearing words, were taught by his example to turn their minds inward, to the measure of grace in themselves; showing that it is infinitely better to keep silent before the Lord, than to utter words that are not accompanied with the life-giving and baptizing power of the Spirit; which must needs enlighten them if they shall be truly profitable.

After his return to Pymont he had repeatedly accessions of an inflammatory fever; and on the 23rd of the Eleventh month, in the evening, it seized him so suddenly with a vio-

lent child, that he was obliged to leave the company of some Friends who were come to see him, and go to bed. Next morning the physician came to see him, and at partings, wishing him that he might get better—he replied, “My hope is in the Lord;” and he continued in a patient, resigned state of mind; although to appearance in great pain of body. His mind seemed to be totally free from temporal concerns, and only occupied with objects relating to the everlasting Truth; and particularly, he seemed much concerned for the welfare of the little Society of Friends in this place, even to his very last moments.

A few days before his decease, his companion mentioned to him a strait and difficulty that Friends of Pyrmont were brought under, by reason of several hundreds of French emigrants who were come to take up their winter quarters at, and to be billeted on the inhabitants of Pyrmont. After a little pause, he said in substance as follows: “Friends are often brought to the strait and narrow gate; and therefore it is necessary and incumbent for them to act in the counsel of best wisdom; and if any thing is imposed on them by the laws of the country, and the authority of the magistrate, to suffer it in the meek and patient spirit of Jesus.”

His disorder having much increased, he suffered exceedingly; but kept remarkably patient and resigned; and being a little relieved from the great oppression and difficulty of breathing which he had laboured under, he said—“It is a great favour to know that my Redeemer lives, and because he lives, I live also.” This he expressed about three o’clock in the morning of the 31st, being the day of his decease; and a little after, he said to his companion and the Friend that assisted him, “You are very kind, and I have been carefully nursed; I wish you may grow and increase in every thing that is good, and become a spiritual and holy house unto God.” A while after, a Friend said to him, that it was pleasing and encouraging to see him so much resigned; to which he replied nearly as follows: “Ah! we may see, miracles have not ceased; great and marvellous are his works; he is mighty to save and able to deliver to the very uttermost, all those that trust in him; his ways are ways of wonder and past finding out.” And about 9 o’clock he said, “The Spirit searcheth all things; yea, the deep things of God.” Seeming to be much exercised in his mind about the professors of Truth at Pyrmont, he said, “Some are now very full of themselves, and are persecuting the Lord’s church; but it is a wrong spirit. There is a spirit that is doing the church much harm; but I am not of that spirit, and it is best to avoid that spirit which sets up for itself. They run from one evil spirit to another; and it is a deceiving spirit. My heart is heavy on account of these things.” A while after this, he said again, “The Spirit searcheth all things, yea, the deep things of God.” And then, a little after, he expressed himself nearly as follows:—“The fear of the Lord is a fountain of life, which opens the mysteries of God’s kingdom; but the wisdom of this world is foolishness with God;—adding, but I do not

want to launch into many words, but to bring into a sameness of soul.” About 12 o’clock he said, in a triumphant manner, “I am departing for heaven, and from you all, to the kingdom of God and of Christ.” After this, he said, “You can prove these things, whether they are agreeable to the scriptures of God and of Christ, yea or nay.” And then he expressed in a weighty manner nearly as follows:—“It is not circumcision, nor uncircumcision, but a new creature. Faith comes by hearing, and hearing by the Word of God, which lives and abides forever.” And a little after, “They who are justified, are justified by the faith of Jesus Christ.” And afterwards he earnestly said, “Woe unto the world because of offences.”

His mind seemed to be overcome with Divine love, and his words were of God, and of Christ and his kingdom; and the last that could be distinctly understood, which he uttered with a melodious voice, were these: “I can sing the songs of Zion and of Israel” which is a demonstrative proof that he had not followed cunningly devised fables; but the living substance of Truth and true religion.

Accounts from Ninerech.—Letters from Layard have been received so late as the 18th of March, in which he mentions the Arab reports of remarkable antiquities in the desert of Khabour, which have never been visited by European footsteps, and towards the exploration of which he was just setting out, with an escort of Arab Sheiks and their followers, in all to the number of seventy or eighty. During his absence on this new track the excavations at Nimrod are to be continued by the parties employed on that work, which has recently furnished interesting acquisitions to Layard’s collection. One important inscription is mentioned, and more winged lions and bulls. Layard had received Major Rawlinson’s first exposition; and though he agreed with him in many respects, he was not quite satisfied with his chronology, and rather adhered to the opinions put forth in his own work.—*Literary Gazette.*

Singular Circumstance.—A remarkable freak of a maniac, is noticed by the *Trenton True American* as having occurred at Bordentown the other morning. The locomotive which was to bring the morning train from Bordentown to Trenton was missed, and the engineers procured another—when they reached Trenton they discovered the missing one at fast in the switches, blowing off steam at a great rate.

When they came to it they found a man trying to rebuild the fire, and the water and cinders splashing over him and the engine. It seems that a crazy man, hailing from New Hope, Pa., had come here from Bordentown the evening before, and returned in the same train. Some time during the night, or early in the morning, this maniac had gone to the engine, kindled fire, put on one of the pumps which had been taken off, and, not finding the oil, had melted tallow, with which he greased all

the apparatus, and, putting on the steam, came up to this city. The engine had been managed very well, as it was not at all injured; but as it was supposed he did not know how to back it when it got in the switches here, which were locked. We understand he must have passed one or two switches before reaching this station. He said he took the engine to see how fast it could be made to go. He was taken back to Bordentown, and sent thence to his friends. His escape from destruction was very remarkable.

THE FRIEND.

EIGHTH MONTH 17, 1850.

Dealing Gently with the Erring.—We take the following from a daily paper, and should hope the admission of the candour storekeeper would be listened to with open mind of the young woman. If this was the first offence of the nature, such an admission may tend to make it the last.

“A young woman belonging to a highly respectable family, called in at the store of one of our dry goods merchants, the other day, says the Albany Knickerbocker, and stole a pair of kid gloves, while purchasing a shawl worth of lustrous. A gentleman in the store called the attention of the merchant to the fact, and he, instead of threatening the female or compelling her to pay double the price, gently told her that she had robbed him, and at the same time refused to take the gloves back or receive compensation for them, but in terms of mild reproof cautioned her against committing so heinous a sin again, and told her to keep them as a perpetual warning. She shed tears of thankfulness and shame, and left, no doubt, greatly improved in character by the adventure.”

RECEIPTS.

Received of James Stanton, agent, for Jem. H. Bailey, \$2.25, to 32, vol. 22; from Joseph W. Hink, 94, for vols. 23 and 24; from James Waddy, agent, N. C., for Joseph Kemp, \$6, for vols. 21, 22 and 23; from C. Bracken, agent, O., for Ruth Conroy, \$2, 32, vol. 23.

Teachers Wanted for Evening Schools.

The Association of Friends for the free instruction of *Adult Coloured Persons*, were re-opening their Evening Schools early a month. Application for the situation of Principal and Assistant Teacher in Men’s and Women’s School, to be made early to either of the undernamed Committee.

JOHN C. ALLEN.

No. 180 S. Second street.

NATHANIEL H. BROWN.

No. 32 N. Fifth street.

ISRAEL H. JOHNSON.

No. 35 High street.

Phila., Eighth mo. 1850.

PRINTED BY KITE & WALTON.

No. 50 North Fourth Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XXIII.

SEVENTH-DAY, EIGHTH MONTH 24, 1850.

NO. 49.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

JOHN RICHARDSON,

AT NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

All communications, except those relating immediately to the financial concerns of the paper, should be addressed to the Editor.

For "The Friend."

Erman's Travels in Siberia.

(Continued from page 312.)

"The mercantile population of Moscow cling to the same antique habits which distinguish their brethren in St. Petersburg. Indeed, nationality is much more developed in the former place. St. Petersburg is a chameleon, the colour of which changes from contrast. The foreigner thinks it Russian, while to the native of Moscow it seems a foreign city. The comfortable tradesmen in Moscow have a quiver to themselves, and while their servants keep the shops, the boarded owners chat with one another in the street. They live in indolent resignation on what fortune sends them, and their language is proverbially that of careless indifference.

"This kind of life is within the reach of serfs as well as freemen. Among the various expressions used in Russia to denote the servile condition, the most direct is the least offensive. The question, 'What nose art thou?' never hurts the feelings, and is answered with, 'either, I am my own,' or, as the case may be, with the name of another. But the appellation *rab*, which, considered in its etymology, signifies merely a labourer, is thought degrading and an insult. *Leisano* is here deemed the greatest good, besides or without which liberty has nothing valuable to bestow. *Blasiness* is commenced with little outcry in the rag-market. But speculations in the way of gardening or farming, or contracts for work to be executed, are particularly to the taste of the more industrious of the lower orders. The manifold engagements thus entered into on terms of reciprocal advantage are all called by one name, *podrički*. The *podrički* are capable, by combination, of executing great works. The richer of them in Moscow will undertake to work quarries in Southern Russia, or to carry wine from the Don.

"As this kind of industry passes over sensitively into the operations of trade, the guilds or trade unions are constantly receiving

re-enforcements from the peasant class. The change thus effected in the peasant's lot takes place the more readily, as it redounds to the interest of his lord or owner, for the tribute or dues of the artisans are much better paid than those of the rural labourer who has no interest in his work. Though this constant defection from the class of rural peasantry is not sufficient to work the abrogation of predial slavery, yet it has that tendency: it lessens the value of the estate and adds to the wealth of the lower orders.

"Although the occasional independent prosperity of these born serfs exhibit a germ which may grow till it completely revolutionizes the social condition of Russia, yet the old state of things is still firmly maintained in Moscow. In the *Krasnaya Ploshchad*, or Red Market, near the Bazaar, may be commonly seen a string of men and women sent there by their masters to be hired or sold. These *na serfs* who, from want of industry, have become an incumbrance to their owners.

"But the *Krasnaya Ploshchad* must not be supposed to resemble a Brazilian slave market. The serfs sent to market for sale or hire are not accompanied by a guard or keeper: the care of improving their mode of existence is left wholly to themselves. Yet neither by their means nor by advertisements do they often change owners, for those who are privileged to possess serfs have usually more of them than they require. Russians of the trading class, on the other hand, as well as foreigners, can have serfs only by hire; and the people naturally prefer to be in the service of those who are not privileged masters.

"Although the grandees of Moscow think a country seat in summer indispensable, yet the city did not appear while we were there to have lost any of its activity. The country seats bear the singular name of *Podmoskovny*, or Moscow Appurtenances, because the habitations twenty-five miles round the city are considered as belonging to it. The great number of horses kept here always increases, and many who spend the day at a distant country seat enjoy at night the pleasures of the city.

"In direct opposition to the feeling which prevails in St. Petersburg, no one here courts office. Nothing is thought so respectable as the employment of the estate which flows from the possession of land and of people. The nobility of Moscow, who cling pertinaciously to these tenets, are a confederation of families belonging, from language and religion, to the Russian nation, but forming rather a collateral dependency than a substantive part of the Russian state. It is only when the movements of the political world seem to threaten their

favourite system that they awaken from their dreams of pleasure and throw aside for a moment their indifference. They think of nothing but diversion. From splendid balls and concerts to bear-baiting and bear-fights they have every kind of amusement that was ever thought of, and they go from the one to the other, so as to receive in succession the most dissimilar impressions.

"An effeminate feebleness of mind is the consequence of these habits; and it is confirmed by the circumstance that the highest ambition of a gentleman here is to be thought agreeable by the ladies, far by matrimonial alliance alone can he improve his fortune, or increase 'the number of souls' belonging to him. The mode of life above described, nevertheless, and deeply impressed religious sentiments, make the Moscovite noblemen a good-natured being, which is the most important, since he ordinarily exercises a direct influence on the fortunes of from 500 to 1000 people."

The great bell our author compares with the vessel described by Herodotus, as seen by him among the Scythians between the Dnieper and Kulana, and which is computed to have probably weighed 41,000 pounds. "It is only in comparison with the bell of the Kremlin, that the vessel of Examp appears insignificant, for the former weighs between 300,000 and 400,000 pounds, or about ten times the weight of the Scythian vessel. This colossal work is 21.3 feet high, with 22.5 feet diameter where widest; it is nowhere less than six inches thick, but has a thickness of nearly two feet at its lower edge."

"Herodotus informs us that Atiantes, King of the Scythians, collected the metal for the vessel at Examp, by a tax imposed on the whole nation, every man being obliged, on pain of death, to bring in a spearhead: he adds, that the object of this was to learn the numbers of the people. Now it is remarkable that similar contributions for public purposes are of frequent occurrence in the history of Russia, under the name of offerings: and there exists, moreover, a very likely tradition, that to cast the bell of the Ivan Tower, vessels, arms and implements of various kinds were collected throughout the kingdom. So we have here a new example of the surprising steadfastness with which national manners and usages are preserved in Russia."

"Bells, as well as every thing else connected in the remotest degree with ecclesiastical purposes, are held in great respect by the Russian people; but that of the Kremlin at Moscow is commended to especial veneration, by the name of 'the eternal bell,' and the end is so far gained that the origin of the work is already veiled in obscurity. Travellers, in the beginning of the eighteenth century, would

hardly have passed in silence over this remarkable specimen of art, if there was not some foundation for the statement that it was cast in the reign of the Empress Anna, about 1730. There are other circumstances which give probability to this date. Previous to that time the copper coinage of Russia was issued at so low a nominal value that it was exported in large quantities, a debased silver money being introduced in its stead. In taking measures to obviate this evil, the copper coinage was called in, under Anna, and by the advice of Golovkin and Münich, a large amount of it was permanently withdrawn from circulation, and, for the first time, in Russia, replaced with paper money. It is far from improbable, then, that the copper thus withdrawn from circulation was melted down, and devoted to a pious purpose, in order to reconcile the people to the novelty of paper money.

"Calculated from the present price of copper, the mass of metal in 'the eternal bell' must be worth about two millions of roubles, [8400,000,] without regard to the nobler metal superadded. As this sum formed a considerable portion of the whole amount of the circulating medium at that time, it is hard to conceive what motive besides those above mentioned could have induced such a sacrifice.

"As to the tradition, so much esteemed, that the great bell fell from the Ivan Tower into its present subterranean hiding-place, there seems to be no ground for denying the generally-received account. From the edge which is buried in the ground, a large piece is broken off, just as would have happened from such a fall, and it may well be supposed that so heavy a body falling from a great height would make a deep impression in the earth. The soil in this spot is of a particularly yielding nature, and it is remarked that the bell sinks deeper every year. What must have been its effect, then, when it fell with great velocity? A part of the edifice in which the bell is supposed to have been so ended, was destroyed by fire in 1737, and it may well be conceived that the rubbish then accumulated, as well as the attempts to clear it out, had the effect of deepening the hollow in which the great bell had originally lodged itself."

On the 24th of Seventh month they left Moscow, and on the evening of Eighth month 1st they reached Sadoga, 208 versts, or 133 English miles, from Moscow.

"Here a brisk trade has led to the establishment of an inn, where fixed charges take the place of the usual reply, 'Whatever you please,' made to the traveller who wishes to pay for his entertainment. In other respects the inn differed little from an ordinary private dwelling; nor was it without hesitation that our host received a second party who arrived there contemporaneously with us. We shot some wild doves, but could not induce the people to dress them. It appeared that a religious feeling prohibits among them the killing of these birds. The inhabitants are very proud of their shops, in which, as they say, 'every thing is to be bought.' Yet, except the wine of the Don, which is obtained from the caravans passing by, we saw here nothing appertaining to luxury. The supply, though

so various and abundant, was adapted only to the most frugal life. Prosperity has not yet banished simplicity of manners from Sadoga, and in the evening the inhabitants were amused in the street by a herdsman's not very musical performance on a cow's horn."

At Miron, where they spent the next night, the people believe that there is in the woods south of the town, a 'robber nightingale,' which entices travellers by its song, and then kills them by the power of its notes."

On the 5th they entered Nijnei Novgorod. "The streets parallel to the river, and which we first entered, were well built, and handsome glass windows—hitherto seldom seen on the journey—were here common. The streets were as well paved as those of St. Petersburg and Moscow. At the same time, raised as our expectations were, the forlorn and deserted condition of the place seemed to us quite mysterious. Except the soldiers of the garrison, hardly a soul was to be seen in the streets. On our reaching the inn, however, in one of the streets running down to the Oka, we learned the cause of the death-like quiet which so much surprised us.

"The annual fair was then actually going on, and during its continuance, the bustle and traffic now wholly transferred from the upper town to the quarter along the river. To this quarter we daily directed our steps during our four days' residence in Nijnei.

"The open place in the upper town extends to the edge of the plain, where it forms a rounded angle, projecting just above the junction of the Volga and the Oka. Towards the former river, it is fenced by a stone parapet, whence one has a full view of the majestic stream below, and of the low level country extending beyond it to the horizon. Towards the Oka the descent is more gradual, and there, between the street and the river, stands a handsome row of stone buildings, contrasting singularly with the old and weather-stained wooden houses opposite to them, in which rope-making and other trades, subservient to the navigation of the river, are carried on. Crowds were collected round the wooden shops outside of the houses; but the further we advanced the greater was the throng, and the movement of the multitude was evidently directed to some distant point. At length, it turned to the right brought us to a bridge of boats, raised but little above the water.

"Here, in close contact with the motley throng, we could not remain inattentive to the number and variety of strange costumes and physiognomies around us; and for the first time since we left St. Petersburg we heard foreign tongues overpowering and extinguishing the Russian. Having crossed the Oka, we found ourselves among wooden booths, arranged in quadrangles, and numerous couples to satisfy our expectations of a great fair. This part, which is first approached, is given up to the retail trade. The usual variety of a Russian bazaar was to be found here, but on a scale far surpassing in magnitude any thing we had seen before. We were astonished, however, to find that these magazines, which, taken together, would have made no incon-

erable town, were but temporary appendages to the far more colossal market.

"Beyond the space occupied by the wooden magazines are solid stone edifices, of a single story, surrounded by colonnades, and roofed with sheet iron pointed green. These are all warehouses, and form sixty-four rectangular blocks of buildings. In the middle of these stands a lofty and noble edifice, occupied by the officers who are charged with the superintendence of the fair. The ground floor of it becomes at this period the post-office, which is not to be easily matched for the wide extent of country embraced by the communications passing through it; for the letters received by the Armenian and Bokharian merchants, from their remotest Asiatic correspondents, meet here with others from all parts of Europe.

"The inner range of warehouses contains articles of European luxury. In those filled with the works of the French modistes, or with the productions of St. Petersburg or Moscow, we might fancy ourselves transported into the midst of some European capital, if it were not that at every step the passers-by remind us of the preponderance of Asiatic traffic. Books and maps have a row of warsteiches to themselves. Then follow the depots of *Orbasi*, or Greek holy images, of every shape and size, as well as of amulets, wax candles, and various matters used at funerals, or in other solemnities of the Græco-Russian Church. Most of the holy images are made in the Ural; but some of them are the work of self-taught peasants, throughout the villages, who think that a peculiar merit attaches to this kind of industry. The dealers in those articles both buy and sell by retail; and their business, in conformity with popular notions, is called 'truck' (*vuymenty*); because it is not deemed right to buy matters of a sacred character for money, and they are paid for, therefore, in other articles of equal value."

"The outer range of buildings in the market is occupied chiefly by foreign nations: south-eastwards, towards the Oka, are the warehouses of the Greeks. North-westwards, the Armenians have a very extensive quarter to themselves, where they are so numerous and so little interfered with, that they seem to be in their own country. The costume of the Armenians is extremely elegant. The perfect fairness of their skins, too, with their deep black hair; their grave and handsome features, tall figures and dignified carriage, would entitle them to be considered as the noblest type of the human race; and heighten the contrast between them and the Bokharians, with whom they seem to be more immediately connected in the way of commercial intercourse. The talent and perseverance displayed by the Armenians in their incredibly extensive journeys through Southern Asia have obtained for them especial favour even from the government of Bokhara, although they are, as Christians, quite as zealous as the mercantile class among the Russians. In the market here they are wholesale dealers in Russian and other European goods, which are carried off to Khiva, Bokhara, Afghanistan, Tibet, and China. In return, they bring to Nijnei, cotton and silk

fabrics, and, above all, Kashmir shawls in large quantity.

"The Bokharians whom we saw here, were, for the most part, of middle size, remarkably corpulent, and, as it were, bloated. Their upper garment (called here by the Turcoman term *Khalat*), carelessly thrown around them, contributed to give them an enervated and shapeless look, and with their heavy, awkward gait, made them as different as possible, externally, from the Armenians. Their hair, which they suffer to remain only on the temples, is black, stiff, and long. Their shaved heads they cover with a flat, quilted, cotton cap. Their countenances had the expression of indolence and good nature. Their skins were of a dark brown, like that of a mulatto; but this was clearly the effect of exposure to sun and air during their long journeys of 1500 miles over unsheltered steppes. The Bokharians settled in the towns of Siberia also travel hither, and serve as agents and interpreters between the Russians and their newly arrived fellow-countrymen. These are in general distinguishable from the Tartars, among whom they live, only by their peculiar corpulence.

(To be continued.)

CHOLERA.

THE ASIATIC CHOLERA NOT A NEW DISEASE.

(Continued from page 378.)

Two hundred flagellants, who entered Strasburg in 1349, were speedily augmented to a thousand; when they divided into two bodies, and separated, travelling to the north and south. Similar bodies were found in other towns, and in this manner all Germany became overrun with wandering tribes of fanatics, expecting everywhere to be received with hospitality, and the mania of joining them threatened to become as formidable as that of the Crusades. But at last the public closed their doors against them; partly from suspicion that instead of diverting the plague, they were the means of spreading it over the country; and the Pope interdicting their processions, and public penances, the brotherhood melted away, and gradually disappeared.

The superstitious fears of the age appeared again, but in a more horrible form—in a persecution of the Jews, who were everywhere accused of being the authors of the calamity. It is to be remarked, in the history of all destructive epidemics, that their effects are no analogous to those of poison, that an opinion has always prevailed, on the outbreak of the pestilence, that the food or water of the first victims had been tampered with. We have seen this notion obtain very general credence in modern times, especially in Paris and St. Petersburg, in 1832, when many persons nearly lost their lives in popular commotions, occasioned by the belief, that the persons who had first died of malignant cholera had been made to drink of poisoned water. It was so in Germany on the appearance of the Black Death, but with this difference, that the suspicion of the people lighted not upon individuals, but upon a whole class of persons obnoxious to the religious prejudices of the day, and who

were supposed to have entered into a general conspiracy to destroy the Christian population of every city. The consequences of this monstrous charge, and the credulity of the people by whom it was entertained, form, as detailed by Dr. Hecker, one of the most painful episodes of history.

"Already, in the autumn of 1349, a dreadful panic, caused by this supposed poisoning, seized all nations; in Germany especially, the springs and wells were built over, that nobody might drink of them, or empty their contents for culinary purposes; and for a long time, the inhabitants of numerous towns and villages used only river and rain water. The city gates were also guarded with the greatest caution: only confidential persons were admitted; and if medicine, or any other article which might be supposed to be poisonous, was found in the possession of a stranger,—and it was natural that some should have these things by them for their private use,—they were forced to swallow a portion of it. By this trying state of privation, distrust and suspicion, the hatred against the supposed poisoners became greatly increased, and often broke out in popular commotions, which only served still further to infuriate the wildest passions. The noble and the mean fearlessly bound themselves by an oath, to extirpate the Jews by fire and sword, and to snatch them from their protectors, of whom the number was so small, that throughout all Germany but few places can be mentioned where these unfortunate people were not regarded as outlaws, and martyred and burnt. Solemn summonses were issued from Berne to the towns of Basle, Freyburg in the Breisgau, and Strasburg, to pursue the Jews as poisoners. The burgo-masters and senators, indeed, opposed this requisition; but in Basle the populace obliged them to bind themselves by an oath, to burn the Jews, and to forbid persons of that community from entering their city, for the space of two hundred years. Upon this, all the Jews in Basle, whose number could not have been inconsiderable, were enclosed in a wooden building, constructed for the purpose, and burnt together with it, upon the mere outcry of the people, without sentence or trial; which indeed would have availed them nothing. Soon after, the same thing took place at Freyburg. A regular diet was held at Bonnefeld, in Alsace, where the bishops, lords and barons, as also deputies of the counties and towns, consulted how they should proceed with regard to the Jews; and when the deputies of Strasburg—*not, indeed, the bishop of this town, who proved himself a violent fanatic*—spoke in favour of the persecuted, as nothing criminal was substantiated against them, a great outcry was raised, and it was vehemently asked, why, if so, they had covered their wells and removed their baskets? A sanguinary decree was resolved upon, of which the populace, who obeyed the call of the nobles and superior clergy, became the but too willing executioners. Wherever the Jews were not burnt, they were at least banished; and so being compelled to wander about, they fell into the hands of the country people, who without humanity, and regardless of all laws, persecuted them with

fire and sword. At Spiro, the Jews, driven to despair, assembled in their own habitations, which they set on fire, and thus consumed themselves with their families. The few that remained were forced to submit to baptism; while the dead bodies of the murdered, which lay about the streets, were put into empty wine casks, and rolled into the Rhine, lest they should infect the air. The mob were forbidden to enter the ruins of the habitations that were burnt in the Jewish quarter; for the senate itself caused search to be made for the treasure, which is said to have been very considerable. At Strasburg, two thousand Jews were burnt alive in their own burial-ground, where a large scaffold had been erected: a few who promised to embrace Christianity, were spared, and their children taken from the pile. The youth and beauty of several females also excited some commiseration, and they were snatched from death against their will: many, however, who forcibly made their escape from the flames, were murdered in the streets."

Dr. Hecker proceeds to relate that the effects of the Black Death had scarcely subsided, before a new epidemic appeared in Europe, of an extraordinary character, showing itself in an involuntary motion of the muscles, of which examples are still occasionally met with in the practice of physicians, but in a mild form, and which continues to be known by its ancient name of St. John or St. Vitus's Dance—so called from the names of the two patron saints supposed to possess the power of curing the disease by their miraculous interposition. It would appear that the disease having first shown itself in violent and involuntary contractions of the muscles of the legs, the physicians of the time formed the idea, that if the patients were encouraged to dance until they fell down exhausted with the fatigue of the exertion, a reaction would commence, by which a cure might be promoted. Bands of music were therefore provided for the use of the afflicted, and airs, somewhat of the polka character, were composed, to suit the wild kind of Bacchanalian leaps which their dancing resembled. The public exhibition, however, of these dances seems to have had the effect of propagating the disorder over the whole of Germany, doubtless through the power of that sympathetic action of the nervous system which, in the familiar instances of laughing and yawning, will impel a large company to imitate the example of a single individual.

"So early as the year 1374, assemblages of men and women were seen at Aix-la-Chapelle, who had come out of Germany, and who, united by one common delusion, exhibited to the public, both in the streets and in the churches, the following strange spectacle. They formed circles hand in hand, and, appearing to have lost all control over their senses, continued dancing, regardless of the bystanders, for hours together, in wild delirium, until at length they fell to the ground in a state of exhaustion. They then complained of extreme oppression, and groaned as if in the agonies of death, until they were swathed in cloths bound tightly round their waists,

upon which they recovered, and remained free from the complaint until the next attack. This practice of swathing was resorted to on account of the tympany which followed these spasmodic ravings; but the bystanders frequently relieved patients in a less artificial manner, by thumping and trampling upon the parts affected. While dancing they neither saw nor heard, being insensible to external impressions through the senses, but were haunted by visions, their fancies conjuring up spirits, whose names they shrieked out. And some of them afterwards asserted that they felt as if they had been immersed in a stream of blood, which obliged them to leap as high; others during their paroxysms, saw the heavens open, and the Saviour enthroned with the Virgin Mary, according as the religious notions of the age were strangely and variously reflected in their imaginations."

The symptoms varied with the character of the patients. The visions might be occasioned by a morbid action of the visual organs producing optical delusions, or by a predisposition to fanaticism. The common notion of the time, countenanced by the clergy, was, that the persons afflicted were possessed, and the patients themselves generally fell into the same belief, and acted accordingly.

"It was but a few months ere this demoniacal disease had spread from Aix-la-Chapelle, where it appeared in July, over the neighbouring Netherlands. In Liege, Utrecht, Tangier, and many other towns of Belgium, the dancers appeared with garlands in their hair, and their waists girt with cloths, that they might, as soon as the paroxysm was over, receive immediate relief on the attack of the tympany. This bandage was, on the insertion of a stick, easily twisted tight. Many, however, obtained more relief from kicks and blows, which they found numbers of persons ready to administer, for wherever the dancers appeared, the people assembled in crowds to gratify their curiosity with the frightful spectacle. At length the increasing numbers of the affected, excited no less anxiety than the attention that was paid to them. In towns and villages, they took possession of the religious houses; processions were everywhere instituted on their account, and masses were said, and hymns were sung, while the disease itself, of the demoniacal origin of which no one entertained the least doubt, excited everywhere astonishment and horror. In Liege the priests had recourse to exorcism, and endeavoured by every means in their power to nlay an evil which threatened so much danger to themselves; for the possessed assembling in multitudes, frequently poured forth imprecations against them, and menaced their destruction. They intimidated also the people to such a degree, that there was an express ordinance issued that no one should make any but square-toed shoes, because these fanatics had manifested a morbid dislike to the pointed shoes which had come into fashion immediately after the great mortality of 1350. They were still more irritated at the sight of red colours, the influence of which on the disordered nerves, might lead us to imagine an extraordinary accordance between the spas-

modic malady, and the condition of infuria animals."

At Cologne five hundred persons became affected by this dancing plague, and at Meiz eleven hundred. Peasants left their ploughs, mechanics their workshops, housewives their domestic duties to join the wild revels, and the most ruinous disorder prevailed in the city. The epidemic extended to Italy, where it was attributed to the bite of a ground spider, common in Apulia, called the *tarantula*; whence the disease was known under the name of *Tarantism*.

"At the close of the fifteenth century, we find that Tarantism had spread beyond the boundaries of Apulia, and that the fear of being bitten by venomous spiders had increased. Nothing short of death itself was expected from the wound which these insects inflicted, and if those who were bitten escaped with their lives, they were said to be seven pining away in a deplorable state of lassitude. Many became weak-sighted, or hard of hearing; some lost the power of speech, and all were insensible to ordinary causes of excitement. Nothing but the flute or the cithara afforded them relief. At the sound of these instruments they awoke as if by enchantment, opened their eyes, and moving slowly at first according to the measure of the music, were, as the tune quickened, gradually hurried on to the most passionate dance. Cities and villages alike resounded throughout the summer season with the notes of fies, clarionets and Turkish drums; and patients were everywhere to be met with who looked to dancing as their only remedy. Alexander ab Alexandro, who gives this account, saw a young man in a remote village who was seized with a violent attack of Tarantism. He listened with eagerness and a fixed stare to the sound of a drum, and his graceful movements gradually became more and more violent, until his dancing was converted into a succession of frantic leaps, which required the utmost exertion of his whole strength. In the midst of this overstrained exertion of mind and body the music suddenly ceased, and he immediately fell powerless to the ground, where he lay senseless and motionless, until his magical effect again aroused him to a renewal of his impassioned performances."

"At the period of which we are treating there was a general conviction that by music and dancing the poison of the *tarantula* was distributed over the surface of the whole body, and expelled through the skin, but that if there remained the slightest vestige of it in the vessels this became a permanent germ of the disorder, so that the dancing fits might again and again be excited *ad infinitum* by music."

The belief that the disorder was occasioned by the bites of spiders was of course a delusion, but one which had taken such firm hold of the mind, that no one in Italy seems to have questioned the fact; and it appears that a dread of venomous spiders prevailed about the same time in distant countries of Asia, where insects being a greater pest than in Europe, the idea probably originated. While the delusion lasted, and it appears not to have been dispelled for several centuries, every kind of insect bite

was set down to the account of the tarantula; and if the person bitten had a constitution already predisposed to nervous affections, an attack would frequently follow from the power of the imagination. The celebrated Frascatoro found the robust bailiff of his landed estate groaning, and with the aspect of a person in the extremity of despair, and suffering the agonies of death from a sting in the neck inflicted by some unknown insect, which was believed to be a tarantula. A little vinegar and Armenian bala reduced the inflammation, and he was returning as the pain subsided, the dying man was, as if by a miracle, restored to life and the power of speech.

(To be continued.)

WILLIAM ELLIS.

(Concluded from page 381.)

Thus having given some account of his commencement, and conduct of his life, relating to his conversation in the world; what remains is to give some further account of his ministry, and labours and travels therein. It was not long, as hath been before observed, since he was convinced, before his mouth was opened in a public testimony for the Truth, in which he sensibly witnessed a growth, long careful diligently to wait for the springing of life, which is the root and supply of all sound and right ministry; for he laboured more in growth in that than in words without it; although also very careful to keep to that soundness of speech that cannot be condemned.

Not very long after he was converted in a public testimony, he was drawn forth to visit Friends' meetings not far distant from the place of his abode, as also in divers places more remote, in which he had good service, and was well received among Friends, in his and their mutual joy and comfort in the Lord. And in the year 1693, he had a concern upon his mind to visit the meetings of Friends in Ireland, where he was likewise kindly received; his visit being acceptable to faithful Friends in that country. Under this concern he was enabled through the goodness of God unto him, to perform what was required of him in that respect, returning home again in much satisfaction and peace, as a reward for such his labour. After this he continued in his wonted service, both at home and abroad, many times visiting Friends in divers parts of this nation, till at length it pleased the Lord to concern him to visit the people of God in foreign countries, to which he gave up; and very being made for him, for such a service, and having the concurrence of his Friends and brethren along with him therein, at length he set forward on his journey and voyage for America, leaving his wife and family in the Ninth month, 1697. He took shipping at Deal, in Kent, in the Tenth month after. He had a prosperous voyage, arriving on the 14th day of the First month following, in Maryland, where he visited Friends and had much service, as well as in other provinces, as Virginia, Carolina, Pennsylvania, East and West Jersey, New England, Long Island, and Rhode Island, &c. In these countries he had

many large and precious meetings, esteeming it, as he would often say after his return, as a merciful favour to him from the hand of God, that he was enabled to go through what was required of him in that respect, adding, "Oh! it was well for me that I gave up to that service in those days, whilst health and strength of body were afforded me, for now, I feel my natural strength is abated, whereby I am the more incapable of performing such service." Notwithstanding this, he would often be looking back with joy, and rejoicing at those times, praising God for the many mercies vouchsafed to him inwardly, and whose Divine arm of power was likewise near to protect him on his return; he arriving again in England, the 23d of the Fourth month, 1699. He was absent from his native land in the aforesaid service, upwards of one year and six months. After this he travelled not very much, excepting in the county where he lived, and some adjacent counties, as Bishoppick, Westmoreland, and Lancashire, &c., and several times to the Yearly Meeting at London. He was for several years before he died, attended with various infirmities, and particularly that of the stone, which much impaired his health; nevertheless he mostly frequented the Quarterly and Monthly Meetings to which he belonged, though many times with much difficulty, because of the infirmities of his body; but at divers times when the life and power of Truth was upon him, he was borne up over his infirmity as though he were in no kind so afflicted. Thus this faithful and upright-hearted man, being now unfit for long journeys and service in remote places, such as he spared not to undertake when he found it his concern in his younger years, laboured much in the service of Truth, on one account or other in his own country, till towards the latter end of the summer, in the year 1708, at which time his old disorder seized violently upon him, inasmuch that he was thereby brought to such a weak state, which weakness he continued under for several months, not being able to stir much from his own house. In this time his inward man was strong, and his understanding clear; so that Friends who went to visit him in the time of his sickness, were often comfortably refreshed in beholding and feeling his Spirit in the power and dominion of the life of Jesus Christ, which it may truly be said was his support over all his exercises. But notwithstanding his former weakness, about the latter end of the Twelfth month, or beginning of the First month following, he began to recover somewhat, and gathered strength so far as to get to the Monthly and Quarterly Meetings to which he belonged. In these he had as formerly good service, after which he was likewise enabled to go to the Yearly Meeting for worship, held in Lancaster, in the Second month, 1709. In this meeting, powerful was the Hand and Arm, which guided and supported him, under the conduct whereof, eminent were the Gospel truths, which in that meeting were through him delivered, to the gladdening of many hearts; the service whereof, we believe, was not easily be forgotten by a remnant, and in which his faith was strong, that Truth and the glory of it should yet more and more prevail

and spread over nations, even from sea to sea unto the uttermost parts of the earth.

Thus having been supported by the Lord in his service, after that meeting ended he returned homewards, after which he weakened by degrees till the time of his departure, which was not long. Many sweet and edifying expressions dropped from him in his illness, by which it appeared he was ready to embrace death with cheerfulness of mind, whenever it should please the Lord so to order it. A few days before his departure, being visited by a Friend, he began to speak to him of the day of his conviction, saying, "It was a glorious day for me;" and further added, that he had large tokens that the day of his death would be so likewise, which we have good cause to believe was so to him. He continued sensible, under his weakness of body, until the time he drew his last breath, which was on the 4th day of the Fourth month, in the year 1709, and in the fifty-first year of his age. He was buried on the 11th day of the same month, in Friends' burying-ground at Aiton; many Friends being present at the burial, and a large meeting, which was eminently owned and overshadowed with the Lord's power and presence, several living testimonies being there borne to the comfort and satisfaction of many.

[The said burying-ground and meeting-ground, were, some years before his death, given and secured by the said William Ellis, for the use of Friends.]

William Ellis was born the 5th of the Eighth month, 1658, convinced of Truth in the Third month, 1676, came forth in a public testimony, 1679, died the 4th of the Fourth month, 1709.

Signed in behalf of our Monthly Meeting, held at Settle, the second of the First month, 1709, by

John Armistead, Senr., Thomas Read, John Tomlinson, Richard Wilkinson, Thomas Wilde, John Moore, Senr., William Windle, John Atkinson, John Armistead, Junr., Robert Tunstall, John Weatherall, William Birkbeck, Isaac Armistead, William Holt, John King, Lawrence King, Adam Squire, Thomas Carr, Simon Wilkinson, John Rawson, Joseph Hall, Richard Clough, William Stockdale, John Hattersbie, William Slater, John Moore, Junr.

For "The Friend."

"THIS WORLD."

It is cause of sorrow and mourning to all those who truly travail in soul for the welfare of Zion, and the enlargement of her borders, that so many who profess to be members of our once favoured, because faithful and obedient Society, should plainly give evidence, that they are not of the Father, but of the world; that they love the world, and the love of the Father is not in them. It may be queried, where is the proof of this? The answer is, in their conformity to the manners, customs, and fashions of a wicked and unbelieving world; and in their rejection of the eros of Christ; which, if they would take it upon them, would eradic them to the world, and the world unto them;

would enable them to see the corruptness, the despatchness of impotent, wretched man, in a state of alienation from God, and from having any part in him. And these, through the power of a merciful Saviour, would come to see the glory and beauty of his temple, and the safe habitation of those that worship therein; whose fellowship is with the Father, and with the Son; and not with a world that lieth in wickedness. They should also know, how far the state of these, exceeds in dignity, in greatness, and majesty, and in all that is worthy of the regard of a mind which is elevated above a corrupt and offensive generation, which the outward world is, after which these are following, and with whom they are in covenant.

The whole heart must be given up to Him, who has all power, both in heaven and in earth; who alone is able to make us happy in this life, and also give an inheritance in that blessed kingdom of eternal rest and peace, with the sanctified and redeemed; and an excuse, such as are often urged by many, that to retain the favour and interest of the world's people, they must do as the world does, will avail, with an all-powerful and righteous God, who is able to confer all blessing and prosperity in the things of this life, which are needful, and will do it to the obedient and faithful ones; but those that reject him, and turn from him, and join in affinity with the creatures of this world, and with their ways, cannot look upon him whom they have despised, to receive them in the day of awful account. Where, then, must their portion be, who have chosen their pleasure in this world, and the things thereof, rather than the Lord, and the rest and inheritance of his people!

Oh! that these, who have had their affections set upon this world, and its quick-fading treasures, may despise them, and renounce them, and be favoured while the time of their visitation is extended to them, to seek with full purpose of heart unto Him, who can yet refine them and cleanse them, sanctify and receive them, and make them fit vessels for his use!

The following, given forth by that ancient and valiant servant of the Lord, George Fox, from a sense which entered him, of the growth and increase of pride, vanity and excess in apparel, and as a reproof and check thereunto, may, if received and put in practice, be a means of leading many out of the bondage they are in to this world, and its vicious votaries, and turn their hearts to seek the blessed Saviour, whom they have hitherto not sought, nor looked upon, nor desired; and if they are favoured yet to know him, they will find that his loving-kindness is better than life.

George Fox says: "The apostle Peter saith of the women's adorning; 'Let it not be' (mark, let it not be; this is a positive prohibition) 'that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price; for after this manner in old time the holy women also, who trusted in God, adorned themselves.'

"Here ye may see what is the ornament of

the holy women, which was in the sight of God of great price, which the holy women who trusted in God adorned themselves with. But the unholy women, that trust not in God, their ornament is not a meek and quiet spirit; they adorn themselves with plaiting the hair, putting on of apparel, and wearing of gold, which is forbidden by the apostle in his general epistle to the church of Christ, the true Christians. The apostle Paul saith, "In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array; but, which becometh women professing godliness, with good works."

"Here ye may see what the women were not to adorn themselves with who professed godliness: they were not to adorn themselves with broidered hair, nor gold, nor pearls, nor costly array; for this was not looked upon to be modest apparel for holy women that professed godliness and good works. But thin adorning or apparel is for the immodest, unshamefaced, unsavour women, that profess not godliness, neither follow those good works that God commands. Therefore it doth not become men and women, who profess true Christianity and godliness, to be adorned with gold, or chains, or pearls, or costly array, or with broidered hair; for these things are for the lust of the eye, the lust of the flesh, and pride of life, which is not of the Father. All holy men and women are to mind that which is more precious than gold; 'being redeemed not with corruptible things, as silver and gold, from your vain conversation, but with the precious blood of Christ, as a lamb without blemish and without spot. Therefore as obedient children to God, not fashioning yourselves according to your former lusts in your ignorance, but as he which hath called you is holy, so be ye holy in all manner of conversation.'—1 Pet. i. 14, 15. Christ saith, 'The life is more than meat, and the body is more than raiment.'—Luke xii. 23."

For "The Friend."

A Word to Zion's Watchers.

We are called to faithfulness to our God, not only in relation to our duty in our general intercourse among men, whereby to show forth the excellence of our high and holy profession by a self-denying life, but it is also our duty to be found at our respective posts in the church, with loins girded and lamps burning, that we may be enabled to perform the portion of service allotted to us by our holy Head. As the watchers upon the walls of Zion are thus found, strength will be given unto them for every good word and work whereunto they may be called; and in that authority which the Truth gives, they will stand as saviours upon Mount Zion.

We doubt not, but many of these have at times been sorrowful on account of the low state of the church, having seen for years past, evident marks of many among us retrograding to the world and its spirit, lightly esteeming the Christian doctrines held by our forefathers, as well as divers of our religious testimonies, which sprang from the same ho-

venly root, and have been held dear by the faithful from that day to the present.

The true watchmen and watchwomen have had their harps hung as upon the willows, when they have seen, in the published writings of some of our members, sentiments at variance with the doctrines of our Society, approximating to the world, its worship, its maxims, and its customs; and also in observing in some portions of the Society a disposition to recede from a faithful adherence to certain testimonies, which as a religious body we have always felt bound to maintain, every part and parcel of which having had their origin in the Truth.

One of the departures to which we allude, is that of adopting the practice of affixing grave-stones, or monumental inscriptions for the dead. Our religious Society has from its first rise borne a testimony against this practice, an appears from the writings of early members, as well as the epistles of the Yearly Meeting of London; and moreover the concern has been incorporated into the disciplines of the different Yearly Meetings. As the Lord raised up this people and made it their duty to bear testimony against pride and vanity, all superfluity in dress and address, and in life and conversation to manifest that self-denial which the Gospel enjoins, they were led into the plain way of raising a mound over the dead, not as now in general use, believing it more consistent with our self-denying profession. The advice of the different Yearly Meetings in a collective capacity, has been given forth to their members, to avoid affixing grave-stones, or monumental inscriptions for the dead; and that if any had been introduced, that they should forthwith be removed; and that they should avoid the vain and unnecessary practice of wearing mourning for the deceased; the most profitable way of retaining a remembrance of departed relatives being, if they have been virtuous, to endeavour to imitate their example, and to be prepared for a reunion with them in a world that is to come.

Again, we cannot but regret, that another Yearly Meeting has, by a recent change of its discipline, if we understand it, very much prostrated our testimony against mixed marriages. These departures are a manifestation of great weakness; and we fear may prove a disadvantage to other portions of our religious community. Outgoing in marriage, is an avenue by which many of our members have involved themselves and their posterity in disabilities and perplexities, and sometimes in almost utter ruin. We deem it to have been in the wisdom of Truth, that this Society was led to bear a clear and decided testimony against mixed marriages; and that it has by its discipline, made it the duty of Monthly Meetings to treat with those who violate the discipline in this respect. If such labour prove effectual, the individual is to condemn the same to the satisfaction of the meeting, and if not qualified so to do, is to be disowned.

This is a subject that many who have Zion's welfare at heart, feel much concerned about. They see so many of our members violating the discipline and good order of the Society herein, and know the distress and embarrass-

ing circumstances which are frequently the result of such connexions. The husband, for instance, being a member of our Society, and possessing some attachment to its principles, is desirous to live in accordance therewith; while the wife is of another profession, and, consequently, has very different feelings. If they have a family growing up around them, the former may be desirous to train his children in the plain way of Friends, and to bring them to religious meetings with him, while the latter has no concern about it, but her conduct and influence are in a very different direction. Thus domestic happiness must be very much impaired; the children sometimes not knowing how to act, or which of the parents to pattern after and obey; and these evil effects may continue through life; so that it is difficult to estimate the amount of trial, perplexity and sorrow, which may attend such unadvised proceedings.

Marriage is a Divine ordinance, and implies union in a spiritual, as well as temporal point of view. Hence, it is a mark of wisdom, as well as consistent with the Divine will, for all who may be looking towards such a connexion, to be very careful not to let their attention out to those who are of another profession, or who may be in other respects unsuitable. The mind should be turned to the Lord for his direction; and as they humbly wait for it, it will in due time be extended to them; and they will be favoured to proceed in this very important matter, under the direction of Him who formerly condescended to own this solemn institution by his attendance on the marriage at Cana of Galilee.

The Lord hath not been wanting to give unto servants and handmaids a clear view of the snares of an unwearied enemy, to mar the beauty of Zion, and the language of wisdom at times is, "Spare thy people, O Lord! and give not thine heritage to reproach." As these have stood with their lamps trimmed, and their lights burning, they have been serviceable in the Divine Mandate like the "seven shepherds and eight principal men" raised up to withstand the enemy who has come within our borders; and the deep exercise of which they experience, as their cries are unto God for the preservation of the church upon the original foundation, Christ Jesus the Rock of Ages, will be graciously regarded and answered.

Therefore, O ye exercised watchers upon the walls of Zion, whether ministers, elders, or those in less conspicuous stations, who are desirous that the Lord may bless her provision, and cleanse and purify her by the washing of water by the Word, till she have neither spot nor wrinkle, nor any such thing, stand ye at your posts with your loins girded, and your feet unfettered, that the will of the Lord may be done in you and through you. Be not over much discouraged at the signs of the times, though they are truly fearful. The Lord is able to give unto us as individuals experience, that greater is he that is in us, than he that is in the world; and at his own time, in behalf of the church, may ride prosperously because of truth, meekness and righteousness, and by the brightness of

his coming, may destroy that *compromising spirit* that has long been oppressing his holy seed, thus restoring to her her primitive beauty and primitive holiness.

Dear Friends, as we have been brought through the Lord's mercy to a knowledge of the blessed and eternal Truth, may we stand fast therein, and the true dominion will be known over the enemy and all his snares, and nothing will be suffered to alienate the feelings one from another. Should hardness be felt by any, great loss would be sustained not only by individuals, but by the church. We have been rightly concerned in contending for the faith and testimonies of the Gospel, and our strength is in the light and power of the Lord to keep near to our another, and to be faithful unto him, being as willing to suffer as to reign with him. As we are thus kept we humbly hope the blessed Head of the Church will continue to watch over it agreeably to that ancient promise, "In that day sing ye unto her a vineyard of red wine, I the Lord do keep it, I will water it every moment, lest any hurt it, I will keep it night and day."

J. E.

Belmont Co., Ohio, Eighth mo., 1850.

Par "The Friend."

COMMITTEES.

It was a fundamental principle of early Friends, that "a manifestation of the Spirit is given to every man to profit withal;" and that it was "the Spirit of Truth" alone, that was able to "guide into all truth." And hence their frequent recommendations of those whom they addressed, to this primary rule in all their proceedings. We never find them pleading the smallness of anything as an excuse for unfaithfulness. And herein was their integrity shown, in being faithful in those things which the world accounted trivial, and which brought them into reproach. There is a disposition in some, in these days, through a fear of this reproach, to let the line become more loose, thinking thus to make the way more easy to themselves, and less offensive to those who are but in the world's spirit, though they may have been struck with the beauty of Zion.

But according to the test of our Saviour, it is "he who is faithful in the little," who will "be made ruler over more;" and therefore it is as useful for meetings and their committees, as well as individuals, to feel after the direction of the "Head of the Church," in all their proceedings, as it was in those days. As the cause is His, and not ours, our own wills ought to be laid aside, and a sincere desire cherished to come at a knowledge of the Divine will. No man's outward condition, or qualifications, ought to have any influence in such matters. But such as are called to take the oversight of the flock, should do it, "not of constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being examples to the flock."

When any err from this, it will be a grief and cause of suffering to the little diffident

ones, who alone desire that the will of the Lord may be done.

"It is no man's learning or artificial acquirements; it is no man's riches, nor greatness in this world; it is no man's eloquence or natural wisdom, that makes him fit for government in the Church of Christ; all his endowments must be seasoned with the heavenly anointing, his spirit be subjected, and his gifts pass through the fire of God's altar, a sacrifice to his praise and honour, that so self being baptized unto death, the gifts may be used in the power of the resurrection of the life of Jesus in him."—Discipline, page 59.

Stand still in trouble and see the strength of the Lord.—Whatever ye be addicted to, the tempter will come in that thing. Where he can trouble you, then he gets advantage over you, and then ye are gone. Stand still in that which is pure, after ye see yourselves; and then mercy comes in. After those sweet thoughts, and the temptations, do not think but submit to that which discovers them, and then power comes. Stand still in that which discovers them, and thence doth strength immediately come. Stand still in the Light, and submit to it, and the other will be hushed and gone; and then content comes. When temptations and troubles appear, sink down in that which is pure, and all will be hushed and fly away. Your strength is to stand still, after ye see yourselves. Whatever ye see yourselves addicted to, temptations, corruption, uncleanness, if ye think, ye shall never overcome. Earthly reason will tell you, what ye shall lose. Hearken not to that, but stand still in the Light that shows them to you, and then strength comes from the Lord, and help, contrary to your expectation. Then you grow up in peace, and no trouble shall move you. David fretted himself when he looked out; but when he was still, no trouble could move him. When your thoughts are out abroad, then troubles move you. But stay your minds upon that Spirit which was before the letter; here ye learn to read the Scriptures aright. If ye do anything in your own wills, then ye tempt God; but stand still in that power which brings peace.

Perilous Balloon Ascent.

At a recent meeting of the Academy of Science, M. Arago gave an account of an unsuccessful balloon ascension, which became almost disastrous, attempted two or three days before by MM. Bixio and Barral, two scientific men of Paris. The object of the adventurers was to ascend to a height of seven miles, to ascertain the decrease of temperature and the density of the air; to make hygrometrical and barometrical observations; in short, to complete the information which the ascensions of Gay Lussac, many years ago, left imperfect. The ascension took place at 10 A. M. A large number of savans had assembled on the terrace of the Observatory as interested spectators. The balloon was made with great care, and, according to custom, was only two-thirds filled with gas. Considering

the extraordinary height to which it was proposed to mount, hydrogen gas was used to inflate it. But the net work of strong cord which envelops the balloon had been hastily prepared, was received at the last moment, and proved to be too small. Then cords were cut, and in one minute and a half, so rapid was the ascent, the travellers were lost in the clouds. Arrived at a height of three thousand yards, the dilation of the gas was rapidly progressing. All worked well until the net ceased to be simple enough to contain the balloon. Then their troubles and danger commenced. The balloon became more and more elongated below, till the travellers and their car were completely enveloped in its folds, and were in imminent danger of suffocation. In fact, the car had not been suspended sufficiently low. At this critical moment, M. Barral cut in the bottom a large hole with his knife. Then they were almost stifled to death by the escaping gas. Their elevation now was about three and a half miles. The hole cut by M. Barral checked the ascent, and determined a downward movement. An accident ripped a large hole in the top of the balloon, and then down, down they fell with fearful rapidity. The clouds soon appeared about them—above them. The descent was checked an instant by throwing out all the weights; but the rapid escape of gas soon rendered this of no avail, and the aeronauts saw that speedy and violent collision with the earth was inevitable. It occurred in a vineyard near Neaux, twenty-one or twenty-two miles north-east of Paris. M. Bixio, who is a member of the Assembly, ex-minister of Commerce, a naturalist, more of a savant than politician, and not very much of anything, escaped unhurt. His companion got off with some scratches and bruises, which are not very serious, but sufficiently so to have confined him since the accident to his bed. These accidents rendered the ascension almost void of scientific interest. Time and opportunity was not allowed for making experiments or observations. The only interesting observation made was that of the remarkable thickness of the cloud through which they passed to the upper regions. M. Barral calculated it to be about ten thousand feet. Upon emerging from it above, the thermometer marked zero. Unterrified by the dangers they have passed, the bold adventurers promise another ascension ere long.—Paris Correspondence National Intelligencer.

The Jews—Isaac de Costa, a distinguished and learned Jew, of Amsterdam, estimates the whole number of Jews in the world, at from five to seven millions. He allows only 50,000 to the United States, where they are treated better than in any country in the world, except perhaps Turkey, which is much more liberal to them than any European government.

Do not regard those, who, under the dominion of prejudice, erect themselves into a tribunal of justice. If anything can cure them, it is to leave them to themselves, and to go on in your own path, with the simplicity and meekness of a child.

From the *Freehyetian*.

LABOUR AND WAIT.

"Learn to labour and to wait."—*LONGFELLOW.*

Learn to labour—easier part,
Of the truth so sweetly sung,
Busy hands make lightness heart,
To nerve the harassed soul by anguish wrung.

Learn to labour—not for self,
Which the world's mind may please,
Not to foster love of self,
Making man a starving elf,
Or else the pumpered son of sinless ease.

Learn to labour—go abroad,
Mid the busy haunts of men,
Kindness brings its own reward,
Every service well conferred,
Shall come in better blessings back again.

Learn to labour—Nature shows
In each charm that decks her face,
In the perfume of the rose,
Or the zephyr as it blows,
Mid all her rich variety of grace,

That among profusion's rage,
Nought is idle, nought is lost,
Labour still produces change,
And with intervention strange,
Procures the greatest good at little cost.

Learn to labour—in His name,
Who thy nobler power claims,
Search his records—keep his laws,
Follow where His Spirit draws,
And seek to vindicate His holy name.

Learn to wait—attainment high,
Leaning on thy Saviour's breast,
Tarrying for his leave to die,
With the angels hovering nigh,
To bear thee to the mansions of the blest.

Learn to wait—a loved one see,
Suffering on his bed of pain,
Pray for him in his agony,
That he, from sin's vile thralldom free,
May bless the gracious hand that burst his chain.

Learn to wait—God's ways are deep,
Oft His paths we cannot trace,
But in night the cross we'll keep,
And humbly sow, though others reap,
Till He, we trust, shall manifest his face.

Learn to wait—though life seem long,
Weary, pilgrim, soon shall come
Roles of light, the conqueror's song,
Welcome from the angelic throng,
And all the quiet of the peaceful tomb.

N. W. C.

THE FRIEND.

EIGHTH MONTH 24, 1850.

The scenes of riot and bloodshed which have for the last few years disgraced the city of Philadelphia and its environs, seem to be assuming a more serious and alarming character. For a time the principal outrages were committed by bodies of men and boys, forming a powerful mob, and impelled by a blind fury against some object of popular hatred,—an antislavery hall,—the houses of the people of colour,—or a Roman Catholic place of worship. Some of these outbreaks of fury had evidently a foreign origin, and were the effects of the same passions which have for

centuries been raging in the old world. Well disposed citizens hoped that they were but gusts which occasionally sweep across the face of society, and that the air would be clearer and calmer when the sudden fury had subsided. But the triumph of the mob, and the impunity with which these excesses were committed, gave confidence to the subordinate actors in the scenes—a large portion of whom were idle, half-grown boys, and dissolute fire-men.

In the feuds which sprang up between rival fire companies, and on one side or another of which was enlisted almost the whole rowdy population of the suburbs, a system of plunder and bloodshed became organized—a series of private wars was carried out, under the very eye of the magistracy, and the engine-houses and engine-—the castles and artillery of the hostile armies—were attacked and defended with fire-arms and other deadly weapons. We to the unfortunate citizen whose home was in the neighbourhood of these lawless incursions, or whose pursuits led him within the range of the storm of missiles, and slugs and bullets, which might by night raged in our very midst.

The return of the volunteers from the Mexican war, evidently aggravated these evils. It seemed as if there was to be a renewal in the middle of the nineteenth century, and in the city of Penn., of the confusion, the coarse brutality, the proud defiance of law, the unrestrained license, the unchecked course of plunder and personal outrage on the part of the mob, which characterized the dark ages. The officers to whom the community had entrusted the preservation of the public peace, were almost powerless amidst these scenes of violence, as if paralysed and terror-struck.

For a while it seemed as if only the coarser passions were enlisted in these disorders,—the gratification of revenge, or of a love of mischief and rioting. But seeing the anarchy which prevailed, the highway robber and the burglar have taken advantage of the confusion, and are becoming more and more audacious. Unless the sober and order-loving portion of our citizens speedily unite in appointing an efficient and vigilant magistracy, and in devising a plan for extending its authority over the whole district, we know not where these disorders are to end.

The murder during the present week of a peaceable, unoffending citizen, is one of the most atrocious in this long series of crime and outrage. As he was quietly walking home from his shop about eight o'clock in the evening, in a densely populated and public street, he was surrounded by a gang of robbers, stabbed to the heart, and a box of watches and jewelry which he had with him, seized and carried off. The sole object of the attack was the plunder, and the crime of murder was deliberately committed as the quickest means of attaining that object. An occurrence of this kind in the very midst of our populous city, linked as it is to a long train of atrocious violations of law, must make a deep impression on the heart of every good citizen, and awaken the community from the torpor in which it seems to have fallen. We do not believe there is anything in all this state of things—fearful as

it seems—beyond the power of an efficient magistracy and a permanent police to prevent. Were our antiquated system extended to meet the emergencies of the case,—were the power of the chief magistracy made to extend over the whole town population of our county, and were a well paid police force of respectable citizens organized, we do not doubt, that in a few months, Philadelphia would again become one of the quietest cities in the Union. The subject is full of melancholy interest, and we propose resuming it in an early number.

RECEIPTS.

Received of John Fawcett, agent, Salem, O. \$22, viz., for Jephth Fawcett, N. H. Don, \$2 each, for vol. 23; for Jesse Baker, \$2, to 48, vol. 23; for J. Lippsey, \$5, to 26, vol. 23; for Z. French, \$2, vol. 24; for Benj. Ball, \$4, vol. 23 and 24; for E. Boon, \$2, to 25, vol. 24; for John Fawcett, \$1, to 22, vol. 23; from William Wright, agent, Pickering, Canada, \$16.80, viz., for W. W., Ambrose Boon, J. Cornell, \$2.50 each, for vol. 23, and postage, for T. Reisin, and E. Richardson, \$2.50 each, to vol. 23, and postage, and for A. Powell, \$2.50, to 43, vol. 24, and postage.

HAVERFORD SCHOOL.

The semi-annual examination at Haverford School, will commence on Sunday morning, the 9th of next month, and will close on Thursday day following, at noon.

The winter term will commence on Thursday, the 16th of Tenth month next, and will close on the 16th of Fourth month, 1851.

Applications for admission may be made to Charles Yarnall, Secretary of the Board of Managers, No. 39 Market street, Philadelphia.

Teachers Wanted for Evening Schools.

The Association of Friends for the free instruction of Adult Coloured Persons, intend reopening their Evening Schools early in Tenth month. Application for the situations of Principal and Assistant Teacher in Men's and Women's School, to be made early to either of the undersigned Communes.

JOHN C. ALLEN,

No. 173 N. Fifth street.

NATHANIEL H. BROWN,

No. 32 N. Fifth street.

ISRAEL H. JOHNSON,

No. 35 High street.

Phila., Eighth mo. 1850.

DIED, on Third-day, the 6th inst., at the residence of her nephew, William Waring, at West Nottingham, Cecil county, Md., MARY WARREN, a member of Nottingham and Little Britain Monthly Meeting, in the 69th year of her age. The remarkably mild and pious disposition which she manifested through the latter part of her life, and the sweetness which attended her, even to her last moments, will remain a lesson of instruction to survivors. "One thing is needful, and Mary hath chosen that good part, which shall never be taken away from her."—Her sister Hannah Waring, died in 1818, in her 88th year; Elizabeth Martin, another sister, in 1847, in her 91st year, and her brother Thomas Waring, in 1843, in his 88th year. Rebecca Waring, widow of the latter, being now living, and in her 88th year.]

PRINTED BY KITE & WALTON.

No. 50 North Fourth Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XXIII.

SEVENTH-DAY, EIGHTH MONTH 31, 1850.

NO. 50.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

JOHN RICHARDSON,

AT NO. 50, NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

All communications, except those relating immediately to the financial concerns of the paper, should be addressed to the Editor.

CHOLERA.

THE ASIATIC CHOLERA NOT A NEW DISEASE.

(Continued from page 386.)

The world is not so much wiser in our own day than we can at afford to smile at this chimera of public credulity. The belief continues unaltered, even among the majority of medical men, of the connexion of hydrophobia in human beings with the bite of a mad dog, and every year hundreds of persons bitten by dogs allow their wounds to be cruelly cauterized with a view of extirpating the poison supposed to be communicated by the saliva of a dog—a poison abundantly proved by chemical analysis and experiment to have no existence. An injury to a nerve, when of such a character as to be difficult of healing, whether occasioned by a bite, a scratch, or even the prick of a pin, may so affect the system, as to bring on, in some cases, tetanus, and in others death by convulsions; but beyond this the only poisonous influence to be feared is that of a morbid fancy; the effects of which may, however, be sufficiently serious. Many have undoubtedly gone mad from the belief that madness was hereditary. Zimernann narrates a case of an epidemic of the fifteenth century, contemporaneous with the dancing plague, which began with a nun in a German nunnery showing a propensity to bite her companions. Soon after, all the nuns of the convent began biting each other. The news of this infatuation reached other convents, and the biting mania spread from nunnery to nunnery throughout the greater part of Germany and Holland, and extended even as far as Rome. He mentions another case of a sick nun in a convent of France, who began mewing like a cat; when the example became equally infectious. All the nuns in the convent commenced mewing at a certain time in the day for several hours together, to the great scandal of the neighbourhood; and this daily cat-like concert did not cease until soldiers were sent to the convent with rods to flog, or threaten to do so,

those in whom this strange propensity might be incurable.

Nervous affections appear to have been unusually prevalent in Europe during the fifteenth and sixteenth centuries; and the dancing mania, or Tarantism, continued in Italy during the seventeenth century, long after it had disappeared from Germany. This may perhaps in part be accounted for by the more lively temperament of the Italians, who were perhaps glad of an excuse for dancing when the physical necessity for it had ceased. Indeed, the dance of the *Tarantella* is still a favourite popular pastime; although its origin has been forgotten.

The close of the fifteenth century was marked by a train of malignant epidemics, chiefly of an inflammatory kind. In 1482 France was devastated by an inflammatory fever, attended with such intense pain in the head, that many, it is said, destroyed themselves to avoid the endurance of the agony. The king Louis XI., in terror, shut himself up in his castle of Meusis des Tours, and forty men with cross-bows kept guard, to put to death every living thing that might approach and communicate the infection. A fever of a corresponding character raged in Italy and the North of Germany about the same time; and in 1455 a plague called the Sweating Sickness, broke out in England, the fatality of which was nearly as great as that of the Black Death. This disorder was a violent inflammatory fever, which prostrated the powers as if by a blow; and amidst painful oppression at the stomach, headache, and lethargic stupor, suffused the whole body with a febrile perspiration. The disease arrived at a crisis in a few hours, its duration seldom extending above a day and a night; and its fatality was so great that not more than one in a hundred of those attacked escaped with life.

The Sweating Sickness principally attacked robust and vigorous men, or persons of a full habit of body from high living; passing over almost entirely children and the aged. In London, two lord-mayors and six aldermen died within one week, with many merchants of high standing, and some members of the nobility. No record has been kept of the total mortality it occasioned, but Bacon tells us that "infinite persons" died, and Stow "a wonderful number."

The disorder appeared in England in the beginning of August, about the time of the landing of Henry the Seventh at Milford Haven, and is said to have first broke out in his camp on the banks of the Severn. It would seem, however, to have prevailed generally in the west of England at the same period; for Lord Stanley assigned the prevalence of the new disease as a sufficient excuse for not join-

ing the army of Richard. It reached London about the 21st of September, compelling the postponement of the coronation, and then spread all over England; but did not extend to either Ireland or Scotland.

In 1499, a plague in London, of the oriental character, carried off 30,000 persons, and in 1598 the Sweating Sickness re-appeared in England, but in a curative form, which occasioned comparatively little uneasiness. In 1517 it raged with extreme violence from July to December, and was so rapid in its course that it carried off multitudes of those attacked in two or three hours. Ammonius of Locca, private secretary to Sir Thomas More, Lords Grey and Clinton, with many knights, officers, and gentlemen of the court, fell victims to the disease; while Oxford and Cambridge lost many of their most distinguished scholars. Henry VIII., in alarm, retired to a country-seat, where he received message after message from different towns and villages, announcing that in some a third, in others even half the inhabitants were swept away by this pestilence. In this case, the presence of the Sweating Sickness was not marked by the extreme humidity of former seasons. The summer of 1517 was one of the ordinary character, following a cold winter. The disease did not cross the Scottish borders, nor extend south beyond Calais; and Dr. Hecker concludes that the reason it was principally confined to the English was their intemperate habits at that period; it being the practice to drink strong wine immediately after rising in the morning, to eat in excess flesh-meats seasoned with spices, and to indulge frequently in nocturnal carousings. The people of Holland and Switzerland, however, had been visited at a little earlier period by a malignant inflammation of the throat, accompanied by convulsive paroxysms, which proved generally fatal.

In May, 1528, the Sweating Sickness appeared for the fourth time in England, and manifested itself with the same intensity as in the last visitation. Between health and death there lay but a brief interval of six hours. Public business was postponed; the courts were closed; and the king, alarmed at the death of two chamberlains, and numerous other persons of distinction, left London immediately, and endeavoured to avoid the epidemic by rapid travelling,—finally isolating himself at Titynhauga, and surrounding his lonely residence with fires for the purification of the air.

In this instance the disease was attended, and was doubtless aggravated, by a season of excessive moisture. The winter had been mild and wet, and although March was dry, the rains again set in with April and continued without intermission for eight weeks, entirely

destroying the hopes of harvest. Heavy rains and floods prevailed throughout Europe during the summer of this year, and the year following, and inflammatory fevers, in some countries corresponding with the Sweating Sickness of England, were universal.

In France, the epidemic of this period was known under the name of the *trousse-gulant*, or short thrill, which is described as attended both with inflammation, fever, and a morbid condition of the bowels, often carrying off the patient in a few hours. In the dictionary of the French Academy the term *trousse-gulant* is explained as the ancient name of *cholera morbus*, from which the identity of this epidemic with the malignant cholera of modern times may be reasonably surmised; profuse perspirations being sometimes one of its symptoms, and its effects upon the skin or the bowels apparently depending upon the habit of body and constitution of the patient.

The political effects of pestilence in the year 1529 were of unusual significance. It led to the total destruction of the French army before Naples, and changed the destiny of nations. Francis I., in league with England, Switzerland, Rome, Geneva, and Venice, against the Emperor of Germany, led a fine army into Italy, burning to revenge the disgrace of Pavia. The emperor's troops everywhere gave way, and Naples alone, weakly defended by a few German lansquenets and Spaniards, remained to be vanquished. The city was already blockaded by Doria with Genoese galleys; and, on the land side, 30,000 veteran warriors, with a small body of English, sat down before the walls to wait, as they imagined, an easy conquest. This expectation was destined never to be realized. Sickness, with diarrhoea, attributed in the first instance to fruit, broke out in the camp in the beginning of June, and rapidly increased;—the measures taken by Lautrec, the commander, to deprive the city of water by cutting off the supplies at Poggio, turning against the besiegers.

"The water, having now no outlet, spread over the plain where the camp was situated, which it converted into a swamp, whence it rose, morning and evening, in the form of thick fogs. From this cause, and while a southerly wind continued to prevail, the sickness soon became general. Those soldiers, who were not already confined to bed in their tents, were seen with pallid visages, swelled legs, and blasted bellies, scarcely able to crawl; so that, weary of nightly watching, they were often plundered by the marauding Neapolitans. The great mortality did not commence until about the 15th of July; but so dreadful was its ravages, that about three weeks were sufficient to complete the almost entire destruction of the army. Around and within the tents, vacated by the death of their inmates, noxious weeds sprang up. Thousands perished without help, either in a state of stupor, or in the raving delirium of fever. In the encampments, in the tents, and wherever death had overtaken his victims, their unburied corpses lay; and the dead that were interred, swollen with putridity, burst their shallow graves, and spread a poisonous stench far and wide over the camp. There was no

longer any thought of order or military discipline, and many of the commanders and captains were either sick themselves, or had fled to the neighbouring towns, in order to avoid the contagion.

"The glory of the French arms was departed, and her proud banners covered beneath an unhallored spectre. Meanwhile the pestilence broke out among the Venetian galleys under Pietro Lupo. Doria had already gone over to the Emperor; and thus was this expedition, begun under the most favourable auspices, frustrated on every side by the malignant influence of the season."

On the 29th of August the army broke up; and in the midst of a storm of thunder and heavy rain, endeavoured to effect a retreat; but reduced to a mere skeleton of its former strength, and in an exalted condition, they were speedily captured by the Imperialists. It is said that 5000 of the French nobility, including the commander himself, perished with this army. The blow was too heavy to be recovered. It reminds us of the scriptural account of the delivery of Jerusalem by the destruction of the Assyrian host in the days of Hezekiah, doubtless effected by some similar pestilential agency:—

"And it came to pass that night, that the Angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh."

A full visitation of the Sweating Sickness occurred in 1551, said to have been the last appearance of the disease in England; by which we are merely to understand that it was the last appearance of any epidemic known by that particular name—a name probably dropped by physicians of a later date, as not sufficiently generic, and as belonging to a symptom not found to be invariable in complaints otherwise of a similar character. It broke out this year in the same locality as when it made its first appearance, in the time of Henry the Seventh, on the banks of the Severn; and on this occasion nearly depopulated the town of Shrewsbury, before it was at all seen in the northern and eastern parts of the kingdom.

Here, during the spring, there arose impenetrable fogs from the banks of the Severn, which, from their unusually bad odour, led to a fear of their injurious consequences. It was not long before the Sweating Sickness suddenly broke out on the 15th of April. To many it was entirely unknown, or but obscurely recollected; for, amidst the commotions of Henry's reign, the old malady had long since been forgotten.

"The visitation was so general in Shrewsbury and the places in its neighbourhood, that every one must have believed that the atmosphere was poisoned, for no caution availed—no closing of the doors and windows; every individual dwelling became an hospital, and the aged and the young, who could contribute nothing towards the cure of their relatives, alone remained unaffected by the pestilence.

The disease came as unexpectedly, and as completely without all warning, as it had ever done on former occasions; at table, during sleep, on journeys, in the midst of amusement, and at all times of the day; and so little had it lost of its old malignity, that in a few hours it summoned some of its victims from the ranks of the living, and even destroyed others in less than one. *Four and twenty hours*, neither more nor less, were *decisive as to the cure*; the disease had thus undergone no change.

"In proportion as the pestilence increased in its baneful violence, the condition of the people became more and more miserable and forlorn: the townspeople fled to the country, the peasants to the towns; some sought lonely places of refuge, others shut themselves up in their houses. Ireland and Scotland received crowds of the fugitives. Others embarked for France or the Netherlands; but security was nowhere to be found; so that people at last resigned themselves to that fate which had so long and heavily oppressed the country. Women ran about negligently clad, as if they had lost their senses, and filled the streets with lamentations and loud prayers; all business was at a stand, no one thought of his daily occupation; and the funeral bells tolled day and night, as if all the living ought to be reminded of their near and inevitable end. There died, within a few days, nine hundred and sixty of the inhabitants of Shrewsbury, the greater part of them robust men and heads of families; from which circumstance we may judge of the profound sorrow that was felt in this city.

(To be continued.)

Manufactures in Providence, R. I.—According to the carefully prepared statistics of a gentleman in Providence, there are in that city, four bleaching and calendering establishments, bleaching 18 tons of cotton cloth per day, including printing cloths, and employing 500 hands. There are printed each week, 13,000 pieces of cloth, or 390,000 yards, employing 500 hands. There are four cotton mills of 34,000 spindles, which make 58,000 yards of cloth per week, employing 730 hands. Two woollen mills manufacture 375,000 yards of satin and jeans, consuming 126,000 pounds of wool annually—employing 120 hands. There are two screw factories, that manufacture annually 700 tons of iron, employing 475 hands. Fourteen furnaces, consuming 5000 tons of pig iron for machinery, turn out 14,000 parlour cooking and counting room stoves, and 550 plows, employ 272 hands. There are three steam-engine establishments, for building steam-engines, employing 240 hands. One rolling-mill employs 275 hands, makes 30 tons railroad iron and three tons of wire per day from pigs and blooms. One edge tool, nut and washer factory, manufactures annually 31,200 dozen plane irons, 100 tons hinges, 300 tons bolts, 200 tons, 100 tons pick-axes and other forges—95 hands. One factory for manufacturing sheries, corset-lacings and braid—employs 34 hands, and consumes 1200 pounds of cotton per week. Four planing machines plane 10,000,000 feet

of lumber annually; make 75,000 boxes for goods, cradles and sofas, and 100,000 saw-lights—employ 400 hands. Eight engraving shops for engraving copper rolls for printing cloths—80 hands. Three butt-hinge factories employ 30 hands, and manufacture annually 100,000 dozen hinges. There are in this city five brass foundries, and seventeen tin and sheet-iron works; 16,000 weaver's reeds are manufactured from steel wire; 1,500 men are employed in making cotton and woollen machinery; 500 house carpenters, and 350 stone and brick-masons, here find employment. There are 65 steam-engines in operation. There is paid annually for labour in the manufacture of jewelry over \$100,000.

For "The Friend."

Erman's Travels in Siberia.

(Continued from page 357.)

"The traders who come direct from Bokhara are not themselves the absolute owners of the imported goods; but they receive these on credit from wealthy capitalists, and pay for them, on their return, the price in Bokhara, together with 30 per cent. interest for the advance. It is said that the price of goods imported from Bokhara into Russia is enhanced 70 per cent. by the journey. In the case of loss from fire or robbers, the borrower is still bound to fulfil his contract; and hence it is, that the plundered travellers who effect their escape from the Kirgiz prefer settling in Russian towns to returning home to Bokhara.

"There is another kind of contract between merchant owners and caravan leaders, by which the latter are bound, on the completion of the adventure, to give half of the profit to the former. The cotton imported by the Bokharians, partly raw, partly spun, is the chief object of the trade of Nijnei. Now that this product of Southern Asia is imported in abundance, it is curious to look back at the fabulous accounts of its origin which were current in Russia, not quite a century ago. It appears to me quite certain that the story of the zoophytic plant, called *Birâncez*, or lamb-plant, (formed as a diminutive, from *Barân*, a sheep,) originated in some embellished account of the cotton plant. Herberstein relates it at full length and unchanged, just as he had heard it."

"He gives the statement of a Russian who informed him that he had seen in the neighbourhood of the Caspian, a seed a little larger and rounder than a melon-seed, from which grew a something, about five hands in height, very much like a lamb, that its fleece is very fine, &c. "The German edition of Herberstein (*Basil*, 1563), adds, that 'the *Borancez* has a head, eyes, ears, and all the limbs, like a sheep.' But it mentions correctly 'the very fine fleece which the people of that country commonly make use of to pad their caps without.' This is the ordinary use which the Tartar tribes in general make of cotton at the present day."

"Among the goods imported from Bokhara, the shawls manufactured in that place are of great value. It is asserted by the Russians

that these costly fabrics are made of the soft downy hair of the droicadary's belly; and that the yarn used for that purpose is, consequently, exactly similar to that spun in the government of Orenburg and at Tomsk. Yet it must be remarked that, throughout Southern Russia the wool of goats is used not unfrequently for the same purpose, and hence the name of *goats' down* is commonly given by Russian traders to the finest yarn.

"The shawls of Bokhara are formed of two strips about eight inches wide, sewed together so neatly, that in coloured pieces it is impossible to detect the joining. The white shawls have a variegated border, which is said to be made of the fibrous cuticle of a plant described by the Russians as a sort of nettle. One of these white shawls will often sell for 12,000 *roobies*," equal to about 2,400 dollars.

"In a row of houses arranged and ornamented after the Chinese fashion," is carried on the Chinese trade, which is an inconsiderable portion of the whole. The articles here comprised, the most valuable of which is tea, are purchased on the Chinese frontier by Russian agents in Siberia, and forwarded by them to Europe. It is but rarely that Chinese merchants fetch their goods to Nijnei on their own account."

"In the multifarious throng of the market may be easily distinguished, by the peculiarity of their appearance, the people called by the Russians *Mordvi*." "As the aboriginal possessors of this tract of country, and offering little resistance to the encroachments of the Russians, they have been allowed to retain their ancient customs." Among their remarkable peculiarities "may be mentioned their unwillingness to put animals to death, and their love of locks, onions, and bulbous roots of all kinds. It is only when they offer a sacrifice to the Supreme Being—a rite still performed by the Christian portion of the community, who form the great majority—that the *Mordvi* kill an ox. It may be that they have inherited some notions from the Mongolian tribe of the Turguis, who left China with 60,000 families in 1636, and settled on the banks of the Volga, where they continued till 1771. The *Mordvi* visit the market only as buyers, for their own produce, chiefly honey, is disposed of to the Russians settled in their neighbourhood."

"It is well known that the annual fair was transferred to Nijnei Novgorod in 1517, in consequence of the destruction by fire, on the 17th of August, 1816, of Mukârâf, 54 miles lower down on the Volga, where it was previously established. The construction of the requisite works was intrusted to the late General Betsanov. In the first place, the site chosen for the market was surrounded with running water, by means of a canal, which unites the Volga with the Oka about eight miles above the town. The ground thus enclosed being originally swampy, it was necessary to place the foundations of the stone buildings on piles, and it was only by covering the site of the market to a considerable height with sand, that a dry surface during the summer was at length obtained. But in spring

the whole market-place is still overflowed by the Volga.

"In that part of the market which is built of stone there are 2532 store-rooms, to each of which is attached a chamber for the owner of the goods to live in. The number of wooden booths, or, as they are here termed, *balagani*, i. e. *arbours*, varies with circumstances. Of late years, however, about 1500 of them have been hired by traders. In buyers and sellers, caravan drivers and common labourers, the whole number collected together in the lower town during the two months' fair, has been, or the last few years not less than 600,000 people, who disappear totally when the fair is over. The precautions taken to obviate the consequences of confusion and disorder in such an immense and so mixed a multitude are wonderfully perfect; and the scene of lively and varied traffic presented by the fair is altogether one of the most cheerful kind. Great attention is paid to cleanliness; the sewers under the market-place are washed out by means of pumps once a week during the fair; and if their supply but a feeble stream, yet their deficiency is made good by the annual overflowing of the Volga.

"It was not till sunset that the activity of business diminished, and then, for the first time, we saw the mingled crowd begin to turn away to the various spectacles and places of amusement established near the wooden booths."

"In the long streets of the lower town, along the right bank of the Oka, which we had surveyed but superficially on our first approach to the market, we found, on examination, that the row of stone buildings which stands farthest from the river is particularly destined for the reception of the European merchants. On the opposite side of the street, we remarked a lofty edifice, belonging, as the inscription on it informed us, to a Russian Bible Society. Religious tracts and writings of all kinds were offered for sale in several wooden stalls before the door of this house. Whether the Scriptures were to be had there in any other language than the Slavonian, I had no opportunity of observing, but that such was the case seems likely, from the circumstance that the sign-boards, announcing the contents of these stalls, contained some titles in Syrian and Arabic characters."

"A few particulars respecting the gradual development of the great trade which is carried on in the government of Nijnei Novgorod may be fitly introduced here, for it is still to this trade that the city and the province owe their chief importance. This is manifest from the circumstance that the constant population of Nijnei Novgorod hardly forms a thirty-third part of the numbers who annually meet here for the sake of traffic."

"So long as the independent kingdom of Kasan was able to maintain its rivalry with Russia, its capital was looked upon as the more convenient rendezvous for the neighbours of the Tartar dominions on both sides—the Russians and the people of Southern Asia. Russian merchants went there every year to procure for the northern provinces the productions of southern climates. The trade was,

even under those circumstances, extremely brisk, and among the various articles which then reached the markets of the north, were many respecting which the Russian traders knew only through obscure reports, whence they originally came. The tradition alone alluded to, respecting the origin of cotton, descends, no doubt, from those times.

"It was not till the inhabitants of Kasan had frequently treated their Russian visitors with oppressive and sometimes fatal violence, that the latter resolved to discontinue these journeys, and rather to endeavour to attract foreign traders to the Russian frontier towns. In this view, factories were established at Troitsk and Orskurg, and also, as the Siberian territories of the Russians increased, on the southern borders of the government of Tobolsk. We shall afterwards have to relate how, even while Kasan was a flourishing market, and before the Russians had made themselves masters of Northern Siberia, the southern Asiatic traders often ventured a long way north on the eastern side of the Uralian mountains, in order to barter with the natives. But these long and remarkable journeys grew less frequent, as the chiefs of the southern caravans found that they could obtain, on the Russian frontiers, without further trouble, all the productions of Siberia. At the same time there was felt the necessity, on the other hand, of establishing, in the interior of the kingdom, a new emporium, to which the productions of the south, collected on the frontiers, should be forwarded, by Russian, and even by foreign traders, those of Bokhara, however, being still excluded.

"The place chosen for this purpose was Makárief on the Volga, eighty vershs below Nijnei Novgorod."

"It was about the time of the accession of Alexander I., that the trade of Makárief began to develop to such an extent, as in become one of the chief resources of the empire, and consequently, new and successful steps were taken to secure its further improvement. Now, for the first time, the Bokharian traders were allowed to bring their goods across the frontiers, and particular favours even were extended to them, as inducements to visit the fair of Makárief.

"The greater part of the store-houses were at that time annually erected on the right bank of the Volga, on a low piece of land, near the village of Láiskovo, four miles from Makárief; this land belonged to the Grusinski family, who were settled in that quarter, and who claimed to be descended from the Grusian (Georgian) emperor Heraclius. The last but one of this family acquired a great name in the history of the fair of Makárief. The inhabitants of the country around bestowed on the lord of Láiskovo, perhaps not without some reference to his reputed descent, the title of Tsar Grigori; and he justified the title by the very complete, though usurped, control which he exercised over both the Russian and foreign frequenters of the market, so that he annually figured as the temporary autocrat of the mingled crowds. Without office or authority, he often defended the foreign chiefs of the caravans most obstinately against the in-

justice of the imperial functionaries, and, disregarding the police, he would proclaim his regulations, and enforce the observance of them, almost always to the great satisfaction of the strangers.

"On the other hand, it would appear that Grigori sometimes oppressed the wealthier Russian merchants, and in particular that he extorted contributions at times from the owners of the Uralian mines. Under the reign of Paul, the usurped powers of the Grusinski were the subject of frequent complaints at court; but these produced nothing more than gentle admonitions to the Market-king, as he was styled; probably because his practical experience as a manager was thought to outweigh his occasional misdeeds and to be conducive to the public interests. From the anecdotes related of Grigori's unpremeditated administrative acts, it would appear that he had a very decided predilection for his Asiatic kinfolk, and did every thing he could in their favour, his perfect acquaintance with their language and peculiarities rendering him more capable of serving them. At the same time, however, he did not forget his own interests, which he took care of at the cost of the Russian traders. The immense wealth of the Grusian family is attested to this day by the rich decorations of the stone church built at Láiskovo, in which are preserved translations of the Scriptures in the Grusian or Georgian language, and the church service is performed according to the Georgian ritual."

"The opportunity (which perhaps had been long wished for) of removing the great fair to the neighbourhood of some more important Russian town, where it would be more directly under the eye of the central administration, was afforded by the fire which destroyed, in 1816, the magazines. The preparations which we have already described were then made immediately for transferring the general market and the traffic of nations to Nijnei Novgorod."

"Since the new organization of the fair, the sum which it yields directly to the treasury has fully increased threefold; for in 1825, the letting of the ware-rooms for dealers produced alone 382,934 roubles, above two-thirds of which amount were for the stone buildings; and this does not include what was paid for the entry of the goods. A very large revenue is certainly necessary, as well to pay interest for the outlay, which, including the raising of the ground and constructing the foundations, is estimated at 40,000,000 of roubles, as to defray the annual cost of repairs; for, even the restoring and maintaining of the floating bridges over the Oka are said to consume annually 20,000 roubles."

(To be continued.)

Waiting upon the Lord.—Meet together all ye that fear the Lord God, and think upon his name; his mercies endure forever—his mercies are in temptations and troubles—his mercies are in afflictions, in reproaches and in scorn. Therefore rejoice ye simple ones, which love simplicity; and meet and wait together, to receive strength and wisdom from the

Lord God. In departing from sin and evil, ye will be able to speak to the praise of the Lord, Meet and wait in his power to improve your measure that God has given you; for ye never improve your measure, so long as ye rely upon any visible thing without you; but when ye come alone to wait upon God, ye shall every one have a reward according to your desire, and every one your penny, who are called into the vineyard to labour. Therefore be faithful to God, and mind that which is committed to you, as faithful servants labouring in love; some threshing, some ploughing, and some to keep the sheep; he that can revive it, let him—and all watch over one another in the Spirit of God. So God Almighty bless, guide and prosper you unto his kingdom, when there is no tribulation. When your ways run into any thing outwardly, without the power, it covers and veils the pure in you.

Yes "The Friend."

Ancient Faith—Ancient Practice.

The Yearly Meeting of Pennsylvania and New Jersey, &c., in the year 1719 appointed David Lloyd, John Wright, and John Sallist, to examine and revise for publication the "Ancient Testimony" of Friends, which was attached to the book of discipline then a manuscript. The Friends thus appointed entered on the service, but had not completed it, when, in 1720, the Friends who had charge of overseeing the press, were directed to assist them. This last committee consisted of Nicholas Wain, Caleb Pusey, Anthony Morris, Richard Hill, Jane Norris, William Hudson, Joseph Kirkbride, Samuel Preston, David Lloyd, and John Wright. As they went out this "Ancient Testimony," it very much increased in their hands; and when adopted by the Yearly Meeting in 1722, it made a pamphlet of from twenty to thirty pages. This valuable document has been often reprinted since.

We extract from it the following as pertinent to the present time.

"But we may observe that notwithstanding the many cautions and repeated advice of its apostles, yet some in their days as in our time, who professed the Truth, and seemed in the world, redeemed out of the evils of the world, fell into them and the like enormities which the apostles testified against; and some others who were then gathered into the belief of the principles and doctrines of the Gospel of Christ, fell from those principles, as some have done in our day, in which cases such as stood firm in the faith, had power by the Spirit of God (after Christian endeavours to convince and reclaim those back-sliders) to exclude them from our spiritual fellowship and communion, as also the privileges they had as fellow members; which power we know by good experience, continues with us in carrying on the discipline of the church in the spirit of meekness.

"Therefore, we say, as our brethren have heretofore concluded, that where any in the Church of God, pretending conscience or revelation shall arise to teach and practice, (however insignificant or small in themselves)

whether principles or *practice*, yet if they be contrary to such as are already received as true, and confirmed by God's Spirit in the hearts of his saints, and that the introducing of these things, tend to bring reproach upon the Truth, as such as are not edifying in themselves, and so stumble the weak,—those who have a true and right discerning, may in and by the power of God authorizing them, (and no otherwise,) condemn such things; and so doing will be obligatory upon all the members that have a true sense, because they will see it to be so, and submit to it.

“Whatsoever innovation, difference or diverse appearance, whether in doctrine or practice, proceedeth not from the pure moving of the Spirit of God, or is not done out of pure tenderness of conscience, but either from that which being puff up, affecteth singularity, and there-through would be observed, commended and exalted, or from that which the malignity of some humours and natural tempers which will be contradicting without cause, and secretly breeding dissensions, animosities, and emulations, by which the unity and unfigured love of the brethren is lessened or rent. All things proceeding from this root and spirit, however little they may be supposed to be of themselves, are to be guarded against, withstood and denied, as hurtful to the true church's peace, and hindrance of the prosperity of Truth.”

SUMMER.

Beautiful Summer! I greet thee well!
Binding the earth with a flowery spell,
Coming with light for the golden hours,
Bringing the rose for the nightingale's bowers:
Leading with perfume the blossoming tree,
Filling the woods with deep melody,
Coming with gladness, and joy, and light,
Beautiful Summer, the gay and bright!

Beautiful Summer! I love thee now,
For thou com'st with smiles for the drooping brow;
Thou hast charms to gladden the weary eye,
As the perfumed breath on the gale weaves by,
And the pale cheek kindles with rosy hue,
And the dim eye glitters like drops of dew,
And dreams of all bright and joyous things
Are borne on the beautiful Summer's wings.

Beautiful Summer! thy welcome is heard
In the gush of the streamlet, the song of the bird,
In the sounds that are thrilling through nature's
bowers.

In the hum of the bee to her favorite flowers,
In the whisper that breathes from the starry night,
Like spirit voices from realms of light;
In the music that comes on the morning's wing,
As the free bird's notes through the wild woods ring.

Beautiful Summer! the sweet and fair,
Long with fragrance the balmy air,
Casting a fairy-like magic round,
Painting the heavens and spangling the ground:
Heavy the brow and dim the eye
Thou lightenest not when the morning's sigh;
Binding the earth with a flowery spell,
Beautiful Summer, farewell, farewell!

True Love.—Mind the Light, that all may be refreshed one in another, and all in one. And the God of power keep you all in power, in love, that there be no wormings, but pure refreshings in the unlimited love of God, which makes one another known in the conscience, to

read one another's hearts. Being comprehended into this love, it is inseparable, and all are here one. Keep in the oneness, and note them that cause dissension, contrary to the Gospel ye have received; that one pure faith may be held in all, to guide and preserve all in the unity of the Spirit and bond of peace; all one family of love, children of one Father, and of the household of God.

From the Colonization Herald.

Liberian Invention and Manufacture.

Extract from a Liberian Paper.

We wish to give publicity to a discovery and the manufacture of a new article of African production which we call *Herring's Palm Kernel Oil* or *African Lard*.

We had been for a long time impressed with an idea that the oil contained in the kernel of the Palm nut, was superior both in quality and appearance to that of Palm oil, which is obtained from the exterior part.

On making an effort to extract the oil from the kernel, which was by means of a little machine of our own invention, and contrivance, we found that our thoughts upon the matter were correct, that the oil possessed admirable beauty in its appearance, with a taste, when used for cooking purposes, unexcelled by that of the best lard.

After being made and set by, it assumes a consistence like that of hard butter, and has to be cut out with a knife or spoon, its appearance in this state is very beautiful, presenting such richness, clearness, and adaptiveness to table purposes, that one would not suppose it to be a product of Africa, or the interior part of the palm nut; nor would it be supposed that this oil is obtained from the same tree from which palm oil is, for there is as much disparity both in their appearance and taste, as there is between lard and butter.

The exquisite transparency which the kernel oil bears in a liquid state, especially when undergoing the purifying process, is a cause of admiration. On showing some of it to several foreigners, I was asked in two instances, which was the oil and which the water, or whether it was oil or water; thus you may have an idea of its clearness.

We make two qualities of this oil, differing however in taste only, the one being for table uses and the other for exportation and for whatever use they may choose to put it to abroad.

There have been many conjectures in respect to the uses to which this oil might be put in foreign countries; but that it will be a useful article, and especially in our trade, when made more extensively, there can be no doubt, for the quantity in which it might be had would undoubtedly introduce it to a respectable rank among the other commodities of our productive country so eagerly sought after.

There is nothing, to my knowledge, that can be turned to as good account, and at the same time so abundant and easily obtained, as the palm kernel, for they are as common as the pebble of stony land, especially in this section of the country, where we have palm

orchards of spontaneous growth for miles together, and interspersing the surrounding country in almost innumerable numbers.

According to a statistical ascertainment, there is on an average exported from this port, thirty thousand gallons of palm oil annually, from which fact we ascertain demonstratively that the palm kernels which are thrown away here, (leaving out the whole leeward coast of our possessions,) are sufficient to make thirty thousand gallons of oil, more or less. This is not at all a problematical speculation of ours, but we feel authorized to advance this assertion from the fact that one bushel of kernels completely worked up, will make two gallons of oil. But to work them up is the thing, plentiful as they are; we however, hesitate not to say, that it can be done, and probably will be.

Having now so far conquered the difficulties attending the manufacture of this oil, as that we can safely vouch a reasonable supply for home consumption, we most cheerfully recommend it to the citizens of this Republic, whose demands for it, for eating purposes, we doubt not can be supplied, and on very reasonable terms.

We will assure our customers that there will not be an ounce of dirt or sediment in a hundred pounds of our oil.

The facts above stated are corroborated by Messrs. Benson, Cheeseman, Gardner, Payne, and others. Anroo P. Davis, thus speaks of it.

Bassa Cove, October 23, 1849.

S. S. Herriog.—Sir,—The oil manufactured by yourself in a machine of your own invention, is superior to anything known in Liberia before; the oil being a *distinct extract* from the kernel is, (without assuring the kernel), superior to the best lard to be bought in Liberia; and to assort the kernels and take such care as I know a man of your judgment and taste will bestow in making or manufacturing the valuable article, it is much better I have used it for frying fish and other fresh meat, also for biscuit and for pastry, and find it superior to the best lard I ever tasted in Liberia. It is endeared to me for the following reasons. 1st. Because it is a vegetable oil of our own beloved country. 2nd. It is manufactured in a machine produced by the study and skill of one of my fellow citizens. 3rd. It is made at home where it may be had in abundance and pure. The invention certainly is a great acquisition to this Republic, nor must inspire every bosom to hope and cheerfulness.

I most heartily recommend the use of this oil to that of lard, for we get it fresh and cheap; the cheapest prices we get lard at, not pure, is from 18 to 20 cents, while we can get this pure oil for 12½ cents per pound.

Your obedient servant,

A. P. DAVIS.

Forsoke the company of wild people, and choose the company of sober men, and that will be creditable to the end. Choosing the company of wild and light people, who delight in vain fashions and evil courses, is dangerous, and of a bad report among sober people; for

the eyes of such will be upon you. If they see ye are wild, you will come under their censure. Therefore love gravity, soberness, and wisdom, that doth preserve.

From the North American & U. S. Gaz.

"The Wild Rice Crop."

A paragraph with the above heading was copied into our paper, from the *Galena Advertiser*, speaking of the wild rice as "the remarkable production of the northern lakes, in Minnesota," and "the main dependence of the Indians for food during the long cold winters of the region," and expressing some opinion less the unusual high water this season should destroy the year's crop, and leave the poor red men to a winter of famine. A correspondent, whose curiosity has been excited, asks us for information respecting this "crop," with which, as well as the wild rice itself, he does not seem to have any very familiar acquaintance.

Any one who will take a walk to the nearest river bank of the Delaware or Schuylkill, below the city, or the first meadow ditch that can be found, or will even cast an eye at Smith's Island, or at any other place where the common "reeds," as they are called, of the Delaware are to be seen growing, will have a perfect idea of what wild rice is; these same reeds, or water oats, as they are often called, being exactly the same plant as the wild rice plant of Minnesota and other regions of the North-west. It is now flowering—at least it ought to be, though we cannot boast any special intimacy with it, or any other familiar friend of the field or river side, this summer;—and, next month, it will be producing that natural "crop," and a vast one it always is, of rich and nutritious grain, somewhat resembling the Southern cultivated rice, which, here, fattens black-birds, red-birds, rails, and various other marsh-birds, instead of being collected to store an Indian garner. Indeed, it is no easy thing to collect the grain of the wild rice in these regions. The blackbird is before us. The grain, too, when ripe, shatters out at the slightest stir of the breeze or ripple of the water; and there is some use of squaw experience, skill, and patience in collecting it. Perhaps there is even some difference in the variety of plants growing on the coast rivers of this our more Southern latitude. The wild rice is certainly collected in Wisconsin and Minnesota with an ease and in quantities which astonish people previously only acquainted with the eastern plant.

The great wild rice region of the interior may be said to extend from the Wisconsin river on the south, to Lake Winnipeg on the north, and between Lake Michigan and the St. Peters river. The rice is exceedingly abundant in the Menominee country near Green Bay; and, indeed, the name of the plant in the widely extended Chippewa tongue, shows that it either took its name from the Menominee Indians, or the Menominee Indians theirs from it. It grows in all the shallow lakes, and lagoon-like expanses of the rivers; and it is collected, at the harvest season, by the Indian women, who go in canoes, two in

each, one of whom, pulling her way through the reeds, bends over the canoe each bundle as she grasps it, while the other strikes off the seed with the blow of the paddle. In this way a canoe-load is soon gathered; and a few industrious squaws, in ordinary seasons, find no difficulty in provisioning the wigwams of the lazy warriors, their husbands, besides selling stores of it to all the trading lodges of the whites in their vicinity.

Considering these facts, the wild rice of the North-west may well be deemed, as it really is, a highly important plant, destined perhaps, in future days, to have some influence on population in that country. It is very obvious that it may be cultivated, like ordinary rice, wherever it may become an object to try the experiment; and there is every reason to believe it will prove, when reclaimed, extremely productive.

A Notice African Printer.—One of the passengers who came in the packet from Liberia, under care of Dr. James Moore, is Charles Pitman. This intelligent youth is a living evidence of the influence of the infant African commonwealth on the natives. Young Pitman has been reared among the colonists, educated at her schools, and there learned the important art of printing. He is a native African, of good promise. It is intended to afford him an opportunity to obtain a good education, and then to return to Africa for future usefulness to his brethren in that interesting country. It is a fact worthy of notice, that he "set up the types, and worked off" the whole of the last number of *Africa's Luminary*.

Judge Walker on Hanging.—Timothy Walker, a distinguished jurist of Ohio, delivered the oration before the Phi Beta Kappa Society at Cambridge, a week or two ago, and in the course of it spoke as follows of capital punishment:

"It is clear to me that punishment should either be made effective, as punishment, or be abolished altogether; and while I would be the last to advocate cruelty or barbarity, I should be very cautious about making punishment an agreeable thing. But what then, some would ask,—would you punish by hanging or whipping? Or what would you do? I would answer, that I would not take life in any case whatever, because I doubt the right to do so; because I dare not pronounce an irrevocable doom upon testimony which, however seemingly conclusive, may possibly be false; because I think there are other modes of punishment more effective to prevent crime, and because, whatever be the merits of this question, public opinion is now so firmly set against the penalty, that the execution of it is almost an impossibility. Nor would I, in any case, make use of the last; because the effect is to brutalize both the whipper and the whipped. Still less would I resort to fines, because this amounts to a sale of criminal licenses, for which the rich can pay without feeling it, while the poor cannot afford such luxuries. No. In all cases I would make deprivation

of liberty the consequence of crime; because the offender has broken the great condition upon which liberty is guaranteed; because this is the most equal of all punishments, since all love liberty nearly alike; and because, by varying the circumstances of imprisonment, it may be graduated to meet all degrees of enormity."

Railroads in the United States.—Some curious in railroad science, has compiled the following table, showing the number of miles of railroad laid in each State of the Union, as follows:

New England States.			
Massachusetts,	1049	Connecticut,	446
New Hamp.	416	Vermont,	297
Rhode Island,	64	Maine,	292
Middle States.			
New York,	1306	Maryland,	216
Pennsylvania,	613	New Jersey,	318
Delaware,	30		2510
Southern States.			
Georgia,	655	South Carolina,	226
Virginia,	836	Alabama,	69
North Carolina,	264		1519
Western States.			
Ohio,	390	Louisiana,	70
Michigan,	342	Mississippi,	79
Illinois,	105	Kentucky,	55
Indiana,	102	Tennessee,	10
			1144

Total number miles of railroad in the United States, 7,677.

Butternut Sugar.—Knowing that our common butternut tree yields, upon being wounded, a considerable amount of sap, I was led to make a trial of it, to ascertain whether a sufficient amount of saccharine matter was afforded to make it an object worthy of the farmer's notice. I accordingly topped three trees that stood in an open field, from each of which I procured about four gallons of sap, which, on being evaporated, yielded five ounces to the gallon of grained sugar. This sugar had a peculiar honey-like flavour, and would make better molasses than any other kind with which I am acquainted. It was observed that, as it evaporated, it had a tendency to form into flakes of transparent jelly, which would render it necessary to be strained and clarified while it was very dilute.

This sugar does not partake of the medicinal properties of the bark. It will be seen that the sap of the butternut yields about twice the amount of sugar that is afforded by the sugar maple, and the quality would be by most persons considered superior. In making sweetmeats and preserves, it would be, by most housewives, preferred to any other sugar. The experiment was undertaken too late to ascertain the amount of sap which one tree will yield; but I think it would be quite equal

to that of the maple, of the same size, and growing in the same soil and situation.

The saccharine properties of the sap of this tree are common to the whole tribe of walnuts, although they must differ considerably in the relative amounts in each species. The experiment is well worth repeating, and this hint may prove valuable to those whose circumstances render it convenient. In many localities these trees occur in sufficient abundance to furnish profitable employment during the early part of spring, before labour is required upon the farm. F. B. II.

Somerville, St. Lawrence Co., N. Y.

The Pitch Lake of Trinidad.

A correspondent of the *Troy Whig*, writing from the spot, gives the following description of the well known asphaltum or bituminous lake in the island of Trinidad, different accounts of which have been in "*The Friend*."

"Imagine a black surface—a dreary, desolate black—spread out to the length of nearly half a mile by an eighth in width—slightly varied by many fissures—some of them but a step across, some too wide to jump—a few of these fissures filled with short shrubbery, but most of them mere ponds of water, of water clear as the mountain spring; and then imagine the whole bordered by a thick growth of trees and the graceful bending bamboo, and this whole border thickly hanging with a profusion and variety of beautiful flowers—I know not the spot elsewhere where the eye can rest on such a profusion of flowers at a glance—and this may possibly convey some general idea of the peculiarity of a general view. For a closer inspection of the central part of the Lake I was obliged to repeat my visit the next morning, securing the services of a negro to carry the plank to bridge the *unjumpable* fissures.

"I then found spots where the surface of the pitch would gradually sink beneath my feet, so that in a few moments I stood in a cavity ankle deep. Not wishing to pitch deeper, I changed my position. In other places it seemed to be boiling below; for the surface around me was bubbling and simmering like that of a pot over the fire, while the gas thus disengaged was very strong. Though the surface of the lake is generally too hard to receive a foot print—just hard enough to cut readily with an axe—there are places where the pitch oozes out in nearly a liquid form, so that one may dip it with a spoon. Some of the water fissures are quite deep, affording good bathing, and are tolerably well stocked with fish.

"Near the lake I found a coloured man engaged in boiling the pitch in several large boilers. A part of this he sells after boiling, in a pure state, and to the rest he adds a portion of time, when it is shipped so mastic. He says that he has cut from the lake a great many hundreds of tons, but he never penetrates more than ten or twelve inches below the surface, and the hole is always filled again within two days after the cutting. The supply is doubtless inexhaustible. But the pitch is

not confined to the spot I have endeavoured to describe. There are masses of it extending miles inland, and in several points it extends to the sea beach. At the last place it is cut out in large quantities to ship to this city and some of the islands, to use in building and flagging the streets. It is used by the steamers, being largely mixed with coal, for fuel, and is recently coming into use in the manufacture of petroleum."

The City of Liverpool.

No city in the old world is so closely connected with America, both in locality and business relations, as Liverpool, and none partakes so largely of American enterprise and prosperity. Indeed, its recent rate of progress scarcely finds a parallel even on our own shores. Its population in 1841 was 256,483; in 1846 it was 361,125; and at the present time it is estimated to be nearly 400,000. No port in the entire world, London not excepted, possesses so large a foreign tonnage. The vessels that cleared inwards in 1846 were 20,733, and their tonnage was 3,639,146 tons, yielding revenue in the shape of custom-house duties, to the amount of nearly three and a half millions pounds. The twenty-two docks of the harbour, which are of unequalled magnificence, cover an area of 173 acres, and were constructed at a cost of about thirteen millions sterling. Eighteen thousand persons gain their livelihood by loading and discharging vessels, and working on the quays. No one can visit Liverpool, and survey its noble river swarming, and its immense docks packed with vessels from every nation—its quays and wharves unceasingly rumbling with loaded carts and wagons—its bonded and free warehouses, seven or eight stories high, groined with produce and merchandise—its streets alive with moving crowds, and ever resonant with the hum of business—and its splendid public and private edifices rising in every direction to adorn the scene—without admiring and honouring the industry and energy that could make such a Tyre of a village that hardly had a name two hundred years ago.

But although Liverpool has grown with the growth and thriven with the thrift of the New World, still the very fact of its being so closely connected with us, has inflicted upon it many very serious burdens and evils. It is not only the great mart of transatlantic commerce, but the great rendezvous of transatlantic emigration. It is hence afflicted with an excessive alien population, and an almost insufferable amount of pauperism. It is the great inlet of Ireland, and nearly one-half of its inhabitants, as is said, are either Irish or of Irish extraction. An unceasing stream of wretchedness, which no power or art can avert, is daily poured in from the neighbouring isle. One must needs go through the streets and lanes of Liverpool, and survey, as the writer has done, the emaciated, squallid, unmitigated misery that everywhere presents itself, to adequately realize the price which that city is paying for its commercial advantages.

Full one-half the cost of the Liverpool workhouse, the admissions into which amount to

eight or nine thousand annually, is due to the constant influx of the distressed Irish. Besides, there is the cost of out-door relief, which was last year extended to 75,000 Irish; the cost of sanitary arrangements, which the presence of vast numbers of Irish, living in extreme squalor, disease and misery, entail upon the city; the expense of vagrants, tramps and casual poor; the distress occasioned to the regular labourers by the competition of overwhelming numbers of emigrants willing to work for a shilling, or even a sixpence a day; a largely-increased amount of police and criminal expenditure; and lastly, the expense of passing over to the nearest Irish port the thousands who congregate in Liverpool from all parts of the kingdom, for the express purpose of being sent home again at the public expense. During the two years prior to last January, seven hundred thousand arrived in Liverpool from Ireland, at least ninety-nine hundredths of whom were dock passengers, and were either emigrants, cattle-jobbers, or paupers. Ten thousand are annually sent back to Ireland, at the charge of the city. It has become a regular practice among a portion of the poorer class of Irish women, married as well as unmarried, to leave Ireland and come to Liverpool for the sole purpose of being carried through childbed, without expense. Poor as they may be, they can raise the means to do this, since the deck fare of many Dublin steamers is only sixpence. Ignorant as they may be, they have sense enough to know that the charitable English will not abandon them to the pitiless elements during so trying a period. They are very sure of finding comfortable quarters at the poor house. The parish has no alternative but to receive them, and after the recovery of the mother, is glad enough to get rid of both mother and child by sending both home at its own expense.

The people of Liverpool are obliged to submit to all these burdens, but they bear with almost fatal weight upon the middle classes, who form the great majority of the rate payers, and provoke constant complaint as bitter as it is unavailing.

We have not stated these facts with a view to east reproach upon the unfortunate poor of Ireland, for we regard them as the victims of a necessity that ordinary means cannot provide for; but with a desire to illustrate how the past misgovernment of Ireland is now receding upon the neck that has so long held the mastery.—N. Y. *Freighter*.

Navigations of the Upper Mississippi.—A correspondent of the New York Observer, writing from Dubuque, July 29th, says that a new steamer is now building to run regularly on the Mississippi, one hundred and fifty miles above Sauk Rapids, and in a good stage of water, two hundred and fifty miles; or about three hundred and fifty miles above the Falls of St. Anthony. He adds, that a gentleman who has lately returned from exploring the head waters of the Mississippi, reports that there is a good channel, never less than four feet water, even up to a point within ten miles of its source, to wit, *Itasca Lake*.

THE CROSS THE TEST.

From the German.

Some with Jesus are delighted,
While he speaks of joys to come,
Thinking that to them is plighted
After death, a happy home;
But the "cross"—when he declares it,
"None but he who takes and bears it
Can my true disciples be!"
Few—how few!—to this agree.

All are pleased when "Come ye weary!"
They can hear the Saviour say;
But 'his language harsh and dreary,
"Enter ye the narrow way!"
While "Hosanna!" men are singing,
All can love. But when is ringing,
"Crucify him!"—at the sound,
Nothing more of love is found.

While his hands are food supplying,
All with joy his bounty take;
When in anguish he is lying,
None for his protection take.
Thus may Jesus have our praises,
While our hopes and joys be raised;
But should he be his favours hide,
Love to him would not abide.

Is thy joy in Christ arising
From thy love to him alone?
In his sorrows sympathizing,
Can'st thou make griefs thy own?
Should he cease with love to bless thee,
Should dark fears and doubts distress thee,
Still confiding, could'st thou say,
"Jesus, thou art all my stay!"

In thyself, Lord, thou art worthy,
All our love is but thy due;
Saints and angels cry before thee,
"Thou art holy, just, and true!"
Whoso, on thy bright perfections
Fixes all his best affections,
Has, in loving thee, a part
That shall satisfy his heart.

The Mint.—The amount of California gold received at the Mint, in Philadelphia, from the 1st to the 12th of July, was \$2,000,000; total to the present time \$17,750,000; weighing about twenty-nine tons. The balance in the hands of the Assistant Treasurer in Philadelphia is \$973,095.

THE FRIEND.

EIGHTH MONTH 31, 1850.

We feel no disposition to enjoin unreasonable restrictions upon any, old or young, who seek occasional relaxation from the toils and cares of life, especially during the heat of the summer months. This no doubt is conducive, under proper regulations, to the health both of body and mind. But we have sometimes thought that the increasing propensity to engage in jaunts of pleasure (so called), pic nic parties, excursions to the sea shore, and other watering places, &c., &c., accompanied as they frequently are with much levity, indiscretion and excess, has need of some check, and the serious accidents consequent thereon, which often come to our knowledge, involving in many instances, the loss of life, should, we think, serve as solemn warnings, and lead to considerations of prudence and sober reflection.

Selected.

tion on the part of those intending to participate in parties of the kind alluded to.

The subjoined affecting statement is copied from one of our exchanges:

Melancholy Disaster—Fourteen Women and Children Drowned at a Pic Nic Party.

Boston, August 16.

A catastrophe of a most melancholy and distressing character occurred yesterday afternoon, at Lynnfield, involving the lives of fourteen persons, all women and children but one. The following are the circumstances:

A large party of men, women and children, most of them connected with the First Christian Society of Lynn, proceeded to Lynnfield on a pic nic party, and had chosen a delightful spot on the borders of a beautiful pond.

About 2 o'clock, a party of twenty-five went on board a large flat-bottomed row boat for an excursion on the pond, and when about one hundred yards from the shore the boat capsized, and fourteen of the party were drowned. The disaster has thrown the community of Lynn into the deepest distress.

The following are the names of those who were drowned:

Robert Shurliff and wife, (recently married, and on a visit to friends in Lynn); they belonged to Medway. Mary Howard and daughter Mary Jane. M. Howard was wife of J. B. Howard, of Saugus. The mother and child were taken from the water clasped in each others' arms. Catherine L. Adams, 19, belonging to Boston; A. Johnson, of Lynn; Eliza Young, of Mattheleand; Melville Alley, of Lynn, 68; two children of John J. Garland, of Lynn, aged 6 and 2 years.

Two daughters of Ephraim Brown, of Lynn. Maria Cheever, of Lynn. All the bodies have been recovered except two.

Friends' Boarding-School at West-town.

The Winter term of Friends' Boarding-School at West-town, will commence on Sixth-day, the 26th of Tenth month next. To avoid disappointment, parents and others intending to send their children, will please make early application to Joseph Sawndon, Superintendent, at the School, or to Joseph Scattergood, Treasurer, No. 84 Mulberry street, Philada.

HAVERFORD SCHOOL.

The semi-annual examination at Haverford School, will commence on Second-day morning, the 9th of next month, and will close on Fourth-day following, at noon.

The winter term will commence on Fourth-day, the 16th of Tenth month next, and will close on the 16th of Fourth month, 1851.

Applications for admission may be made to Charles Yarnall, Secretary of the Board of Managers, No. 39 Market street, Philadelphia.

Teachers Wanted for Evening School.

The Association of Friends for the free instruction of Adult Coloured Persons, intend re-opening their Evening Schools early in Tenth month. Application for the situations

of Principal and Assistant Teacher is Men's and Women's School, to be made early to either of the undersigned Committee.

JOHN C. ALLEN,
No. 179 S. Fifth street,
NATHANIEL H. BROWN,
No. 32 N. Fifth street,
ISAAC H. JOHNSON,
No. 35 High street.

Phila., Eighth mo. 1850.

WANTED.

A middle aged Friend with a family, who is out of business, is anxious to obtain employment; will be willing to engage in any respectable occupation at which he can make himself useful. Any communication addressed to L., and left at the office of "The Friend," will meet with immediate attention.

NOTICE.

A young man from the country who has recently had considerable experience in a mercantile business, wishes a situation in a wholesale store, as assistant bookkeeper, or would be willing to make himself generally useful; a permanent situation is desired more than a large salary.

Inquire at Friends' Bookstore, No. 84 Mulberry street, or at the office of "The Friend," No. 50 N. Fourth street.

MARRIED, at Friends' meeting, Raisin, Mich., on Fourth-day, the 24th of Seventh month, Amos A. son of Henry and Susanna Knowles, of Sayre, N. Y., to Mary M., daughter of Silas and Mary of the former place.

DIED, after a short illness, on the 6th of Fourth month, 1850, AMOS CHASE, son of Moses and Nancy Child, of Le Rayville, Jefferson county, N. Y., aged 22 years. In the removal of this premature young Friend, we are sorely reminded of the uncertainty of time, even in the morning of life; but his friends have the consolation of believing that he has escaped this scene of temptation and trial, for one of trial rest.

—, on the 3rd of Fifth month, 1850, in the 36th year of her age, MARY, widow of Ephraim Booth, of the same place. Her close was serene and peaceful.

—, of pulmonary consumption, on the 26th of Fifth month, 1850, in the 36th year of her age, NANCY, wife of Moses Child, and daughter of the above mentioned Friend, a valuable elder and answerer of Le Ray Monthly Meeting. The last few years of her life were those of suffering, which she bore with much endurance and fortitude, evincing a willingness to abide under her affliction, and her Divine Master showed, in mercy, he pleased to rest. "It is enough;" often affording the comforting assurance that she was prepared for that rest reserved for those who have "washed their robes and made them white in the blood of the Lamb."

—, at this residence, in Medford, New Jersey, on the 2nd instant, JOSEPH CORTIS, aged 53 years and 11 months, a member of Upper Evesham Monthly Meeting.

—, on the 17th inst., in West Whiteland, Chester county, Pa., MARY F., daughter of William and Susi Trimble, in the 27th year of her age.

—, at Frankford, on Second-day, the 9th inst., AMY C. HOOKER, in the 11st year of her age; a member of Frankford Monthly Meeting.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XXIII.

SEVENTH-DAY, NINTH MONTH 7, 1860.

NO. 51.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

JOHN RICHARDSON,

AT NO. 50, NORTH FIFTH STREET, ST. LOUIS,

PHILADELPHIA.

All communications, except those relating immediately to the financial concerns of the paper, should be addressed to the Editor.

CHOLERA.

THE ASIATIC CHOLERA NOT A NEW DISEASE.

(Continued from page 394.)

"The epidemic spread itself rapidly over all England, as far as the Scottish borders, and on all sides to the sea coasts, under more extraordinary and memorable phenomena than had been observed in almost any other epidemic. In fact, it seemed that the banks of the *Severn* were the focus of the malady, and that from hence a true impetation of the atmosphere was diffused in every direction. With the recovery the winds wafted the stinking mist, the inhabitants became infected with the Sweating Sickness, and, more or less, the same scenes of horror and of affliction which had occurred in Shrewsbury were repeated. These poisonous clouds of mist were observed moving from place to place, with the disease in their train, affecting one town after another, and, morning and evening, spreading their nauseating insufferable stench. At greater distances, these clouds being dispersed by the wind, became gradually attenuated; yet their dispersion set no bounds to the pestilence, and it was as if they had imparted to the lower strata of the atmosphere a kind of ferment, which went on engendering itself even without the presence of the thick misty vapour, and being received into men's lungs, produced the frightful disease everywhere. Noxious exhalations from dung-pits, stagnant waters, swamps, impure canals, and the odour of foul rushes which were in general use in the dwellings in England, together with all kinds of offensive rubbish, seemed not a little to contribute to it; and it was remarked universally, that wherever such offensive odours prevailed, the Sweating Sickness appeared more malignant. It is a known fact, that in a certain state of the atmosphere, which is perhaps principally dependent on electrical conditions and the degree of heat, mephitic odours exhale more easily and powerfully. To the quality of the air at that time prevalent in England,

this peculiarity may certainly be attributed, although it must be confessed that upon this point there are no accurate data to be discovered."

The disease remained in the country, on the whole, about half a year, namely from the 15th of April to the 30th of September, and was attended, as usual, with a train of inflammatory epidemics breaking out in different parts of Europe about the same period. It is further traced by Dr. Hecker as appearing in Saxony in 1652, in France and Piedmont in 1715, at Rottingen in Germany in 1802; and he concludes by showing its connexion, although not absolute identity, with the present military fevers on the continent.

The work of Dr. Hecker closes here, as far as it relates to England; but we learn from other writers that fatal epidemics, popularly known as plagues, continued, after the year 1551, to be of frequent occurrence; and it is remarked by Sir William Petty that "a plague happened in London every twenty years, or thereabouts, and do commonly kill one-fifth of the inhabitants." There was a plague in London in 1592, the year when a first attempt at a general registration of deaths was made by an association of parish clerks, in the publication of "bills of mortality." In the succeeding century there were four visitations of plague, including that of the great plague of 1665, immediately preceding the first of London. The number of persons carried off by these epidemics was as under:—

Date.	Dead of Plague in London.	Total deaths in London.
1603	30,561	37,294
1625	35,417	51,758
1636	19,400	23,357
1665	68,596	97,306

The plague had appeared in Amsterdam in 1664, and ships from Holland were ordered into a quarantine of thirty days, but without effect. Isolated cases of plague appeared in London during the winter; and as the following summer advanced, which was exceedingly hot, it began to rage with extreme violence. For the week ending Sept. 19, the deaths were 7,165, of which 4,000 are stated by Dr. Hodges to have occurred in one night; but from this time the disease began to decline. The following week the deaths were 5,533; the next 4,929; and in the first week of December they declined to 210. The disease is described as commencing with shivering, nausea, headache, and delirium, followed by sudden faintness, total prostration of strength, and sometimes paroxysms of frenzy. If the patient survived these to the third day, buboes commonly appeared, and when these could be made to suppurate, there was hope of recovery.

The buboes, like the profuse perspiration of the Sweating Sickness, the purgings and vomitings of epidemic cholera, and the eruptions of small-pox, were doubtless the result of an effort of nature to throw off from the system some morbid agent; and there is reason to believe that in all cases of plague the whole of these symptoms have been more frequently manifested than has been generally supposed. In the middle ages every disease was plague that produced a sudden and great mortality; and the malady only obtained a more specific name when some one of its various symptoms exhibited itself more generally than another; and this would obviously depend more upon diet, temperature, and the state of the patient's constitution, than upon the action and insidious cause of the disease itself, whatever its origin.

In a table of London casualties given by Graunt, there is set down among eighty different causes of death, a disease which carried off 253 persons in 1659, and 402 in 1660, beyond which the tables were not continued. There can be little doubt but this disease was cholera in its malignant form; common dysentery being separately mentioned under the heads of "bloody flux" and "scouring," and that it exhibited itself in 1665, when the deaths occurred with too great rapidity for the clerks who framed the bills of mortality to make nice distinctions between one kind of plague and another. We hear of it again as occasioning great devastation in 1670 and 1699, from Dr. Tralles in his '*Historia Cholerae Asiaticae*,' a work published in 1753, the minute descriptions of which identify the disease with the epidemic of the last summer and autumn.

The work of Dr. Tralles must completely set at rest the controversy about the modern Asiatic origin of malignant cholera. The received opinion of the medical profession, with few exceptions (Mr. Thackeray and Dr. Chambers among the chief), has been that malignant cholera is altogether a new disease, first appearing in August, 1817, in the delta of the Ganges, at Jessore, after the annual inundation of the marsh lands by which it is surrounded, and there carrying off 10,000 persons (a sixth of the population) in a few weeks; thence proceeding to Calcutta, and devastating every town and village within an area of several thousand square miles. It is admitted, however, that Brahminical records notice vaguely a disease of a somewhat similar character to have prevailed among the Hindoos of remote antiquity, and our own occupation of India is not so recent, but that a little research has now established the fact that it appeared in 1781 at Ganjam, 500 miles to the north-east of Madras, where 500 men sunk beyond recovery within an hour; at Ma-

dran, the following year, when it attacked the army of Sir John Burgoyne; and the next year at Hurdwar, where it swept off 20,000 pilgrims. It was then called by the Moslems *mordchim*, or bowel-death, corrupted by the Europeans into *mort-de-chien*; and it was remarked that at the same period a severe epidemic influenza, or catarrhal fever, visited Russia, England, Germany and France, and occasioned a great mortality.

The doctrine, therefore that malignant cholera is new in India, rests entirely upon assumption; and that it is new in Europe, can hardly be maintained as in the slightest degree probable by any one who has attentively considered the analogous effects of several of the epidemics of the middle ages, as described by Dr. Hecker. The testimony, however, of Dr. Traill is decisive of the fact that epidemic cholera was known in England in the seventeenth and eighteenth centuries. Those who hold the contrary opinion have generally maintained that the cholera morbus antiquity was a violent dysentery, characterized by the presence of bile; but Dr. Traill shows that in his time the absence of bile had not only been noticed, but various theories formed to account for the want of this secretion. He notices the serous and aqueous discharges by vomitings and purging; the draining of the body of all its fluids; the thickening of the blood by the loss of its serous portion, and consequent arrest of circulation; the icy coldness; the consecutive fever; the rapid death in a few hours, with cramps and spasms in severe cases, and their frequent sudden occurrence in the middle of the night; all of which have been marked features of the epidemic recently prevailing among us. Commenting upon this evidence, the editor of the 'London Medical Gazette' observes—

"We began the investigation already prejudiced in favour of the view entertained by Dr. Copland and other reputable authorities, namely, that before the year 1817 it was altogether unknown either in India or Europe, and that the *materies morbi* first sprang from the jungles of Jessore in that year. We must admit, however, that the description given by Dr. Trotter of cholera, as it was known to medical writers in 1753, has satisfied us that a much older date must be assigned to the first outbreak of this pestilence. His description is, perhaps, as complete as the state of pathology at that time would admit, and if we except the want of reference to any account of the state of the renal secretion, all the marked peculiarities of the present disease are clearly indicated."

Celsus, the Hippocrates of Rome, is quoted by Dr. Chambers to prove the existence of cholera, with serous discharges, in the first century; and in looking attentively at Dr. Hecker's summary of the statements of ancient medical writers, respecting the *cardiac*, or heart disease, referred to as early as the time of Alexander the Great, 300 years before Christ, it is impossible to resist the conclusion that they were describing, under another name, the last stage of malignant cholera. The disease was called *morbus cardiacus*, not by medical writers, but by the people, who con-

cluded the heart to be the seat of the malady from the irregular beatings and violent palpitations which were one of its symptoms. Other symptoms were "cold numbness of the limbs" (*torpor frigidus*); "profuse and clammy perspirations"; "a feeble and almost extinct pulse"; "a thin and trembling voice"; "a countenance pale as death"; "an insufferable oppression on the left side, or even over the whole chest"; "eyes sunk in the sockets, and, in fatal cases, the hands and feet turning blue"; "and while the heart, notwithstanding the universal coldness of the body, still beat violently, they, for the most part, retained possession of their senses." Finally, "the nails became curved on their cold hands, and the skin wrinkled." These are nearly the very expressions used by Dr. Adair Crawford, in describing the last stage of malignant cholera, as it occurred in St. Petersburg in 1848.

"The whole surface of the body became as cold as marble, and covered sometimes with a clammy moisture; the pulse extremely feeble, and often imperceptible; the face sunk, and the features contracted to, sometimes, nearly half their usual size; the eyes sunk deep in their sockets, and surrounded by a dark circle, and the pupils generally dilated. The cheeks, hands, feet, and nails, assumed a leaden-blue or purplish colour, and likewise, though in a less degree, the entire surface of the skin, whose functions seemed completely paralyzed. One remarkable phenomenon was the sudden collapse of the soft parts of the body, the effect necessarily of all the vessels being nearly emptied of their fluids, and of the rapid absorption of the adipose substance; so that patients were reduced, sometimes in twenty-four hours, perhaps one-third or more of their previous size. The skin of the hands and feet were shrivelled up; the violence of the cramps usually diminished, though not always, and they were limited chiefly to the hands and feet, which often remained contracted after death. The vomiting and diarrhoea were also less urgent; the tongue was moist, flabby, and cold; the respiration hurried, or else slow, and much oppressed with frequent deep sighing; the breath cold, the voice plaintive and reduced almost to a whisper. There was great heat, oppression, and anguish in the epigastrium and about the heart, to which regions all the suffering was referred."

These facts are important, for they help to dispel much of that mystery about cholera which has made it the object of superstitious terror, and point out the path to be followed by those who would learn the cause of epidemics and the means of obviating their effects. It is a great step towards a true knowledge of the evil to discover that epidemics are not caprices of nature, to be regarded as original marvels, but *periodical* visitants, obeying therefore fixed laws which it may be possible to trace out by closely watching the recurrence of their operation.

It is of vast moment, also, to the interests of humanity, in a moral as well as in a commercial view, to be thus enabled to get rid of that most mischievous of medical errors—the doctrine that epidemics, like the cholera, are propagated by contagion. We would guard

this observation by an admission that in all cases of disease the air of an unventilated room may be rendered poisonous to the health by the sick, and that the sick may otherwise predispose the healthy to attack, by the influence upon the nervous system of fear and sympathy; but that the casual contact of strangers with the person or the clothes of a sick man has ever been a cause of the spread of cholera, or of any other epidemic, is a notion at variance alike with probability and fact. Is a paper presented by Dr. Strong, of the Bengal army, to the Statistical Society, he states, that during the twenty years ending with 1847, there were deaths annually from cholera in the galls under his superintendence, but that it did not spread; never attacking more than one in nine of the inmates. But the sudden cessation of cholera in London at the close of the last autumn, and its equally sudden disappearance from other cities, after raging for as average interval of eight or ten weeks, demonstrate the fact that its propagation depends upon atmospheric conditions, and not upon human intercourse. Even in the height of an epidemic season, the nurses and physicians in constant attendance on cholera patients, have not suffered more than the rest of the community, from the supposed danger of their exposed position, and have enjoyed comparative immunity where the arrangements of ventilation and drainage have been perfect. In the general hospital of Hamburg, no case of cholera occurred among its 1600 inmates, although 117 cholera cases were admitted between the 7th and 22d of September; and in London, at St. Bartholomew's hospital, where 478 cholera patients were admitted during the past summer, of whom 109 died, the disease proved fatal to one only of the nurses of that institution. The attacks in other cases being confined to premonitory diarrhoea, which, by prompt attention, were speedily subdued.

If it be said that its appearance in different countries has not been exactly simultaneous—that it is in India one year and in Europe the next—in France in the summer, and in England in the autumn, showing a march or progress like that attributed to contagion—the answer is, that neither do corresponding seasons always occur in different countries, nor precisely the same years or months. The weather is often wet in England when it is dry in Germany; cold and dry in England when it is hot and damp in Russia; winds blow from different points of the compass, even within the same country—moving in eddies or circles; electrical phenomena equally vary, and the course of epidemics must obviously vary with them.

(To be continued.)

Refining Gold.—Richard S. McCulloch, the Professor of Natural Philosophy at Princeton College, and who, some time since, acted as melter and refiner of the United States Mint, has addressed a letter to the Secretary of the Treasury, in which he states that he had discovered a new, quick, and economical method of refining argenteiferous and other gold bullion, whereby the work may be done in one-half the present time, and a large saving

effected in interest upon the amount refined. He says further: "In labour and materials this new method would also save about one-half of the cost required by the process now used in the Mint of the United States, so that the charge to depositors for refining, which now is, as by law directed, fixed at the actual cost thereof, may be considerably reduced. The apparatus required is less costly and more compact than that used in either of the methods now employed. The advantages in respect to space are such that probably five times as much work as at present may be done in the same buildings. In the Mint at Philadelphia, ten millions of dollars per month may be refined, and the sum of \$1000 would, I believe, cover the cost of the alterations and apparatus required."

Site of Paradise.—Colonel Chesney, who commanded an expedition, sent, a few years back, by the British government, to explore the Euphrates, has introduced into his narrative recently published, speculations on the probable site of Paradise, which he believes he has satisfactorily ascertained to be Central Armenia; and "the Land of Eden" is there actually laid down on the index map. He identifies the Haysa and Araxes, whose source exists within a short distance of the Euphrates and Tigris, with the Pison and Gihon of Scripture, while he considers the country with in the Haysa as the land Havilah, and that which borders on the Araxes, as the remarkable and much disputed territory of Cush.—*Scientific American.*

The Queen of the West.—The political growth of Ohio is one of the curiosities of our Republic. It exhibits the expansive power of the representative system in a remarkable manner. Take the following historical facts as an illustration of this idea. Here is a table of the increase of representatives in Congress, after each successive census:

From 1803 to 1810	Ohio had	1
" 1813 to 1820	do.	6
" 1823 to 1830	do.	13
" 1833 to 1840	do.	19
" 1843 to 1850	do.	21

The man now lives in his plain frame house on the banks of the Miami, who was for ten years the sole representative of Ohio in the Congress of the United States! No parallel to this fact can be found on record.—*Cincinnati Atlas.*

How to Act in Thunder-Storms.—It is perhaps our duty to ward parties from sheltering under trees of hard wood during a thunder-storm, which generally attract the electric fluid. Soft wood is not so dangerous, and indeed, the beech-tree is said to be a non-conductor of lightning. So utopian is this fact, that the Indians, whenever the sky wears the appearance of a thunder-storm, leave their pursuits, and take refuge under the nearest beech-tree. In Tennessee, the people consider it a complete protection. Dr. Beclou, in

a letter to Dr. Mitchell, states that the beech is never known to be struck by atmospheric electricity, while other trees are often shattered into splinters. May not a knowledge of this fact afford protection to many when exposed?—*Late Paper.*

From the Presbyterian.

THE SIAMESE TWINS.

Dr. Warren, of Boston, lately communicated the following, among other interesting particulars, in regard to the Siamese twins:

The connecting substance is very strong, and has no great sensibility; it can be severely handled without causing pain. No pulsing vessel can be felt in it. The slightest motion of one is immediately followed by the other in the same direction, so that the same wish seems to influence both; this is quite involuntary, or a habit formed by necessity. They always face in one direction, standing nearly side by side, and cannot without inconvenience face in opposite directions. One is rather more intellectual, being rather irritable, the other being extremely amiable.

The connection between these twins might afford some very interesting observations in physiology, therapeutics, and pathology. There is doubtless a connection by minute blood vessels, absorbents, and nervous filaments, which might transmit the action of medicines and the causes of the disease. As far as known, any indisposition of one extends to the other; they are inclined to sleep and eat at the same time and in the same quantity, and perform in the same manner other similar acts. It is supposed that when they are asleep, touching one awakens both, but when awake, an impulse given to one does not affect the other. The slightest movement of one is so soon perceived by the other, that a careless observer might think they acted simultaneously. No part seems to have a perception common to both, except the middle of the connecting substance, and its neighbourhood; for when an impression is made at this part, it is felt by both, while beyond this space it is felt only by the one on the side to which it is applied.

From the limited vascular connection that can be discovered, Dr. Warren supposes that the influence of medicine, transmitted from one to the other, would be inconceivable; and the same would apply to most diseases—for instance, a slight fever would not probably extend from one to the other; while diseases, communicable through the absorbents or capillaries, (as small pox,) would be readily transmitted. The beatings of both hearts coincide exactly, as also the pulses under ordinary circumstances; if one exerts himself without the other, his pulse alone will be quickened, while the latter is unchanged. They breathe also exactly together.

This harmony in corporeal functions would lead us to ask if there be a similar harmony in the intellectual functions; if they are identically the same persons? There is no reason to suppose that their intellectual operations are any more the same than they would be in any two persons, confined together, educated

under similar circumstances, and with similar habits and tastes.

Then would come the question, whether they could be separated with safety? Perhaps such an operation would not be necessarily fatal, but the peritoneum may be continuous from one to the other, and the opening of this great serous cavity might be attended with dangerous symptoms. Should one die before the other, it should be immediately performed, but no surgeon would be justified in attempting such an operation to free them from a mere inconvenience; which inconvenience, if we may believe the reports of their domestic affairs and flourishing condition in worldly goods, is after all of no great consequence. They have each a wife, and nine children between them.

About a Parrot.

An incident touchingly illustrative of the power of attachment in the lower animals, is related in the *Portsmouth* (New Hampshire) *Journal* of a recent date. In a small family in the south part of that city, there was a parrot which had found a home there for years, and had become a pet in the family. A child was taken sick this spring, and was not seen by the parrot for some days. The bird had been used to repeat her name, and in the child's absence kept repeating her name so incessantly as to annoy the family. The child died; the repetition of the name was still kept up, until one of the members of the family took the parrot to the room where the corpse lay. The parrot turned first one side of its head and then the other towards the corpse, apparently eyeing it, and was then taken back. He never repeated the name again, was at once silent, and the next day died.

This incident is more poetical even than that on which Campbell has founded his graceful little poem of "The Parrot." Of this story he says: "It is not a fiction. I heard it many years ago in the island of Mull, from the family to whom it belonged." We quote a few of the stanzas, containing the substance of the story:

"—A parrot, from the Spanish main,
Full young and early caged, came o'er,
With bright wings, to the bleak domain
Of Mull's shore.

To spicy groves, where he had won
His pleasure of resplendent lure,
His native fruits, and shy, and sun,
He bade adieu.

At last, when old, and seeming dumb,
He scolded, laughed, and spoke no more;
A Spanish stranger chanced to come
To Mull's shore.

He hailed the bird in Spanish speech;
In Spanish speech the bird replied;
Flapped round his cage with joyous creak—
Dropped down, and died."

[Presbyterian.

The Peace Congress at Frankfort.—The Congress, which was honoured with such a generous and brilliant reception in Paris last year, was to hold its session for 1850, at

Frankfort-on-the-Maine, on the 22d, 23d, and 24th of this month. It is expected that the delegates from England will amount to from three to four hundred persons, including Richard Cobden, Charles Hindley, William Ewart, and other members of the British Parliament. One hundred delegates were also expected from America; and men of eminent talents and position from France, Belgium, Holland, and other countries of the continent.—*Galignani's Messenger.*

For "The Friend."

Individual Influence.

Every son and daughter of Adam, has the power of exerting an influence over those by whom they are surrounded, and for this trust they are accountable to Him who hath made them stewards, even though it may be of but the one talent. Of the faithful it may truly be said is the language of the Saviour of men, "Ye are the salt of the earth;" for their lives and conversation being governed by the self-denying Spirit of the Lord Jesus, they have a seasonable influence upon all around them. These are they whose lights so shine before men, that glorifying their good works, are led to glorify our Father which is in heaven; and of whom it may be said, "Ye are the light of the world." What a testimony was borne by the apostle, to the necroticity which we are under for our example, when he said, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend;" and in writing to Timothy, he exhorted him on this wise: "Be thou an example of the believers in word, in conversation, in charity, in faith, in purity. Neglect not the gift that is in thee. Let no man despise thy youth."

Now, how many there are, both young and old, who are making a good profession before men, yet who do not feel the weight of the responsibility they are under for an example, which would enable them to say in the language of conduct, 'Come follow me, as I am endeavouring to follow Christ.' Our duties as men and Christians are very simple; and we need not mistake them, if we will only keep humble enough to listen to the teachings of "the still small voice" of the Spirit, which is truth and is no lie: but it is by seeking great things, beyond what is designed for us, that we are often made to mistake our way, and thereby fall short of the reward of simple obedience to the manifestations of Truth. In our every day walk and association with men, there are little duties which we owe to them, as well as to ourselves, which are liable to be overlooked; and not the least of these, is that of a pure example. This is of more value than a volume of words on the beauty and necessity of religious consistency; and will do more to draw others into the path which we profess to tread, than all the preaching which can be done without it. Those who are endeavouring to acknowledge God in all their ways, are indeed teachers and preachers of righteousness, who shall not fail of the promise that "they that turn many to righteousness shall shine as the stars forever and ever."

One individual may bring reproach upon a whole Society by his misactions; and how often has this been done; and one individual can bring honour upon a whole Society; and how plainly has this been shown; for in the church of Christ, where one member suffers, all the members suffer with him, and where one member is honoured, the other members are made to rejoice, being members of one body, whose head is Christ. Therefore how very essential it is to the well being of the church, that its members should be preserved in health, "lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator or profane person, as Esau, who for one morsel of meat sold his birthright. For we know how that afterward when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears."

The exhortation of that holy and eminent apostle who was willing to spend and be spent for his brethren, and to suffer all things for Christ's sake, is applicable unto us of the present day, when he said, "Make straight paths for your feet, lest that which is lame be turned out of the way; but rather let it be healed. Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God. Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body. Let your conversation be without covetousness; and be content with such things as ye have. Be not carried about with divers and strange doctrines, for it is a good thing that the heart be established with grace. To do good and to communicate forget not: for with such sacrifices God is well pleased. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account that they may do it with joy, and not with grief." Now in these wholesome exhortations there is something for each one of us to consider, for our present and eternal well-being is concerned therein, and the good of Society will be promoted or hindered as they are regarded and followed, or disregarded and departed from. They apply to every individual of whatever name, age, or station; and as we have the example of the holy apostles in these things, so let us seek to follow on therein, "feeding the flock of God which is among us, taking the oversight thereof, not as being lords over God's heritage, but being ensamples to the flock; and when the chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away."

It is a comfort to the aged to behold the precious youth coming forward in the espousal of a righteous cause, willing to lend their influence and example to the support of a good profession; and there is no better evidence of a well-grounded interest in those things which pertain to life and salvation, than a self-denying humility; regarding the exhortation of Peter, "Ye younger submit yourselves unto the elder. Yes, all of you be subject one unto another, and be clothed with humility; for God resisteth the proud, but giveth grace to the

humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him; for he careth for you." What encouragement there is for both young and old to lean upon Him who is the beloved of souls, rather than to their own understanding, casting the burden upon Him who hath promised that he will sustain us, that he will never leave nor forsake those whose trust is in him. They that trust in the Lord shall not be confounded, but shall be as Mount Zion which cannot be removed. They shall be established and blessed forever; for "the work of righteousness is peace, the effect thereof quietness and assurance forever."

For "The Friend."

"Mixed Marriages and Marriages of Near Kin."

The article in the last number but one of "The Friend," signed J. E., was very satisfactory to many of its readers. The allusion to the recent change of the discipline of a neighbouring Yearly Meeting, in relation to marriage, and the revival of some of the reasons which have induced the wholesome regulations which have heretofore universally prevailed concerning it in our Society, were appropriate, and it is to be hoped will be duly heeded. Our worthy forefathers in the Truth were much concerned in reference to this important subject, and were both individually and collectively engaged to caution their fellow members against the injurious effects of what are known among us as "Mixed Marriages," as well as "Marriages of near kin." There is a remarkable uniformity in their views as a body upon this subject, from the first rise of the Society; and to all who are sincerely desirous of supporting the doctrines and testimonies given to us as a people to maintain, they will be found sound and satisfactory. Indeed, it is difficult to understand how any such can entertain different sentiments, respecting an engagement so intimately connected with our spiritual as well as temporal welfare; and many of this description I apprehend, are truly grieved that regulations have been sanctioned, which may introduce weakness and inconsistency into the Society, and which materially differ from those so long established among us.

The following extracts are made in order to spread more at large some of the earnest and affectionate counsel that has been issued by our Yearly Meeting on the subject. Those who were concerned in putting this forth, believed they were sanctioned by "the testimony of the Spirit of God in their hearts," and it will serve to show how such changes as have been alluded to, would have been regarded by them.

"It is advised that all young and unmarried people in membership with us, previously to their making any procedure in order to marriage, do seriously and humbly wait upon the Lord for his counsel and direction in this important concern; and when favoured with satisfactory clearness therein, they should early acquaint their parents or guardians with their intentions, and wait for their consent; that

preservation from the dangerous bias of forward, brittle and uncertain affections, would be experienced, to the real benefit of the parties, and the comfort of their friends. And it is earnestly recommended to Friends, that they tenderly and carefully watch over the youth, and extend reasonable caution and admonition on occasions may require." 1692.

From "a general testimony" against all looseness and vacuity in youth and others, and a caution to all masters of families in Monthly and Quarterly Meetings to answer their trust in these weighty matters, that the camp of the Lord may be kept clean." Issued in 1694.

"And take heed of giving your sons and daughters (who are believers, and profess and confess the Truth) in marriage with unbelievers, for that was forbidden in all ages, and was one main cause that brought the wrath of God upon old Israel. See how good Nehemiah was concerned when he saw that the Jews had married wives of Ashdod, of Ammon and of Moab, and that their children spoke half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people. See how his zeal was kindled, and how he contended with them and made them swear saying, ye shall not give your daughters unto your sons, or for yourselves. And further, did not Solomon, King of Israel, sin by these things, yet before that time among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel, nevertheless even him did outlandish women cause to sin. Let not this be a light thing, but take heed to yourselves that you love the Lord your God above all earthly things, for it is most certain we have no more liberty here in these Gospel days than Israel had in the time of the Law. See what Joshua said, chap. xxiii. 12: 'If you do in anywise go back and cleave unto the remnant of these nations, even those that remain among you, and shall make marriages with them, and go in unto them and they to you, know of a certainty that the Lord your God will no more drive out these nations from before you, but they shall be snare and trap, and scourge in your sides, and thorns in your eyes, until you perish from off this good land which the Lord your God hath given you.' Friends read the spiritual sense of this, did ever any go back and mix with the world, in their vain customs and fashions, and make marriages with them, and did not repent and condemn it, proper in the Truth? But decayed and perished from off the good land, spiritual Canaan, which our Lord hath brought us into. And it is our tender advice unto all Friends, that they go not in anywise unto those marriages where the parties themselves make a profession of the precious Truth, and walk not by the rule of the same, (and so not owned therein by us,) but proceed otherwise. It is our sense that in so doing, we strengthen them in that which Truth's testimony hath always been against: and we advise all Friends to be always tender of God's glory, and seek the honour of God's truth both by all, and not to be too hastily concerned in marriages after the death of husband or wife, for it is very un-

avoury, and shows little respect to the former husband or wife, and it is no good example, but an ill pattern, and detestable among sober people. And it hath been the advice of our Friends, as may be seen in the Yearly Meeting epistle from Lodon, 1691, amongst many other weighty things thus express: 'That great care be taken about marriages, for the consent of parents, due and orderly publication thereof, and solemnizing them in a meeting approved for that end and purpose, which method is convenient and commendable, as it hath been lately made appear in the eye of government, and well resented: and see that Friends be reminded of this meeting's former advice against marriages with near kindred, and against marriages by the priests, and with persons of the world, unequally yoking with unbelievers, and against too early and unsavoury proceedings in second marriages, after the death of wife or husband, contrary to the due method and practice of faithful Friends in the church, and tending to the dishonour and reproach thereof.' Thus far that paper. And it is the further advice and sense of this meeting, that it ought to be the great concern of all Monthly and Quarterly Meetings, to take diligent care about all these things above mentioned, and what else may come into their view that leads to the dishonour of God and reproach of Truth, and the hurt of many that profess it."

Epistle, 1721. "We also advise that no man propagate his intentions of marriage, nor any woman receive or countenance such proposition, where either or both have parents or guardians, and are under their tuition and care, before the approbation and consent of such parents or guardians be first had and obtained, according to Friends' ancient care and practice, and as directed in our book of discipline: for what man or parent if it please God to give them children, would have their child's affection drawn away without their knowledge or consent?"

"And when Friends marry such as are not in unity with us, they ought to be dealt with as to other cases of disorder, yet in such manner, as that they may become truly penitent and sensible for their outgoing, before they are received into near communion, or intrusted in the affairs of the church; for notwithstanding it may be pretended that the persons they join with may be of pretty good morals, or of reputation among their neighbours, which is made a colourable excuse, yet it is apparent that some sinister views and aims are mostly the inducement to such marriage, which are frequently observed to introduce great confusion, by destroying the proper and joint authority of the heads of families, and abating of love between themselves and duty from their children."

"As to marriages of persons too near akin, which hath sometimes given concern and trouble to meetings, where such have offered, we cannot but concur also with the early advice of the brethren, and declare that it appears to be the unanimous sense of Friends, that no marriages with first cousins or any nearer degree of relation be at all allowed. And as it is not thought safe or very comely for second

cousins to intermarry, it is advised that Friends and relations do not encourage such marriages, but endeavour to persuade against them where such proposals may be made."

"That the marriage of persons too near akin, may, as much as in us lies, be prevented, this meeting concludes, that no marriage between first cousins, or between a man and his deceased wife's half-sister, shall be permitted among us: and that where any person or persons so circumstanced shall intermarry, their so doing shall be considered as a relinquishment of their connection with the Society, and they be accordingly disowned by the monthly meetings of which they are members. And it is further concluded, that if any such persons shall afterwards apply to the monthly meeting which disowned him or her, for reinstatement, the said meeting is not to accede to the proposal, until the case be represented to the Quarterly Meeting, and its consent and approbation obtained, after being well assured, that the parties are brought to a due sense of their transgression, manifested by uprightness of life and conversation." Discipline, pages 74 and 75.

The following is from "The Ancient Testimony of the People called Quakers revived," issued in 1773: "This valuable document will be found in the stereotype edition of Barclay's Catechism, Philadelphia, 1843.

"In the next place, we are to show what our principles are, concerning that holy ordinance of marriage, which may be reduced to these three particulars.

"First, we ought not to marry with those who are out of the belief and profession of the blessed truth as it is in Jesus, or being of another judgment or fellowship; or pretending to the Truth, or making profession thereof, walk not in some good degree answerable thereto.

"Secondly, we ought not to marry by the priests, who take upon them to join people in marriage, without any command from the law of God, or precedent, or example, from the holy Scriptures for so doing.

"Thirdly, we ought not to suffer such kind of marriages to pass among us, which as to the degrees of consanguinity or affinity, or which by reason of pre-contract or otherwise, are in themselves unlawful, or from which there may be any just reflection cast upon our way.

"As to the first, we say, that if such as make profession with us, and believe in the light, and own the doctrines and principles of Truth, concerning the spiritual appearance and manifestation of our Lord and Saviour Jesus Christ, should marry with such as do not so profess and believe, or with such as profess the Truth, and walk not in some good degree answerable thereto, we cannot have unity with such marriages.

"But if any should think it strange that we dislike joining in marriage with those that are not of our profession, though some of them may otherwise be of a civil and reputable sort, we can say from the testimony of the Spirit of God in our hearts, that such mixing in marriages is an unequal yoking, and ought not to be suffered amongst us. And if any should

think it lawful, yet some know by experience, that it has not been expedient, but very hurtful, and of ill consequences to the parties, as well as a grief to their honest friends and relations, and frequently ends in woe and ruin of themselves and their children.

"And we find that the judgment of Truth in the patriarchs and prophets was against mixt marriages in their time, because of the dangerous effects which attended them, in drawing God's peculiar people into corrupt language, heathenish customs, gross idolatry, and at length into a total separation from the holy sanctuary, and protection of the Almighty. (Gen. 24. 4. 26. 35. 28. 1, 2. Neh. 13. 23.)"

"As to the second, concerning the priests assuming to marry, our concurrent testimony with all our faithful brethren and elders, is, and has been, against that usurpation which seems to be an invention to get money. And they themselves have confessed, that it is no part of the essence of a marriage: but it is most evident to us, that, after the consent of parents or guardians and relations is had, and other due and orderly proceedings are made, according to the rules and discipline of our religious Society, the mutual promise and agreement of the parties before witnesses, in our meetings appointed for such solemnities, amounts to an actual marriage; which the law cannot make void, nor the parties themselves dissolve by release, or other mutual agreement."

"By this we may understand, how far we are justified in the method of consummating our marriages by mutual promises, which are made with much awe and reverence, in the presence and audience of God's people at their religious assemblies. But it is to be understood, that though we are present at such solemnities, yet we marry none, but are witnesses thereto, as any other spectators may be. (To be continued.)"

A valuable Discovery.—The Pittsburgh Gazette announces the discovery in that vicinity, by James Sims, painter, of an earth similar to Blake's fire and water-proof paint. It is found on the property of George Ledlie, on the line of the Perrysville Plank Road, near the head of Federal street, Allegheny. The vein was brought to view in excavating for the road, and J. Sims, happening to pass along, at once detected its valuable properties as a paint. This body of earth is about eight feet thick, and is formed of eleven different colours, all of them neutral tints, suitable for the painting of the outside of houses, fences, &c. It is in the minor of the consistence of tallow, and on being dried and reduced to powder, and mixed with oil, it forms a most beautiful and durable paint. There are thousands of tons, apparently, in the mine, and it is contemplated to erect works to prepare it for the market.

Exploring the Interior of Africa.—A correspondent of the Times, gives some interesting details respecting Richardson, the enterprising African traveller. Richardson, he says, left Tripoli on the morning of God Friday, for the interior of Africa. "The trans-

port of the boat for navigating the lakes, has been a source of great anxiety and immense difficulty. It has to be conveyed a four months' journey over the burning sands of Africa, before it reaches Lake Tshad. The Admiral at Malta has constructed a beautiful craft, broad in the beam, and as light as a cork, on the water. Richardson and his German travelling companions, proceed first to Mourzouk by the route of Migdel, not yet travelled by Europeans; afterward from Mourzouk to Ghati, and thence through the country of the Souanekas, to Aheer and Ughachy,—where, on the frontiers of Sudana, they will await the termination of the rainy season in the tropics, during which all human labour is suspended.—This season of fever terminated, Richardson and Drs. Baker and Overweg will proceed to Kano and Tukkaton, the principal cities of Sudana and of the Fellatens' empire. They will then turn eastward to Bornou, when they will explore the waters of Lake Tshad, and if anything happen to the boat en route, they will construct a new one, being well provided with tools and other boat-building apparatus. The shores of the Lake will be explored, Drs. Barker and Overweg will separate from Richardson—the two former proceeding further east toward the mountains of the Moon and the eastern coast of Africa, and the last returning north to the Mediterranean on the old Bornou route. Richardson is expected to return to Tripoli in the course of a year and a half; but of course the period of the return of his companions cannot be brought within the same compass, nor even conjectured.—News.

For "The Friend."

Erman's Travels in Siberia.

(Continued from page 396.)

"Our travellers left Nijnei on the 9th of the 8th month, and on the 10th passed a troop of exiles, who were halting for the day at a village on their route. "There were ten women among them, who showed themselves at the barred windows of their lodging, and, if we may judge from their boisterous mirth, they were neither dissatisfied with their past journey nor troubled with care about their future destiny."

"We saw the convicts condemned to exile provided fero, generally speaking, when about to start on their march, with uniform linen clothing at the public charge. With every train of them, are several wagons drawn by post-horses to carry the women and the old and infirm men; the rest follow in pairs, in a long train, after the wagons, escorted by a militia established in the villages. It is but rarely that one sees especial offenders with fetters on their legs during the march."

"At Ostashikina the spring water is about 98 feet below the surface of the ground.—The elevation of that place above the level of the Volga, must therefore be as much, but is probably something more. In a well sunk in the yard of the post-house, to the depth above mentioned, I found the temperature of the water to be 5° R. In the subsequent course

of our journey to the Uralian mountains, I frequently observed the temperature of the water collected in similar deep shafts, and thus arrived at the conviction that they indicate the temperature of the earth nearly as well as running streams."

"Ernuingsh— the post-house stands in the midst of low wooden huts, inhabited by Cheremisses. These aboriginal possessors of the land are, externally, as different as possible from the Russian peasants. Their clothing, which is exactly the same for both sexes, consists of white linen trousers, and of an upper garment or smock, of like material or colour, fastened with a girdle round the hips."

"The postmaster at Ernuingsh told us, that in his neighbourhood the people clung obstinately to their ancient religious usages, and offered to evil gods bloody sacrifices, chiefly hogs, horned cattle and sheep, always in a consecrated spot in the wood, which they called *Kremet*. To the benevolent deities, on the other hand, they did homage in the open plain, and thought they were best pleased with offerings of vegetables, fruits and flowers. They appear to devote themselves in ill-gate with more zeal than success; near the village we saw some herders, drawn partly by lean horses, partly by women."

"Aug. 12.—We travelled from Sundarek to Anchikovo, seventy-five versts. The upper garment of the Chuvashes closely resembles that of the Cheremisses, yet with the women to-day we saw more of distinctive ornament than was discernible in the dress of the Cheremissian ladies. They wore, for instance, a plate of sheet copper, hanging from the girdle backwards over the hips, which, being strung with all kinds of metallic ornaments, made, in walking, a perpetual clatter. Others had, instead of the copper, only a similarly shaped piece of dark cloth, with fringed edges. A piece of cloth of the same shape hangs down in front also from the girdle to the middle of the body. In reply to our enquiries, they told us that all the women, married and unmarried, without distinction, wear this singular piece of dress."

"At Anchikovo, where in the evening I was busy making the usual observations of the stars for the determination of the magnetic declination, the novel sight of the instruments brought together a crowd of wondering Chuvashes. The striking timidity of this people, and their proneness to take alarm, were here fully proved; for the instant that something was uttered on our side, a little louder by accident than usual, they took to their heels with signs of great terror, and never came near us again. The women were particularly careful to keep at a safe distance, and we saw them in the evening making great circuits so as to avoid coming near the strangers on their way back from the fields. All the accounts of the first occupation of this country mention the timidity of the natives; but it is extraordinary that they should still retain this characteristic after so many years' intercourse with the Russians."

Want of sense makes obstinate; wisdom makes firm.

For "The Friend."

Review of the Weather for Eighth Month, 1850.

The Summer months just passed, were characterized by numerous thunder-storms and heavy gales, which visited different parts of our country; and by the very unusual amount of rain, which has kept the ground well moistened; and, as a consequence, it is clothed with a luxuriant and rank growth of vegetation, such as we have seldom witnessed at this season of the year. During these three months, 19 inches of rain have fallen. Since the first of Eighth month last year, about 62 inches.

The temperature last month was mostly quite pleasant and agreeable—the average being nearly 5° lower than that for the Seventh month.

Fruit with us is plentiful. The quality of the peach, is, perhaps, not quite equal to that of some previous years, owing, in part, no doubt, to the superabundant crop, which the trees are unable to supply with sufficient amount of the proper juices, for maturing and perfecting it. It may be, too, the frequent and copious rains, during the last few weeks, were unfavourable to the chemical action that must take place, to convert the acids, as well as the fibrous and cellular tissues, &c., into sugar, in the process of ripening.

Notwithstanding the prevalence of dysentery, and other epidemics, in some sections of the country, we have thus far been blessed with general good health at this Institution, throughout the season.

Several severe thunder storms occurred in the early part of the month, some of which occasioned the loss of human life, and the destruction of a number of barns by fire. The following circumstances, connected with an awful and alarming instance of the kind, are gleaned from the most authentic sources.

It appears that about one hundred persons were in attendance at an auction in Village Green, Aston township, Delaware county, on the 3rd, when, about four o'clock in the afternoon, a cloud charged with electricity, came up from the west, and during the shower, a large number of persons took shelter in the house and porch, on the premises of ——— Johnson. A flash of lightning struck the east gable, tore off the weather-boarding, passed diagonally across the south-east corner of the lower room, and came out near a window on the front of the house, where several persons were standing. Nearly all the people in and around the house, were severely shocked. A young man was killed in the room, and another outside, near where the lightning passed through. A third person, who was standing near the former, received the charge about his hips, which passed down his limbs, tore his clothes, fired them, and burned him considerably—tore the coat on his right foot into shreds, and passed through the sole near the toe, leaving a clear round hole in it. A child also was struck, but not killed. Its clothes were torn, and both shoes ripped to pieces.

The mother of one of the deceased, entered the room where the body of her son was lying, just after it occurred; she spoke of the sad event, then immediately fell down and expired

—it is believed from the effects of apoplexy, occasioned by terror and excitement.

On the evening of the 1st, about 9 o'clock, after a very warm day, the wind, which had before blown very gently from the N. W., suddenly veered to the S. W., and blew hard, bringing with it a heavy rain from that quarter, accompanied with thunder and lightning, which continued about half an hour.—9th. Rained from 3 to 6 o'clock, A. M. From 4 to 5, it literally poured down in torrents, causing a considerable freshet in the creeks. 2½ inches fell. Heavy thunder in some parts of Delaware county. A barn near Darby was struck, and, together with its contents, was entirely consumed. In the same neighbourhood, a fine young horse was killed. A house in Aston was struck, but not materially damaged. A woman in Upper Chichester was severely shocked by the electricity.

13th. Clear and warm during the fore part of the day. A heavy rain in the evening, attended with a strong wind, and much thunder and lightning. The most vivid flashes follow-

ed each other in rapid succession, and several peals of thunder were quite startling. The storm in some places was severe. Several buildings in Chester county were either wholly, or partly, unroofed, by the violence of the wind. A pair of valuable oxen, in New Garden township, that had taken shelter under a tree, were killed by lightning.

24th. Foggy in the morning, but broke away in the course of a few hours. Clouded over in the afternoon, and about nine o'clock commenced raining from the S. E., and continued pretty constantly till about noon on the 25th, when it cleared off pleasantly. 2.34 inches. From 25th to 31st, mostly clear and pleasant.

The range of the thermometer for Eighth month, from 52 on the 18th, to 84 on the 6th, or 32°. Mean temperature from sunrise to 2 P. M. 69½°—about 1½° lower than that for Eighth month last year. Rain fell on eleven days: the whole amount during the month, was 6.55 inches.

West-town B. R., Ninth mo. 1st, 1850.

Days of month.	TEMPERATURE.				Direction and force of wind.	Circumstances of the weather for Eighth month, 1850.
	Sunrise.	9 a. m.	Mean from sunrise to 3 p. m.	Mean height of barometer from sunrise to 3 p. m.		
1	73	83	78	29.90	N. W. to S. W.	5 Fair—thunder storm 9 p. m.
2	66	78	72	29.85	N. W.	1 Do. clear.
3	66	80	73	29.81	S. W.	2 Clear—thunder shower, 4 p. m.
4	69	72	70½	29.77	S. E.	1 Foggy—showery p. m.
5	63	81	75	29.82	S. E. to N. W.	1 Rain—fair.
6	64	84	74	29.92	N. W.	1 Clear.
7	69	80	74½	29.84	N. E.	2 Do. some clouds.
8	64	80	72	29.94	N. N. E.	1 Do. do.
9	68	82	75	29.84	S. E. to N. W.	2 Rain—clear.
10	68	83	75	29.90	N. W.	1 Clear.
11	59	75	67	29.86	N. W.	1 Do.
12	56	76	66	29.85	W. S. W.	2 Do.
13	65	80	72½	29.84	W. to S. E.	4 Do. thunder shower in evening.
14	70	76	73	29.58	N. W.	2 Cloudy—fair.
15	64	77	70½	29.77	N. W.	1 Clear—do.
16	66	74	70	29.80	N. W.	2 Cloudy, do.
17	58	72	65	30.00	N. W.	1 Clear.
18	52	72	62	30.04	N. W. to S. W.	1 Do.
19	62	76	68	29.89	S. E.	1 Cloudy—misty 7 p. m.
20	64	72	68	29.85	S. E.	2 Rained moderately all day.
21	58	70	64	29.87	N. E. to N. W.	1 Cloudy—clear.
22	58	74	66	29.87	N. W.	1 Clear.
23	62	74	68	29.84	N. N. W.	1 Shower 11 a. m.—Clear.
24	69	80	73	29.80	N. W. to S. E.	1 Foggy—rain 9 p. m.
25	68	72	70	29.87	N. E. to N. W.	1 Rain—clear p. m.
26	60	76	68	29.64	N. W.	5 Clear—a hard blow in the evening.
27	57	70	63½	29.91	N. W.	2 Do. some clouds.
28	53	70	61	30.09	N. W.	1 Do.
29	53	75	64	30.10	N. W. to S. W.	1 Do.
30	54	73	63½	30.07	S. W.	1 Do.
31	68	78	73	30.00	S. E.	3 Do.

The New Planet.—The new planet, Parthenope, discovered by M. Gasparini, of Naples, was observed at the National Observatory, Washington, by J. Ferguson, on the nights of the 11th, 13th, and 14th inst., with the filar-micrometer of the large equatorial. This is the eleventh in the family of Asteroids, and the seventh that has been discovered within the last four years. It resembles a star of the tenth magnitude.

Intemperance Abroad.—At a late meeting in London, S. Laing stated, without being contradicted, that in Edinburgh and in Glasgow every twelfth house is a gin-shop. We had supposed that our American cities were as sadly cursed with these places as any in the world, but we confess to nothing like this; and we should hope that the statement above is beyond the truth.

In the morning, remember the night.

Selected for "The Friend."

THE DEATH OF THE LOVELY.

I saw her like a lily bowed
Beneath the blighting air,
While strew'd amid her folded shroud,
Were buds of beauty there.

I heard a wailing in the bower,
Where breathed her soul's perfume,
From those who reared that lovely flower,
And glori'd in its bloom.

But then I thought of bliss untold,
Beyond this burial mound,
Where all the pure in heart behold
The unclouded face of God.

L. H. S.

Queer result.—The most curious instance of a change of instinct is mentioned by Darwin. The bees carried over to Barbadoes and the Western Islands, ceased to lay up honey after the first year. They found the weather so fine, and materials for honey so plentiful, that they quitted their grave, prudent and mercantile character, became exceedingly profligate and debauched, ate up their capital, resolved to work no more, and amused themselves by flying about the sugar-houses and stinging the negroes.

THE FRIEND.

NINTH MONTH 7, 1850.

The heavy rain which fell on First and Second-day of this week, has been the occasion of much damage, by the floods which it caused in the rivers and other streams of water. Nearly all of the bridges on the Schuylkill above the Columbia rail-road bridge, have been swept away; some lives lost; and houses, timber, and other things, carried down the flood. At Fairmount, the water at one time was ten feet ten and a half inches high on the dam; more than three feet higher than in the freshet in the Seventh month last; and more than ten inches higher than in the great flood of 1839.

The Pennsylvania Inquirer says:—"The river was black with vast quantities of drift-wood, wrecks of boats, fragments of bridges, portions of houses, &c., and upon the surging billows were borne numbers of hogs and other animals. A great many barrels of flour also floated down."

On Second-day evening, a man and two women who were riding in a carriage, were drowned in Piquessing creek.

The Baltimore and Trenton rail-roads, and the works of the Schuylkill Navigation Company sustained some damage.

RECEIPTS.

Received from H. Knowles, agent, for G. W. Brown, \$2, vol. 24; from G. Michener, agent, for J. W. Penrose, O. \$2, to 27 vol. 24; from F. Bacon, N. J., \$2, vol. 23; from Benj. Hollingsworth, Ind., \$2, vol. 23; from A. Hawkins, O., \$6, vol. 21, 22 and 23; from J. Meade, agent, O., for Dr. T. Townsend, W. Va., \$2, vol. 22; from S. B. Smith, agent, Seneca, O., for G. B. Walker and Paul Reese, \$2 each; from A. Batley, agent, Va., for Earl Hallowell and Jarvis Hoag, \$2 each.

Friends' Boarding-School at West-town.

The Winter term of Friends' Boarding-School at West-town, will commence on Sixth-day, the 28th of Tenth month next. To avoid disappointment, parents and others intending to send their children, will please make early application to Joseph Snowdon, Superintendent, at the School, or to Joseph Scattergood, Treasurer, No. 84 Mulberry street, Philada.

HAVERFORD SCHOOL.

The semi-annual examination at Haverford School, will commence on Second-day morning, the 9th of this month, and will close on Fourth-day following, at noon.

The winter term will commence on Fourth-day, the 16th of Tenth month next, and will close on the 16th of Fourth month, 1851.

Applications for admission may be made to Charles Yarnall, Secretary of the Board of Managers, No. 39 Market street, Philadelphia.

Teachers Wanted for Evening Schools.

The Association of Friends for the free instruction of Adult Coloured Persons, intend re-opening their Evening Schools early in Tenth month. Application for the situations of Principal and Assistant Teacher in Men's and Women's School, to be made early to either of the undersigned Committee.

JOHN C. ALLEN,

No. 173 S. Fifth street.

NATHANIEL H. BROWN,

No. 32 N. Fifth street.

ISRAEL H. JOURNEY,

No. 35 High street.

Phila., Eighth mo. 1850.

WANTED.

A middle aged Friend with a family, who is out of business, is anxious to obtain employment; will be willing to engage in any respectable occupation at which he can make himself useful. Any communication addressed to I., and left at the office of "The Friend," will meet with immediate attention.

NOTICE.

A young man from the country who has recently had considerable experience in mercantile business, wishes a situation in a wholesale store, as assistant bookkeeper, or would be willing to make himself generally useful; a permanent situation is desired more than a large salary.

Inquire at Friends' Bookstore, No. 84 Mulberry street, or at the office of "The Friend," No. 50 N. Fourth street.

Dren, in Lincoln, Vermont, on the 25th of Sixth month, 1850, Maax, wife of Elijah Purinton, in the 37th year of her age; a consistent member of Starkeboro' Monthly, and Lincoln parish meeting, of which she was a diligent attendee. Deeply attached to her husband and children, she long maintained a hope that she might remain with them, although it was evident to her friends, that she was gradually descending to the grave. When the physician informed her, what might probably be the speedy result, she was for a short time dipped into deep conflict of spirit,

but soon manifested resignation to the Divine will. She comforted her children, and gave good advice to such of them as were of suitable age; and before her final close, seemed as one prepared and waiting for the solemn call, "Behold, the Bridegroom cometh, go ye forth to meet him!"

—, at Waynesville, Ohio, Seventh month 12th, 1850, Resanna L. wife of Abel Thomas, in the 31st year of her age, after an illness of six days, she was endowed with patience and resignation. Her hope and trust were fixed upon the Lord Jesus, and she was made willing to leave all that was near and dear to her in this world. After imparting suitable advice to her family, and taking leave of them, she said— "Now, O Lord! my day's work is done; I stand to receive my spirit into thy mansions of peace." Soon after which, she quietly passed away, leaving a convincing evidence that her soul had entered into rest.

—, on the 27th of Seventh month, 1850, nearly 92 years, TRASKET, widow of the late Nicholas Batley, a member of Starkeboro' Monthly and particular meeting. For many years she filled an important station of elder with much propriety. In coming convinced of the principles of Truth, as professed by Friends in 1790, she joined the Society; and these principles she loved, and endeavored to uphold in their ancient purity, to the close of her long and useful life. Between two and three years before her decease, when she was, after a period of silence, she expressed to her son her belief that — would have to pass through deep sufferings, on account of the stand they had taken in the present difficulties in Society, occasioned by the revocation of unscriptural doctrines; and she expressed a hope that they might be enabled to bear their sufferings patiently.—She was a good example in her attendance on our religious meetings, until within less than three years of her decease, when, from advanced age and increased infirmities, she was obliged to forego this public manifestation of allegiance to her Heavenly Father.—She seemed as one waiting for the coming of her Lord; and in the preceding Autumn, when two lovely grand-daughters died in the same house, she expressed that she was glad that her lot had been chosen to have been taken in their stead; yet adding, that it doubtless was for the best, and she hoped patiently to wait until her change should come.—When speaking of her approaching dissolution, she said she was nothing in her way, and we doubt not she is in mercy gathered into the heavenly kingdom, where the wicked cease from troubling, and the weary are at rest."

—, at the residence of her husband, in Tyler Darby, Delaware county, on the 31st of Seventh mo. ELIZABETH J., wife of William W. Clement, aged 61 years.

—, on the 20th ult., JOSEPH HAYMOND, M.D. in the 71st year of his age; a member of the Western District Monthly Meeting.

—, at Frankford, on Second-day, the 26th ult., Ann C. Hooton, in the 81st year of her age; a member of Frankford Monthly Meeting.

—, at the residence of her husband in Newton township, Delaware co., Pa., on Third-day morning, the 27th of last month, in the 27th year of her age, MAAX E. wife of William Rhoads, Jr., and daughter of Joel Evans.—The decease of this amiable and interesting young woman, furnished another proof of the uncertainty of all earthly prospects, however bright and promising, and loudly proclaimed the solemn admonition, "Be ye also ready, for in the hour when ye think not, the Son of man cometh."—Her life was short, and she passed through much season of mind; but after a season of conflict, was permitted to experience a state of peaceful composure and retirement, in which she was enabled to take a willing and cheerful farewell of her most consoling friends, with great endurance, affording the encouraging hope, that, through the infinite mercy of God in Christ Jesus, her early removal, was to a better and ever-enduring inheritance.

PRINTED BY KITE & WALTON.

No. 50 North Fourth Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XXIII.

SEVENTH-DAY, NINTH MONTH 14, 1850.

NO. 52.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

JOHN RICHARDSON,

AT NO. 50, NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

All communications, except those relating immediately to the financial concerns of the paper, should be addressed to the Editor.

CHOLERA.

THE ASIATIC CHOLERA NOT A NEW DISEASE.

(Continued from page 304.)

Little, however, remains to be said on this subject, after the able and conclusive reports of the Board of Health on the usefulness of quarantine establishments as a means of prevention, in which the fallacy of popular ideas, on the supposed contagious character of epidemics, is fully exposed. For the interests of civilization, we trust that translated copies of this valuable report will be forwarded to every government of Europe and Asia with which we maintain friendly relations; and we think that the present cabinet will be wanting in its duty to the country, if they do not promptly act upon its recommendations, in abolishing during the next session, as an example to other nations, English quarantine regulations, and in otherwise exerting themselves to cause the example to be followed. Wherever the principle of quarantine is maintained, a standing lesson of inhumanity is inculcated. It is a practical mode of teaching the people the wisdom of abandoning the sick and leaving them to perish as a cruel necessity; while, at the same time, it diverts the mind from an investigation of the true causes upon which the propagation of epidemics chiefly depends. Upon the disastrous effects of quarantine in paralysing the trade and industry of commercial countries, we need offer no observation. They are now too well known to require comment.

Quarantine regulations are a relic of the ignorance and superstition of the middle ages. They were first established at Venice and in Italy about the close of the fifteenth century, in the vain but abortive hope of opposing a barrier to the eruption of the plague; the bills of health were introduced about the period of the destruction of the French army, before Naples, by an epidemic in 1524. The notion of the importance of a forty days' detention was founded upon the religious ideas of the peo-

ple, of some magical virtue residing in forty-day epochs. Christ had fasted forty days in the wilderness; forty days were ascribed to be the limit of separation between the acute and chronic diseases; forty days were assigned for the perfect recovery of lying-in women, forty days were supposed to be necessary for every change in the growth of a fetus; and forty days composed the philosophical month of the alchemists. Let us hope that we are not far from the time, when, instead of lazarettos of imprisonment founded upon such puerile theories, marine hospitals will be established in every port for the immediate but voluntary occupation of all sick persons landing after a voyage, and that the principle of forcible detention of a ship's crew or passengers will be utterly abandoned.

It may be observed here, that very little faith ought to be placed in the correctness of any of the numerous statements that have appeared of the precise course of the cholera in its march from Asia to Europe, from the date of its appearance at Jessore in 1817. We know, of course, the year and month when it broke out at Newcastle-upon-Tyne, in London, Paris, St. Petersburg, and other European cities; and we assume it to be true, that it appeared as we are told, previously at Teflis, Astrachan, Saratoff, and other places of which we know little; but all these statements amount to nothing more than industrious collections of newspaper paragraphs; and it will be obvious, on a moment's reflection, that cholera may, and doubtless has, appeared in a thousand places where there has been no newspaper reporter to testify of its existence. Who will prove to us that it was not raging last September in the interior of Thibet, or at the sources of the Niger, or on the banks of the Amazon? Even its existence last summer in the United States has been but little noticed in England; and although the mortality in many towns in the Union has been excessive, the contagionists have failed to explain to us when and by what mode it crossed the Atlantic ocean, and appeared, without local spontaneity of origin at New York.

We shall not, therefore, attempt to follow the narrative of any so-called history of the progress of cholera that has yet been written; and not to extend this paper to a length too great for the patience of the reader, we shall now confine ourselves to the statistics of the disease as it manifested itself in Paris and London.

The following is an analysis of the principal facts connected with the appearance of cholera in Paris in 1832, drawn up by M. de Watteville.

"Cholera showed itself in Paris on the 26th

of March, 1832; four persons were suddenly attacked, and died in a few hours.

"The next day, March 27, 516 other individuals were attacked; on the 28th, those attacked were 32 in number; on the 31st, there were 300; and the cholera had already invaded 35 out of the 48 quarters of Paris.

"Out of the 300 cholera patients on the 31st of March, 86 had ceased to exist before the end of that day. On the 2nd of April, the number of deaths amounted to more than 100; on the 3d, to 200; the 5th, to 300. On the 9th, more than 1,200 individuals were attacked, and 814 died. In short, eighteen days after the breaking out of the malady, namely, on the 14th of April, the number of attacks was 13,000, with 7,000 deaths."

"At length the virulence of the epidemic began to abate; on the 15th of April, the number of deaths fell from 756 to 631; on the 30th, they were but 114; and from the 17th of May to the 17th of June, no more than from 15 to 20 per diem occurred. All at once, this limit was exceeded; on the 9th of July, 71 succumbed to the malady; on the 13th, 88 died; the next day, 107; on the 15th, 128; the 16th, 170; and the 18th, 225. But, on the 19th, the number of deaths decreased to 130, and this rapid diminution continuing daily, the alarm of the public began to subside. The epidemic went on decreasing up to the end of September, and on the 1st of October, the cholera was regarded as extinct.

"The total duration of this epidemic, in Paris, was 189 days, or 27 weeks, from the 26th of March to the 30th of September, or from the vernal to the autumnal equinox."

"The period of augmentation or increase was 15 days, and that of diminution 62. Thus the second period lasted four times as long as the first.

"The cholera carried off 18,402 individuals in the French capital, viz.:

March (from the 26th only)	90 deaths.
April	12,733
May	812
June (from the 15th to the 30th, second increase, recrudescence)	602
July	2,573
August	919
September	337
General total	18,402

"This total of 18,402, comprised 9,170 men, and 9,232 women; and bears a proportion to the general population of 1 to 4,270.

"Of these 18,402 deaths, there were,—

Under 5 years of age	1,311
From 5 to 10	392
" 10 to 15	202

From 15 to 20	377
" 20 to 25	959
" 25 to 30	1,206
" 30 to 35	1,423
" 35 to 40	1,348
" 40 to 45	1,311
" 45 to 50	1,416
" 50 to 55	1,473
" 55 to 60	1,440
" 60 to 65	1,527
" 65 to 70	1,594
" 70 to 75	1,218
" 75 to 80	756
" 80 to 85	307
" 85 to 90	53
" 90 to 95	19
" 95 to 100	1

Total 18,403

"We may add, as a curious piece of information, the number of deaths which occurred in the different parts of houses, during the six months of the prevalence of the epidemic:—

Ground floor	1,506
First floor	2,668
Second floor	2,264
Third floor	2,023
Fourth floor	1,375
Fifth, sixth and seventh floors	962
Not indicated	170

Total 11,169"

The last table, which M. de Watteville introduces as a curious piece of information, is the most important part of the whole. It establishes two facts, upon which our attention cannot be too strongly fixed, and which there is abundant additional evidence to confirm:—first, that the cholera does not attack the poor in preference to the rich, where the poor are not unhealthfully lodged; second, that the mortality is greatest where the air is the densest, namely, at its lowest level. In Paris, the reader is probably aware, that few persons rent private houses, as in England. The different classes of society, occupy separate suites on the different floors of houses, built somewhat upon the plan of the chambers of our inns-of-law. The only persons who sleep on the ground-floor, are the porters and their families, who suffered largely, although the number does not appear so great as on the next floor, because the ground is principally devoted to shops and warehouses. The *premiere* and *seconde*, or first and second floors, are exclusively occupied by classes in easy circumstances; and, it will be noticed, that it was among them that the greatest number of deaths occurred. Higher up lived the families of the poorer class, and it will be seen that there were fewer deaths on the third floors than on the second, fewer still on the fourth, and that the inmates of the attics or *mansardes* (always the very poorest of the poor), nearly escaped altogether.

In noticing the return of the aggregate deaths in each of the different arrondissements of Paris, the same rule may be observed. The cholera made no distinction between rich and poor, nor between crowded and thinly inhabited dis-

tricts. The mortality was greatest in proportion to the number of residents, where the houses were built on the lowest land. Thus it was greatest in the tenth arrondissement, which includes the fashionable Faubourg of Germain, where many of the houses are isolated and surrounded by gardens, but the level of which is low, corresponding with that of Lambeth in respect to London; and it was in Lambeth where the ravages of cholera in the British Metropolis were the most severe during the late autumn. The smallest number of deaths occurred in the third arrondissement, which embraces part of the Faubourg Poissonniere and Montmartre, inhabited by a poor population, but situated upon high ground.

Next to the tenth arrondissement, the mortality was greatest in the eighth and ninth arrondissements; the districts in the *canals* and ditches of the *Marais* in the *Cité*, which is an island, or collection of sand-banks in the middle of the Seine. Here the cholera made considerable havoc, which is strangely enough attributed, by M. de Watteville, to the population being "poor and miserable," although he had just before admitted that "it more especially attacked those whose professions commanded competent means."

The returns explain another of the difficulties of this writer, who says, that "the disease was not more formidable in places known to be infected by putrid emanations, than in other localities," forgetting the *Marais*, and alluding to the open reservoirs of night-soil then existing (but since removed) at Montfaucon, near Montmartre, the highest ground in Paris. It would not be there on the hill top, that there would be any great concentration of malignant vapour; and we have to remember that, as gases follow the same law as fluids, the exhalation from Montfaucon, on cooling at night, would descend, not on the spot whence they rose, but mixing with other vapours, would seek the lowest level, as naturally as a running stream.

This is suggestive of the reason of the frequency of night attacks during severe epidemics, as remarked in the epidemics of the middle ages, as also during the late visitation, and in ordinary cases of marsh fever. It was on one night that 4,000 perished in the plague of London of 1665. It was at night that the army of Sennebarb was destroyed. Both in England and on the continent, a large proportion of the cholera cases, in its several forms, have been observed to have occurred between one and two o'clock in the morning. The "danger of exposure to night air" has been a theme of physicians from time immemorial; but it is remarkable, that they have never yet called in the aid of chemistry to account for the fact.

It is at night that the stratum of air nearest the ground must always be the most charged with the particles of animalized matter given out from the skin, and deleterious gases, such as carbonic acid gas, the product of respiration, and sulphuretted hydrogen, the product of the sewers. In the day, gases and vaporous substances of all kinds rise in the air by the rarefaction of heat; at night when this rarefaction leaves them, they fall by an increase

of gravity, if imperfectly mixed with the atmosphere, while the gases evolved during the night, instead of ascending, remain at nearly the same level. It is known that carbonic acid gas at a low temperature paralyzes so nearly of the nature of a fluid, that it may be poured out of one vessel into another: it rises at the temperature at which it is exhaled from the lungs, but its tendency is towards the floor, or the bed of the sleeper, in cold and unventilated rooms.

At Hamburg, the alarm of cholera at night in some parts of the city, was so great, that on some occasions many refused to go to bed, lest they should be attacked unawares in their sleep. Sitting up, they probably kept their stoves or open fires burning for the sake of warmth, and that warmth giving the expansion to any deleterious gases present, which would best promote their escape, and promote their dilution in the atmosphere, the means of safety were thus unconsciously assured. At Sierra Leone, the natives have a practice in the sickly season, of keeping fires constantly burning in their huts at night, assigning that the fire kept away the evil spirits, to which, in their ignorance, they attribute fever and ague. Latterly, Europeans have begun to adopt the same practice; and those who have tried it assert that they have now entire immunity from the tropical fevers to which they were formerly subject.

In the epidemics of the middle ages, fire was used to be lighted in the streets, for the purification of the air; and in the plague of London, of 1665, fires in the attics were at one time kept burning incessantly, till extinguished by a violent storm of rain. Latterly, trains of gunpowder have been fired, and canons discharged, for the same object; but it is obvious that these measures, although sound in principle, must necessarily, out of doors, be on some small a scale, as measured against the mass of atmospheric air, to produce any sensible effect. Within doors, however, the case is different. It is quite possible to heat a room sufficiently to produce a rarefaction and consequent dilution of any malignant gases in any room; and it is of course the air of the room, and that alone at night, which comes into immediate contact with the lungs of a person sleeping.

(To be continued.)

Value of Birds.—Many years ago the coffee planters to the island of Madagascar were stalked by a grakle, a well known bird on the African coast. The grakle is an insect feeder, but having used up the supply, it betook itself in pure necessity to coffee. An edict was speedily issued and carried into effect, for the annihilation of grakles, and every bird on the island was destroyed. All went on very well for a year or two, when, lo and behold, the insect and their larvae, having the field to themselves, began to make sad havoc upon the coffee. What was to be done? There was no alternative but that of bringing back the grakle, which was in due season imported. The coffee planters had, however, gained something by experience, and they re-

solved to profit by the same; they managed to keep the grakla within bounds, and they well knew that he would do the same by the insects. And they were right. By preserving a *justo-milieu* doctrine between the two, they were enabled to grow coffee.

Decay in Peach trees.—A singular fact, and one worth being recorded, was mentioned a few days since, by Alexander Duke, of Albemarle. He stated that, while on a visit to a neighbour, his attention was called to a large orchard, every tree in which had been totally destroyed by the ravages of the worm, with the exception of three; and these three were probably the most thrifty and flourishing peach trees he ever saw. The only cause of their superiority known to his host, was an experiment made in consequence of observing that parts of warm-estate timber, into which nails had been driven, were generally sound. When his trees were about a year old, he had selected three of them, and driven a ten-penny nail through the body, as near the ground as possible; while the balance of the orchard had gradually failed, and finally yielded to the ravages of the worms, those three trees, selected at random, treated precisely in the same manner, with the exception of the nailing, had always been vigorous and healthy, furnishing him at that period with the greatest profusion of the most luscious fruit. It is supposed that the salt of iron afforded by the nail is offensive to the worm, while it is harmless, or even beneficial to the tree.—[*Southwestern Planter*.]

We believe this remedy possesses great efficacy, but it is by no means new, having for half a century been in practice in this region, but only, we believe, as applied to plum trees; and in that respect it is in use upon our own premises. We would recommend a trial of it, however, with the peach tree; for if it possesses the virtues ascribed to it, it must prove of great value. [Editor *Telegraph*.]

Learn to Swim.—Every parent should teach his children to swim. We hear, every day of fatal accidents to those who are unskilled in this important art. Those who can swim are sometimes lost; but those who cannot, seldom escape.

For "The Friend."

Erman's Travels in Siberia.

(Continued from page 402.)

"The next morning, (August 13,) we had for the first time an opportunity of becoming more closely acquainted with the looks and costume of the Chavashian women; we saw a number of young girls setting off on horseback from the village, probably to gather wild berries, or to execute some similar task of rural economy in the neighbouring wood. They rode without stirrups; and a woiлок, or piece of soft felt, supplied the place of a saddle.

"They all wore a handsome piece of head-dress, which we had not seen before; it was a round cap on which were sewed, as thick as possible, Russian silver coins, and the top of

the gown which lay over the breast, was adorned in the same way. This portion of their apparel, as well as the metal ornaments fastened to the girdle behind, rattled loudly while the ladies trotted at a good round rate along the beaten road. Our attention seemed to increase their speed, and one of the party having fallen from her horse near the village, the others made the greatest exertions to replace her quickly in her seat, looking round most anxiously at the same time to see whether we were approaching.

"From Anchikovo we travelled to Kasan, a distance of sixty-one versts. We arrived in the little Russian town of Savajik, just as a procession of the priests and other inhabitants was taking place by way of a preparation for the festival of the Transfiguration. They seemed to be very strict in this place in enforcing respect to the religion of the country; for the Norwegian servant of our party, who had approached the procession without making the usual reverence, was immediately arrested; and as he could not speak a word of Russian, it was some time before he could be allowed to return to his party, when an explanation took place, and the matter was cleared up."

"We were led to make a close acquaintance with the Bazar by our wants, for we were counselled universally to provide ourselves at Kasan with furs, since further on there was no place which we could expect to reach before the commencement of the winter's cold, having so large an assortment to choose from.

"In truth, one is amazed at the prodigious quantity of skins, piled up, one upon the other, in the fur stalls of Gostiniy dvor, for, during the continuance of the warm weather, nothing less than the universal assurance of the inhabitants, can persuade one that, two months hence, not a person here can dispense with this article of dress, which is hardly known in Western Europe; and that we are already in a country in which (as the ancient Greeks expressed it) every man takes for a time the figure of a bear."

"For this lighter fur dress, which is universally known in Russia by the Tatar name tulip, the people of this place usually choose the fine fleece of the Kirgiz sheep. These fleeces are partly brought up by the itinerant Russian dealers in the camps of the nomades in the government of Orenburg, and partly brought by the Kirgizes to the markets of Orenburg and Troitsk. The black skins are much dearer than the white, being covered with a longer, sleeker, and more lasting wool, while the white fleeces is thin and crisped."

"The furry side of the pelisse is here always worn turned in towards the lady; and it is considered indispensable, that the other side of the skin, which is turned outwards, should have an artificial covering of some kind (linen or cotton is used by the common people,) so as to protect it from damp, which is injurious to every kind of pelt."

"In summer the vegetable food of the inhabitants of Kasan is extremely various and abundant. Not only do all kinds of bread corn, from spelt, which is sensitive as to climate, end wheat, down to the hardier barley, grow well in the fields, but the gardens also

produce potatoes, pees, turnips and cabbage, gherkins and pumpkins in great plenty; while the Kirgiz and Russians inhabiting the country to the south, bring to the market a large supply of sweet melons (*Cucumis Melo*; in Russian, Dins;) and a still larger of water melons (*Cucurbita citrullus*; Russian, Arbuz.) This last-mentioned extraordinarily juicy and cooling fruit, lies in great heaps in the market, had being sold for next to nothing, it affords to the poorer classes a grateful as well as wholesome nutriment."

"The great supply of fish which is sent to Kasan from the provinces bordering on the Volga, likewise contributes not a little to satisfy the wants of the labouring population. Here we saw for the first time, besides the well-known Black Caviar, as it is called, of the sturgeon, the White Caviar also, prepared from the roe of the pike and salmon. And it may be observed, that the name given to this dainty throughout the West of Europe, and which, it is well known, was first applied to it in Italy, where the article was imported, is as little used in Kasan as in the rest of Russia, and the name ordinarily given to it is *Ikrá*, which originally signifies only the roe of the fish in its raw state."

"As the country is rich in produce, so the town of Kasan also has, together with the usual branches of manufacturing industry, some which are peculiar to itself. One of these is the preparation and staining of Russia leather; a business in which the Tatars settled in Kasan are actively engaged: another is the making of a favourite kind of soap (*muclo*) which, cut into small pieces and packed in coarsely painted wooden boxes, is sent all over Russia."

The use of this, or some similar cosmetic appliances, among the aboriginal occupants of Southern Russia, is likely to have been occasioned, as it certainly was favoured, by the great abundance of alkaline plants which spring up in the steppes of that country. Herodotus speaks only of a very remarkable substitute for soap used by the Scythian women, when he tells us that they plastered their faces and bodies with a soft paste made of the shavings of a particular kind of wood, and stripped it off again when it was quite dry, by which means they completely cleansed the skin. This seems to have been only a process for promoting absorption, like that which is used to extirpate freckles; but, according to the testimony of the historian Nestor, the heathen Slavonians, in the middle of Russia, made use of a cleansing lye or alkaline solution, as early as the 50th year of the Christian era; for when the Apostle Andrew returned to Rome from his missionary journey into Russia, as it is assumed, he is said to have described the vapour baths of the people, and to have used these words: "They pour lye (Milely) upon themselves, and then they lie to brush and scrub themselves with the twigs of trees." Now, though the truth of this whole story of the missionary journey might be reasonably questioned, yet Nestor's statement proves, nevertheless, the great antiquity of the usage mentioned in it; for otherwise the old historian would never have selected this very custom as the one

which characterized the Slavonians at that time, and as a mark whereby they could be recognized infallibly. At a later date, we find it stated, that some Russians from Siberia, who were carried off into captivity by the Chinese, grew into great favour with this people, by teaching them how to make soap."

The Tatars were subdued by the Russians, and their chief city, Kanan, taken in the year 1652. It was strongly fortified, and defended with the most desperate resolution. The Russians effected an entrance by mining; but even then, every step in advance through the streets, was bought with blood; and it is said that none of the Kanan warriors survived the combat.

"In the midst of European institutions, the peculiarities of the original Asiatic inhabitants still remain undisturbed. In the streets it is easy to distinguish the Tatars from the Russians; for even when employed in driving wagons, or in other occupations, and not wearing their peculiar outer garment (Khaint) they are yet recognizable by the dark colour of their lean, muscular, and, as it were, angular visage; by the close-fitting cap, which always covers the closely-shaved skull, and by a certain smartness of gait and demeanor."

(To be continued.)

From the National Era.

TO A. K.

On receiving a Basket of Sea Mosses.

Thanks for thy gift
Of ocean flowers,
Born where the golden drift
Of the slant sunshine falls
Down the green, tremulous walls
Of water, to the cool, still coral bowers
Where under rainbows of peopled showers,
God's gardens of the deep
His patient angels keep;
Gladdening the dim, strange solitude
With forest forms, and thus
Forever teaching us
The lesson which with many-coloured skies,
The flowers and trees, and peopled battlements,
The deer's branch'd antlers, the gay bird that flings
The tropic sunshine from its golden wings
The brightness of the human countenance,
Its play of smiles, the magic of a glance,
Forevermore repeat.

In varied tones and sweet,
That Beauty, in and of itself, is good.

Oh, kind and generous friend, o'er whom
The sunset hues of Time are cast,
Painting, upon the overpast
And scattered clouds of neediness sorrow,
The promise of a fairer morn,
An earnest of the better life to come;
The binding of the spirit broken,
The warning to the erring spoken,
The comfort of the sad,
The eye to see, the hand to cuff
From common things the beautiful,
The absent heart made glad
By simple gift or graceful token
Of love it needs no daily fond —
All own one source, and all are good,
Hence, tracking sunny eves and reach,
Where spent waves glimmer up the beach,
And toss their gifts of weed and shell
From foamy curts and surging swell,
No unobfusive task was thine.
To weave these flowers so soft and fair,
In union with His design
Who loveth beauty every where,
And makes in every age and clime,

In ocean and in upper air,
"All things beautiful in their time."

For not alone in tones, of awe and power
He speaks to man;
The cloudy horror of the thunder-shower
His rainbows span;
And where the caravan
Winds o'er the desert, leaving, as in air
The crane black fleeter, no trace of passage there,
He gives the weary eye
The palm-leaf shadow from the hot noon hours,
And on its branches dry
The crane black fleeter, no trace of passage there,
But where the dark shaft pierces down
Beneath the mountain roots,
See, by the miner's lamp alone,
The star-like crystal shoots;
So, where the winds and waves below
The coral-branched gardens grow,
His climbing weeds and mosses show
Like foliage on each stony bough,
Of varied hues none so strangely gay
Than forest leaves in autumn's day:
Thus evermore,
On sky and wave and shore,
An all-pervading beauty seems to say —
God's Love and Power are one; and they
Who like the thunder of a sultry day
Smite to restore,
And they who like the gentle wind uplift
The petals of the dew-dew flowers, and drift
Their perfume on the air,
Alike may serve Him, each with their own gift,
Making their lives a prayer.

J. G. W.

For "The Friend."

"Mixed Marriages and Marriages of Near Akin."

(Concluded from page 407.)

"We thus enlarge upon this head, that none may be imposed upon by those who insinuate, that such as are not married by a priest, their children will be deemed illegitimate; for some pretending to be of us, believed those false suggestions, or made use of them to colour their selfish views, and sinister ends, and so far renounced the testimony of Truth, as to be married by priests. Therefore let such weak, ignoble spirits, with all those that promote, or are present at any such marriages, be dealt with, and brought to repent of their outgoings, or be censured for the same.

"As to the third and last particular, it is our sense and judgment, that none amongst us move or proceed, in order to marry with such as are pre-engaged or contracted to others, before they are duly discharged or released of that pre-engagement; and that no such procedure be made by such as are within the degrees of consanguinity or affinity, being not allowed by us, or prohibited by the laws and usages of England.

"We do not in the least suppose, by what we object against marrying by the priest, or others differing from our way, as if their marriages were void; neither do we take upon us to hinder any to marry otherwise, than by tenderly advising such as are like to go contrary to our discipline; and if they reject our advice, we refuse to be witnesses and concurre with them. And if they go right, and make regular steps in their procedure, to the satisfaction of the meetings whereto they belong, we allow them to consummate their marriages according to the good order and method which our fathers and elders in the

Truth, did at first establish in the wisdom and power of God.

"And it has been a constant rule, since discipline was first set up amongst Friends, that all their marriages should be laid before the men's and women's meetings, who were to take care that such as come before them were clear from all other persons on that account; and that no man should speak to a woman, in order to her marriage, before he had the consent of his own parents or guardians, and then spoken to her father and mother, and had their consent; and if she had no parents alive, but guardians or trustees, then to speak to them and have their consent, and proceed accordingly. And we find the reason of this was, for that some formerly did speak neither to father nor mother, till they had drawn out and entangled the affections of the daughter; and that brought great troubles and dissensions upon the parent, and amongst friends. And therefore this was to be inquired into in the men's and women's meetings, where the marriages were to be spoken of, and so it ought to be, amongst us. And if parents or guardians have once consented or approved of such addresses, they ought not to retract the same, without giving such reasons as is the judgment of the monthly meeting, whereto they belong, shall be sufficient for so doing.

"And where men and women draw out the affections one of another, and after while go to others, and then do the like, this ought to be censured as a scandalous practice.

"And it hath been the early care, and is the decent practice amongst Friends, not to consummate second marriages sooner than a year after the death of a husband or wife. And that before widows are allowed to marry, care should be taken that provision be made for their children by former husbands, as occasion may require.

Dear Friends, we do not prescribe these rules, as thinking a bare superficial compliance with them to be sufficient, for we know a formal hypocrite may go far that way, and not discover himself till his turn is served. Therefore our desires are, that in this important affair of marriage, a godly care may come upon all such as may be concerned therein, as it has been and is upon the faithful, to know their hearts and spirits truly and sincerely given up in chastity and purity of love one towards another, with a free resignation to the will of God, and holy resolutions to serve, obey, and follow him through the various exercises, difficulties and trials, which must attend them in a married state; and as they stand in his counsel, they come to know a holy joining in spirit, and the blessing from above to descend upon them in their undertaking; and when they come to enter into the marriage-covenant, they will, according to their growth in the blessed Truth, be sensible of God's heavenly and spiritual joining. This is the honourable marriage that is succeeded by the Spirit of God, and owned by his people.

"And when man and wife are thus joined together, let no man put them asunder; but let the husband love his wife even as himself, and as Christ loved the church, and not be

biter against her; and let the wife reverence her husband, and submit and be subject unto him as is fit in the Lord." (Matt. 19. 6; Eph. 5. 33, ver. 25; Col. 3. 18; Eph. 5. 32.)

So far the "Ancient Testimony."

"The breaches of our testimony against going from amongst us in the weighty engagement of marriage, being often for want of an early care in parents, and those who have the important charge of educating the youth under their trust, early to admonish and instruct them in the principles of Truth, and to impress their minds with the duty of religiously observing them, as much as possible restraining them from such company as is likely to entangle their affections in an improper manner, we therefore tenderly advise Friends in all quarters, to an increasing care over the youth, that the consistency of our principles in all respects with the nature of true religion, may be impressed on their tender minds, by upright examples, as well as by precepts; and that where there is apparent danger of the affections of any being improperly entangled, and the care of parents or guardians, or those who have the oversight of them, appears insufficient to prevent their taking imprudent steps in the accomplishment of marriages, that timely application be made for the help of their Friends."—1761.

Gifts and Services.—Take heed to your spirits; that which is hasty, discerns not the good Seed. Take heed of being corrupted by flatteries; that they know their God, shall be strong. Take heed of labouring to turn the just aside for a thing of nought; but know the precious from the vile, the clean from the unclean. These shall be as my mouth, saith the Lord; for his work is great and his gifts divers. Therefore all mind your gifts and your measure. Mind your calling and your work, and take heed of laying waste the gift and service of others. Some speak to the conscience; some plough and break the clods; some sow out, and some sow; some watch, that weeds devour not the sowed. But let all wait for the gathering of the simple-hearted ones; seek to gather into the sheep-fold, and not to scatter; for they that turn many to righteousness, shall shine as the stars forever and ever. They that divide and scatter, will be scattered from the true fold themselves.

Faithfulness.—Be faithful to the Truth. All dear Friends, every where, who have tasted of the everlasting power, and are made partakers of the divine nature, be faithful, and dwell in that which is pure. Take heed of the world's evil ways, words, worship, customs and fashions; neither let fair speeches draw you out, nor hard speeches trouble you and make you afraid. But fear the Lord God of heaven and earth, who by his mighty power upholds all things. Be bold in the power of Truth, and valiant for it upon the earth; treading, triumphing over, and trampling all deceit under foot, inward and outward. Having done it in yourselves in particular, ye have power over

the world in general. Meet together every where, and keep the unity of the Spirit, which is the bond of peace; which circumcieth inwardly and puts off the body of sin, and baptizeth all into one body with one Spirit.

Lizard.—The *Amblyrhynchus Cristatus*, is a large lizard found on the rocky coasts of the Galapagos islands. It feeds on a species of sea-weed, and in pursuit of this swims out to some distance from the land. In the water, it moves with perfect ease and quickness, and yet, when frightened, it cannot be made to enter an element, where at other times it seems almost as much at home as on shore. Darwin says, "It is easy to drive these lizards down to any little point overhanging the sea, where they will sooner allow a person to catch hold of their tails, than jump into the water."

"They do not seem to have any notion of biting; but when much frightened they squirt a drop of fluid from each nostril. I threw one several times, as far as I could, into a deep pool left by the retiring tide, but it invariably returned in a direct line to the spot where I stood. It swam near the bottom, with a very graceful and rapid movement, and occasionally aided itself over the uneven ground with its feet. As soon as it arrived near the edge, but still being under water, it tried to conceal itself in the tufts of sea-weed, or it entered some crevice. As soon as it thought the danger was past, it crawled out on the dry rocks, and shuffled away as quickly as it could. I several times caught this same lizard, by driving it down to a point; and though possessed of such perfect powers of diving and swimming, nothing would induce it to enter the water, and as often as I threw it in, it returned in the manner above described. Perhaps this singular piece of apparent stupidity, may be accounted for by the circumstance that this reptile has no enemy whatever on shore, whereas at sea, it must often fall a prey to the numerous sharks. Hence, probably, urged by a fixed and hereditary instinct that the shore is its place of safety, whatever the emergency may be, it there takes refuge."—*Darwin's Voyage*.

Spider.—A species of spider, (*Epeira*) when disturbed, "practises a most cunning manoeuvre: standing in the middle, it violently jerks the web, which is attached to elastic twigs, till at last the whole acquires such a rapid vibratory movement, that even the outline of the spider's body becomes indistinct."—*Ibid*.

Singing bird.—"A friend of mine," says M. Bold, in the Zoologist, "informs me, that by placing a mirror before an old male [singing bird] in his possession, he could at any time be induced to sing, beginning with a gentle cadence, and gradually rising as he became excited; at length, he poured forth his notes with rapidity and vehemence; and, if not prevented by the timely removal of the mirror, dashed madly forward to the attack of his imaginary rival."—*Conc*.

For "The Friend."

IRELAND.

Although the following sketch of the condition of the Irish peasantry is drawn by no partial hand, it contains much unquestionable truth, and is a picture not too darkly coloured, of the ignorance and slothfulness which have for centuries aggravated the evils of the political and religious bondage, under which that unhappy people has been pressed down to the earth.

Of course we do not endorse the sentiments of the writer, but give the sketch from, and leave the responsibility to the London Quarterly Review. The defence of unjustifiable things because they "are native born," is not peculiar to Irishmen, and is often considered akin to patriotism, even in our own land.

"There was, however, a greater difficulty—the moral and social condition of the people—the 'Irish ulcer,' as the *Times* calls it—which, though its depth and extent had not yet been exposed as they have since been by the terrible agency of pestilence and famine, must have created in any man of ordinary foresight, and in any government alive to its true responsibilities, a more painful anxiety than any political embarrassment. The evil, indeed, is of so peculiar and complicated a character, that even now, when all are forced to admit the melancholy symptoms, few are agreed as to what may be considered as the real cause of the disease, and still fewer as to any specific remedy. Nay, we are prepared to find that of the two sources to which we, after long, painful, and, as we persuade ourselves, dispassionate consideration, are inclined to attribute the greatest share of the mischief—namely, first, some Celtic peculiarities of the national character; and, secondly, the influence of the popish priesthood—we are prepared, we say, to find that all Ireland will unanimously contradict the first, and three-fourths of Ireland the second. Dr. Johnson, with that decided wit wielded by that strong common sense which he so eminently possessed, once said, when contrasting the mutual adhesion of Scotchmen with the mutual repulsion of the Irish, 'No, Sir, the Irish are a fair people—they never praise one another.' An opinion which they themselves express by a strange proverbial metaphor, which, like most Irish eloquence, is more remarkable for its force than for its precision or elegance—that, 'if you put one Irishman on a spit, you will easily find another to turn him;' but though thus well disposed to roast one another, they are very sensitive as to any reflections on their country; and an Irishman—the most intelligent, and in his own personal relations the most civilized—will not hesitate to deny, or if they are too notorious to be denied, to endeavour to palliate, and even defend, defects, errors—any barbarisms, of which he himself would not be guilty, and which he therefore patriotically resolves not to believe, and, if necessary, not to see. The first step, then, towards the regeneration—for that is the word—of Ireland, is that nauseous but indispen-

able preparative to a course of alternative medicine—*Truth*. We are well aware of the difficulty of exhibiting so very unusual and unpalatable a draught—how hard it is to find the main ingredient—how difficult to persuade the patient to swallow it—and what a universal concert of expostulation, disgust, and even rejection, is likely to ensue! But sooner or later, if the patient is to be saved, the *truth* must be told; and, if so, the sooner the better.

Not that the truth itself is new:—every authority from the dawn of Irish history has testified it—but all the authority of history, nay the evidence of our own senses, has been disregarded and stifled under national vanity and party-spirit. Mr. Moore and Mr. O'Connell, even while they are describing their country as having been degraded and debased under the brutifying oppression of a thousand years, still, with an inconsistency not unsuited to the subject, proclaim her

• First flower of the earth and first gem of the sea,'

and her people to be 'the finest peasantry in the world.' We do not pretend to comprehend exactly what is meant by the praise of 'first flower of the earth and first gem of the sea.'

Let us not be for a moment misunderstood: when we reject these mischievous exaggerations, we do not therefore deny an original and real substratum of good and even high qualities in the Irish character. The country itself is rich and beautiful—she has tracts of exceedingly fertile soil, and regions of enchanting scenery, which nothing can surpass. Her people, too, are clever, witty, good-natured, good-humoured, and, let us add, distinguished for purity in some of the most important points of morals, beyond, we think, any other people in the world. These qualities may be largely conceded to both the country and its inhabitants, and are the lights of the picture. But there are deep shades which we shall exhibit presently on better authorities than our own.

And why should we hesitate to tell the truth? The Irish patriots, as they call themselves, accuse *England* of all the misfortunes and miseries of Ireland. Even the other day, when we sent them tea millions of alms, they told us that it was only a paltry, ungracious, and forced restitution of a long series of robbery; and whenever they are driven to admit that there is anything wrong either in the habits or feelings of their countrymen, they compensate the reluctant avowal by charging it all on the selfish policy and jealous tyranny of *England*. Why, therefore, are we not to retaliate on such wild misrepresentations by statements of the sober truth? Why are we not to insist on a fact—notorious to all who are not blinded by national vanity, or deceived by popular declamation and delusion—namely, that all of civilization, arts, comfort, wealth, that Ireland enjoys, she owes exclusively to *England*—all her absurdities, errors, misery, she owes to herself—and not accidentally, but by a dogged and unaccountable obstinacy in rejecting not merely the counsels, not merely the example of *England*, but in disputing, thwarting, and intentionally defeating all the attempts that *England* and *Englishmen* have, with most

patient and prodigal generosity, been for nearly a century, and especially for the last fifty years, making for her advantage? This unfortunate result is mainly attributable to that confusion of ideas, that instability of purpose, and, above all, that reluctance to steady work, which are indubitable features of the national character; but also, no doubt, in a most important degree, to the adverse influence of the Roman Catholic priests, who have always been jealous of any improvements or instruction, even in the ordinary arts of life, proffered by the Saxon, which they—not illogically, we must own—have looked on with apprehension, as likely to diminish their own influence, and as the probable forerunners of light and education in other directions.

The recent famine, however—like every incursion which comes from the chattering hand of Heaven—has brought with it some compensation, in a most salutary lesson, which, if properly improved, seems destined to awake the conscience of Ireland herself, and to open the eyes of the rest of the world to the real state of the case. The measures of agricultural instruction which Lord Clarendon has sagaciously conceived and benevolently promoted (and of which we shall speak more largely bye-and-bye) afford us a strong hope of a lasting improvement. It is true, that attempts in the same direction have been made, for the last eighty or ninety years, in numerous localities, all over the island, by individual landlords; but with no great immediate, and very little permanent success; these, however, were unsystematic efforts, not always judiciously planned, nor perseveringly followed up, on the part of the landlords; and, for the reasons just stated, looked on with indifference—if not jealousy, by a priest-ridden people, too well contented with their former slothful and squalid condition; but the famine and its accompanying scourge, have, we trust, subdued that obstinacy, and prepared their minds for the public system of instruction which Lord Clarendon offers, and to which his skilful management has obtained, as it would seem, the co-operation of the majority of the Romish priesthood. We have much to complain of in Lord Clarendon's dealings, as the organ of the Cabinet, with the Romish hierarchy; but in this special case, where he was acting in a more individual capacity, and where the necessity of an early result was urgent, we are satisfied that he acted wisely and fortunately in seeking and obtaining the concurrence of the priests—without which no immediate, and probably no eventual, good could be done, particularly in the remote districts which called for his excellency's first attention.

We are far from wishing our readers to accept, without other authorities, our estimate of the national character, which from the earliest period seems to have been a source of weakness to the empire and of wretchedness to the island itself. The exordium of Spenser's famous dialogue on Ireland, though somewhat antiquated in style, is unfortunately as true in substance to-day, as it was 300 years ago:—*'Eudorus*. But if that country of Ireland, whence you lately came, be of so goodly and commodious a soil! you report, I wonder that

no course is taken for the turning thereof to good uses, and reducing that nation to better government and civility.

'Ireneus. Marry, so there have his divan good plotes devised, and wise counsels cast already, about reformation of that realm: but they say, it is the *fatal destiny* of that land that no purposes whatsoever which are meet for her good will prosper or take good effect; which, whether it proceed from the very genius of the soyle, or influence of the stars, or that Almighty God hath not yet appointed the time of her reformation, or that he *remembereth* her in this *unquiet state* still for *some secret scourge* which shall by her come unto *England*, it is hard to be known, yet much to be feared."

Old Lithgow, the celebrated Scotch pilgrim, spent six months of 1619, in making "a general survey of the whole kingdom;" and he reports:—

"I found the goodness of the soyle more than answerable to mine expectations; the defect only remaining (not speaking of our colonies) in the people, and from them in the loss of two graceless sisters—ignorance and sluggishness. True it is, to make a fit comparison, that the barbarian Moor, the Moorish Spaniard, the Turk, and the Irishman, are the least industrious and most sluggish livers under the sun."—p. 425.

And he proceeds to describe the "miserable and brutish fashion" of their dwellings, which, however, seem hardly worse than a large number of them now are:—

"Their fabrics are three or four irts high, and erected in a singular form of smoke-lorn straw, green, long, prick'd turfs, and rain-dropping wattles. Their halls, parlours, kitchens, barns, and stables all in one, and that one (perhaps) in the midst of a moor, where in foule weather scarcely can they find a drye part; and their penurious food seemeth to their neid condition."—p. 429.

(To be continued.)

"Peace I leave with you."—John xiv. 27.

It is only the religion of Jesus, that can give us peace. This sets us at peace in ourselves: it subdues our passions and regulates our desires; it consoles us with the hope of everlasting bliss; it gives us the joy of the holy Spirit; it enables us to be happy and quiet; it gives us peace of mind in the midst of outward trials. And as the Source from whence springs is inexhaustible, and the recesses of the soul which it inhabits are inaccessible to the malignity of men, it is to the righteous a treasure that can never fail. Desire only the will of God; seek him alone, and you will find peace. What you enjoy it in spite of the world. What is it that troubles you? Poverty, anxiety, want of success, external or internal troubles? Look upon them all as in the hand of God, and as result blessing that be comes upon his children, of which you receive your portion. Then the world may turn its face from you, but nothing will deprive you of peace. Woe to them who enjoy in this world a false happiness, a false peace, that excludes the only true felicity. Let us ever try to raise

and transitory joys, Why tempest thou me? Nothing is worthy of our hearts, but our hope of future blessedness. All else is but a dream. "Whosoever drinketh of this water shall thirst again." The more we drink of the corrupt waters of this world, the more shall we thirst. In proportion as we yield to evil, are our hearts dissatisfied. Ambition and avarice experience more anxiety for those things which they do not possess, than pleasure from what they have: the more we yield, the more we desire to yield. Let us watch then over ourselves, and beware of drinking waters that only increase the thirst. Let us keep our hearts with all diligence.—*Fenelon.*

The Light.—Mind the light of God in your consciences, which will show you all deceit. Dwelling in it, it guides out of the many things into one Spirit, which cannot lie nor deceive. They who are guided by it are one, who have been made to drink into one Spirit; and the spirits of the prophets are subject to the prophets. God is not the author of confusion, but of peace. All jarrings, all schisms, all rents are out of the Spirit; for God hath tempered the body together, that there should be no schism in the body, but all worship Him with one consent. And as the power and life of Truth is made manifest, watch in the discerning one over another.

BOTANY.

Turning our attention to the vegetable tribe, innumerable objects of inquiry attract our attention, with this advantage too, that in almost every case, they are accessible and comprehensible to any order of intellect, in all seasons, all places, and by all ranks and ages. The science of botany courts us by a thousand charms; and the facility of prosecuting it is not the least of its advantages. Though the usefulness of this delightful study has by some been questioned, its innocence and amusing power are granted by all. Those who doubt the benefits it confers, do not justly appreciate the labours of the botanist. What are they? Not only to discover plants, and by a close knowledge of their structure, to arrange and systematically class them; but can such an examination be made, without unveiling their properties, as well as their conformation? Even accident assists to enlarge the acquaintance with the juices, the fruits, and the other parts and qualities of vegetables. Thus the sap, fortuitously pressed on the finger of the botanical collector, may, by its acid, gummy, or sweet property, awaken his mind to some use to which it may beneficially be directed. The similarity of structure, growth, and other qualities, in plants newly discovered, with those long known, may impart the conviction of their salubrious or noxious properties; and thus many edibles be added to the list of wholesome and grateful nourishment, and many poisonous herbs weeded from the haunts of society. It also leads to innumerable agreeable emotions; it unfolds beauty and skill in objects disregarded as worthless by casual observers; and renders the most minute and

common vegetables, sources of pleasurable study. In the lowliest, or most ungraceful plant, (if any can be deemed ungraceful,) something in the structure, tint, or growth, may be disclosed, to raise a sense of delight and surprise. In every ramble, on every soil, the botanist meets something to repay the labour of research.

There is no plant, however minute and unlovely, but is perfect in all its parts, has its peculiar uses, and, on close observation, will be found replete with curious and beautiful disposition. The very nettle which stings the hand which gathers it, will overpay the momentary uneasiness, by displaying, beneath a magnifying glass, the protruding vessels that eject the irritating fluid. The contrivance with which nature guards the fertilizing principle, can only be surpassed by the variety of modes in which it is exhibited. The grassy turf, which clothes so large a portion of the earth, offering in its blades such invaluable food to quadrupeds, and in its tiny seeds such welcome nourishment to the class of smaller birds, is guarded with vigilance proportioned to its worth. The constant demand made upon its growth, prevents sufficient seed from arriving at maturity, and being always required, no time could be allowed for the process of culture. Though it can be readily propagated by seed, another mode is adopted for its reproduction. As the blades and stalks are cropped, the sap destined for their growth causes the roots to push out more numerous and vigorous fibres, which spreading around, continually protrude fresh roots to supply the waste.

The property of vegetable matter, to corrupt, and form for its successors vegetable mould, is beautifully illustrated in the class of mosses. Worthless and unlovely as some of them appear, the microscope develops innumerable beauties of structure; and experience demonstrates the extent of their utility. By spreading on tracts of boggy earth, which are unfit for the purposes of cultivation, these plants, rapidly succeeding each other, decay, and produce a vegetable mould, which, mixing with the soil, renders it firm and fertile.

The skill with which Nature has disposed the colours of her vegetable world, is truly admirable. The splendid and gaudy tints, cheering in the landscape but painful to the sight, are sparingly scattered; but green, a hue peculiarly pleasing to the eyes, is spread profusely around. The glowing crimson of the poppy, seldom presses upon the view; but every plain, and every hedge, and every wood, the general covering of the earth, grass, and foliage, are all varied tints of welcome green.

The study of trees, is a very interesting part of botany. The characteristics may be observed in every walk we take in the country; and whether our attention is directed to the majestic oak, or the tender vine which it supports, we shall find much to examine and admire.

The peculiar habits of plants, if the word may be so used, is another branch of amusing observation. The regularity with which leaves and flowers turn their bosoms to the sun, and however moved, receive that posture. The

various methods by which the seed is scattered, as well as preserved, now a silvery plume borne on the breeze,—now a nut or berry, buried by the foresight of various birds for winter food,—now a seed, protruded by a jerk from the bursting pod,—now tiny grains, shaken from their receptacle by perching birds. And how the mind is solemnized and inspired with adoration, as we view all these things, and properly reflect upon them, in remembering that our Father in Heaven, in the beginning fashioned "the grass, and herb yielding seed after its kind; and the tree yielding fruit, whose seed was in itself, after its kind." Gen. i. 12.

The songs of the birds, the sportings of the quadrupeds, and all the other phenomena of animated nature, have their attractions; but the vegetable tribes form the grand calendar of nature. The green award with its sportings of early flowers; the orchard with its mantle of soft pink and virgin white; the wood, the coppice, and the hedge, all coming into leaf,—these are the charms of the Spring; the greenness, the vernality, is the very life of life—the colour which always pleases, and never fatigues the eye.

The earth and sun and the air, the rain and dew, are all that the plants require; and they yield up a portion of their substance every year for the fertilizing of the soil; at the same time that they feed the whole of animated nature, directly, or through the medium of some other part of itself.

The animals, when in a state of nature, flee at our approach; we see them only by snatches, and therefore have not the means of getting a continuous history of them. But the plant stands still, and we can examine it; can watch it from the moment that it is a seed, till its energy be exhausted in the production of millions; and though the manner in which it performs its functions, is beyond our ken, we have still enough to occupy our attention, and excite our admiration.

There is not a tree or plant, that does not afford nutrition or shelter to some living thing. The flower has its industrious bee, and its fluttering butterflies; the bud its caterpillar; the root its grub; aphides load the twigs, and produce their singular races, race after race, till the close of the season finds the tender extremities of the twigs and leaves glazed over with their honey dew.

One most valuable property of vegetables, is their inflammability. To man in his savage state, they are at once the fuel and the fire. He collects a bundle of sticks, rubs one against another till it be ignited; the whole are soon in a blaze; and the result is heat, light, and safety; protecting him from the inclemency of the weather, and the night attacks of those animals, for which in strength and swiftness, he is no match. Then the wonderful durability of some of the species. We read of beams that are undecayed, though they have been in the service of man for more than a thousand years. And the great Chestnut tree at Tamworth, in Staffordshire, is reported to have stood from the year 800, to the year 1762, and to have produced perfect fruit in

1759,—a duration, compared to which, that of any animal is but a span.

And now, whilst we would encourage in our young readers a taste for this healthful, pleasing, and useful study, we would have them remember, in the pursuit of this, and all other sources of knowledge, that, virtue and vice, sin and holiness, and the conformation of our hearts and lives to the duties of true religion and morality, are things of far more consequence than all the furniture of our understanding, and the richest treasures of mere speculative knowledge,—and that because they have a more immediate and effectual influence upon our eternal felicity, or eternal sorrow.

THE FRIEND.

NINTH MONTH 14, 1850.

The present number closes another volume of "The Friend"; and the occasion seems to call for the expression of our obligations to the friends and correspondents who have contributed to its pages, and lightened our own labours by their welcome aid. More particularly do we feel this due in the present case, to those whose communications have been addressed to us, under the impulse of feelings of religious duty, to defend important doctrines, or long-established rules, which the progress of declension has in one or another portion of our religious Society, weakened and undermined. It is the privilege, and no less the duty of religiously concerned members, freely and fearlessly to express their convictions on these subjects; and we are well assured from the acknowledgments received by us from numerous Friends in all the Yearly Meetings, that the sentiments which have thus found expression in our columns, have been strengthening and encouraging to many minds.

The temporary suspension of the valuable biographical anecdotes of Friends, which have been received with so much interest by our readers, will not, we have reason to believe, continue much longer. With renewed strength and health their author will, we hope, continue the series, which has given hitherto almost unmingled satisfaction to our subscribers.

The year which is now closing upon "The Friend," has been unusually eventful. The death of our upright chief magistrate, the closing years of whose life proved that his countrymen were not mistaken in attributing to him great talents for the administration of affairs, and equal firmness of purpose and integrity of character, threw a gloom over the whole land. That gloom was lightened by the critical situation of the country—the threats of disunion and separation—the bitter feuds of extreme partisans and ambitious demagogues in Congress—and the violent excitements of certain parties in the southern sections of the Union. After a long and obstinate struggle, a milder and more conciliating spirit has prevailed; and however the sacrifices made may be regretted in themselves, no true lover of his country can otherwise than rejoice, if there-

by the inestimable blessings of Peace and Union and Harmony shall have been secured.

OHIO YEARLY MEETING.

This body convened at Mount Pleasant on the 2nd instant, the Yearly Meeting of Ministers and Elders having been held on the preceding Seventh-day. Many strangers with certificates or minutes were present. An effort was made to have the epistle from the larger body in New England read, which failed. On Fourth-day the meeting was engaged in the consideration of the answers to the queries. The representatives not being able to unite upon clerks, the former ones were continued.

A more full account of the proceedings of the Yearly Meeting, furnished as heretofore by one of its members, we hope to receive in time for our next paper.

The Agent of "The Friend" has received information, that No. 49, dated Eighth month 24th, has not been received at several post offices in Massachusetts. A letter received this week states, "the package containing No. 49 of 'The Friend' for Lynn, has just come to hand;" from which it would seem, as omission or delay at some distributing post office, had been the cause of the papers not coming to hand in due time. As the papers for that state were all forwarded by the same mail, it is hoped the other missing packages may have or will yet arrive at their several places of destination.

SELECT READER, No. 1.

A second edition of this reading book has been printed, and is for sale at the Depository, No. 84 Mulberry street. Some typographical errors in the first edition have been corrected, and 17 pages of new matter added. The paper is much better than in the former edition. The price is the same as before,—one dollar per dozen, or ten cents for a single copy.

RECEIPTS.

Received from Jas. Collins, Brookfield, N. Y., \$2, for vol. 24; from Jos. Dixon, \$8, for vols. 20, 21, 22 and 23.

BINDING.

Subscribers to "The Friend" are informed, they can have it, and other periodicals and books, neatly and substantially bound, on reasonable terms at this office.

A Friend residing in this city, wishes to engage in some safe manufacturing or mercantile business, not requiring too large a capital; or to obtain a situation as assistant, or otherwise, with a regular salary. Possessing a share of mathematical and scientific attainments, he would be glad of a situation in which these qualifications would be available. Philadelphia or its vicinity would be preferred.—Inquire at Friends' Bookstore, No. 84 Mulberry street, or of John Richardson, agent of "The Friend," No. 50 North Fourth street.

FRIENDS' SELECT SCHOOLS.

These seminaries were re-opened on the 2d instant. That for Boys in the house on Cherry street, below Ninth; and that for Girls in the house on St. James's street, above Sixth. Friends intending to enter their children in these schools, are desired to do so as early in the session as practicable, in order that the proper classification may be made early.

In both schools are taught Spelling, Reading, Defining, Derivations from Latin and Greek roots, Writing, under a teacher employed to teach that branch exclusively, Grammar, Geography, Arithmetic, Algebra, Geometry, History, Mental Philosophy, Chemistry, Animal and Vegetable Physiology and Computation.

In the Boys' School there are also taught Mensuration, Surveying, Book-keeping, the higher branches of the Mathematics, and the Latin and Greek languages; and in the Girls' School, instruction is given in Botany and in the French language.

Religious instruction constitutes part of the regular course, care being taken to train the pupils in a knowledge of, and an esteem for, the religious principles and testimonies of Friends.

WEST-TOWN BOARDING SCHOOL.

The Committee on Instruction meet in Philadelphia on Sixth-day afternoon, the 20th inst., at 3 o'clock.

Friends' Boarding-School at West-town.

The Winter term of Friends' Boarding-School at West-town, will commence on Sixth-day, the 26th of Tenth month next. To avoid disappointment, parents and others intending to send their children, will please make early application to Joseph Snowdon, Superintendent, at the School, or to Joseph Scattergood, Treasurer, No. 84 Mulberry street, Philada.

FRIENDS' ASYLUM.

Committee on Admissions.—Samuel Bettle, Jr., No. 101 North Tenth street; Charles Ellis, No. 95 South Eighth street, and No. 56 Chestnut street; William Bettle, No. 244 North Sixth street, and No. 14 South Third street; John C. Allen, No. 179 South Fifth street; Horatio C. Wood, No. 210 Race street, and No. 37 Chestnut street; William Thomas, No. 242 North Fifth street, and No. 49 South Wharves; Townsend Sharpless, No. 187 Arch street, and No. 32 South Second street.

Visiting Managers for the Month.—Jeremiah Hacker, No. 14 S. S. Fourth street; William Bettle, No. 244 N. Sixth street; John C. Allen, No. 179 South Fifth street.

Superintendent.—Dr. Joshua H. Worthington.

Attending Physician.—Dr. Charles Evans, No. 152 Arch street.

Steward.—William Birdsall.

Matron.—Mary D. Birdsall.

PRINTED BY KITE & WALTON.

No. 50 North Fourth Street.

This book should be returned to
the Library on or before the last date
stamped below.

A fine of five cents a day is incurred
by retaining it beyond the specified
time.

Please return promptly.

~~ONE HOUR~~

